

# The Lutheran

"God's word and Luther's teaching now and never perish."

## Seventh volume 1850-51.

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### Preface to the seventh volume of "The Lutheran."

In letting the first issue of a new year go out with this number, we consider it necessary to inform the honored readers of our journal first of all that the now closed sixth year has contained so few editorial contributions. The cause of this was an eye-sore, which our dear heavenly Father bestowed upon us by grace and which hardly allowed us to carry out the most necessary work of our next profession. By the way, we are firmly convinced that the readers of the "Lutheran", since for this reason they have been given all the more from the view of the good old man, have not only suffered no loss, but rather only gained. However, since Gort, according to His great wisdom, has arranged that His holy Word be proclaimed publicly not only through the Scriptures, but also through living persons, until the end of time, and since it has pleased God, according to His mercy, Since it has pleased God, according to His mercy, to give us again the unhindered use of our eyes more and more, we are determined to use this benefit newly bestowed upon us so that we may again bear public witness all the more eagerly and joyfully to the pure, truth which has been entrusted to our dear church and which God has also given us to know. As deeply as we ourselves

Although we feel our weakness, we are all the less able to resist such a testimony, the more insolently the blasphemy of truth and the adornment of lies and error outside our church is becoming from day to day, and the more, even in the midst of our church, even on the part of those who want to be regarded as pillars, the most important truths are being perverted to the confusion and seduction of the simple. May our dear readers pray with us that our "Lutheran" may keep what he has and that He, who wants everyone to be helped and to come to the knowledge of the truth, may give us and our co-workers grace, light, wisdom, courage, zeal and constancy, so that we will not be weighed and swayed in these terrible times by all kinds of wind of doctrine, by the mischievousness of men and their deceitfulness, so that they may deceive us! And not to deny the truth we have recognized, but, as Sirach exhorts, to defend it to the death; that is, rather to suffer everything, even death, than to surrender one iota of it cowardly and unfaithfully to the adversaries. It is true that truth has no need of us; it testifies to itself in all consciences that it is so, and if we abandon it, it seeks others who will hold it in high esteem; its children never die, for the church, this pillar and foundation of truth, stands upon the

Rock foundation Christo and his unchanging

Promises: "God's word and Luther's teaching will now and never pass away": but we must remember that God has not only given the precious promise: "Because you have kept the word of my patience, I also will keep you from the hour of temptation, which will come upon the whole world, to tempt them that dwell on the earth. Behold, I am coming soon. Keep that which thou hast, that no man take thy crown."-God has also laid before us the quite terrifying threat: "But whosoever shall depart, in him will My soul have no pleasure."

O Lord Jesus, protect us for this! Make us faithful! Keep us in Thy grace, keep us in Thy Word and Sacrament, keep us in Thy Church! But one day, through You, let us find favor with Your Father! Amen! Amen!

(Submitted.)

### Conversation held with four deputies from the Kirchenrath O., P., S. and X. on July 31, 1850.

O. What we come to you for, Father, is this. The church council had a meeting last night to discuss the new congregational order drafted by you and decided not to adopt it. And we are instructed to explain this to you in the name of the church council and at the same time to

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ask what to do next. The way you suggested on Sunday is not possible. You claimed that the pious societies are against God's word, which is not the case, because they are not against God's word.

I. That you neither know nor believe this latter, dear friends, is a matter that is as well known to me as it is natural. You are in error about this; and for this very reason I did not turn you away from the blessings of the divine word and the office of preaching last Sunday, but because I wanted to draw you near, I offered you instruction about this and promised you to speak without passion and calmly with everyone in general and with everyone in particular about the situation of your souls. Therefore, at the end I also asked the question whether the congregation was willing to be instructed on this point and to accept the instruction.

S. It was good, Father, that you did the thing the way you did and did not immediately demand an answer: there would have truly been spectacle in the church.

Me. I am sorry about that. I do not know with what I should have given rise to noise and spectacle in my words or in my manner of speaking. The general silence of the whole assembly did not seem to me to be proof that I had filled any angry words, as indeed I did not want to provoke anyone.

P. People are incredibly bitter, running around, talking this and that, and the way you bring up the conscious thing again next Sunday, it certainly won't go off without a big commotion, and what's the point?

Me. I must sincerely regret that, I would not have suspected it.

P. You will remember, Father,

that I told you right at the beginning that there should be no talk of secret societies, because almost all the members of our congregation are also members of those societies, and will certainly not tolerate you opposing them.

I. I heard that, but I did not know it for sure, I had to doubt it, since the congregation had called me as a preacher of the pure Lutheran doctrine, for what else than to experience and learn the beatific truth of the divine word? So I thought, and could not think otherwise. I was by no means prepared for the fact that not even a single one of the entire congregation would try to come to a clarification on this point, that all of them together would already spurn the confession.

S. What is the need for teaching as well? How can you, Father, claim that the secret societies are against God's Word?

Me. I can say that, dear friends, and I can prove it very easily.

X. That's what we want to hear.

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You could not enter a secret society without being guilty of a grave sin at the same time.

S. That would be, how so?

Me. Tell me, before you entered such a society, were you aware of everything it deals with? or were you unaware of some of it?

S. Not everything/ but still the main thing, we knew the purpose that the secret societies pursue, and we knew that it was a good one. Or is it not a good purpose to support widows and orphans?

I. But the secrets that are not revealed, were they also known to you before you entered?

S. Not at all, otherwise they were not secrets. But what is it all about? What kind of secrets are they? Nothing but some special signs by which we know each other, so that no stranger can deceive and cheat us.

I. So, if I understand you correctly, you heard this and that before about the secret societies, but you wanted to convince yourself?

S. Just so.

P. That's what we wanted, to convince ourselves. Of course, that's exactly what we wanted.

I. Therefore, you did not know the whole matter of the secret societies so firmly that you could be convinced beforehand. Isn't that so?

Is it not so? give me an answer - if you please.

S. Yes, it is so.

I. So you confess that before entering secret societies, you did not know what those secret things were, whether good or evil, you could not enter with the conviction that everything in it was good, because you did it to convince yourselves whether it was good or evil. So you could not take this step without

It could always be a reprehensible step. But do you know what the apostle Paul says about such things?

S. What then?

I. He who doubts about something (whether it is good or evil), and yet does it, is condemned. Why? because it does not come from faith. But what does not come from faith is sin. Rom. 14, 23.

X. It also bites: Test everything and keep the best.

I. Can the apostle mean by these words a testing, where the testing is already sin, because it is done in doubt and does not come from faith? Will St. Paul recommend a sinful testing? Certainly not.

S. We once wanted to know what was behind those secrets of the sworn societies, and behold, now we know. And we have convinced ourselves that this whole thing is good and unacceptable. Nothing in the world will enable us to renounce the societies.

I. Yes, you have convinced yourselves, like our unfortunate mother Eve in paradise. She knew that she was doing sin if she ate of the forbidden; you could also know that what is done in doubt is sin. She lusted for it: you lusted for it. She would have liked to know: you would have liked to know. The serpent whispered to her: eat, you will become wise if you eat, and God did not forbid it; the devil whispered in your ears: you could always stay away again if it were evil. Eve ate and knew; you ran and ate, and now you also know - as you think it is a good thing, but experience will teach you as well as poor mother Eve that it was a deadly apple puff.

S. Father, that is not saying anything.

I. Of course, it is said in vain and for nothing, if it is not accepted, and if it were all golden, noble, delicious, beatific words from heaven. What is not heard is said in vain.

S. They do not make us different, we will remain as and what we are.

I. So much the worse for you, not for me, if you not only want to commit sin, but also willfully persist in it.

S. If you knew the societies and how things are done so impeccably and beautifully in them, you would truly judge differently.

Me. It is true that I know little of these childish things, but the little I do know is enough to make me shudder. For in those wretched dalliances a great power of evil is revealed.

S. Evil? Between us? I would like to know what that is.

Me. Now, tell me, whom do you worship at your funeral ceremonies in the churchyards?

S. The great spirit.

Me. How, then, really the idol of the pagan Indians?

S. By no means is the great spirit we worship the idol of the Indians.

I. Which God is it then? Where does a Christian people have a God who has no other name than the Great Spirit?

S. Is it not written: God is a spirit?

Me. Indeed. But where did God command that He should be known, called and invoked by the name of "the great spirit"? Where is it written that one should attach to Him the title and name of the Indian idol, and worship Him in a pagan manner? Why do you not call God by the name in which you were baptized, why do you not call upon the triune God? Why the heathen god, the great spirit?

S. We do it only because there are also Jews in the societies who do not believe in the triune God. 2c.

I. Dear friends, this is excellent, before you demand from the Jew that he turns to the triune God, when he is with

wants to have brotherly fellowship with you, you beat him to it and deny your God just to remain in brotherly alliance with the Jew; that is what I call being obliging.

S. Do we deny our God? Where do we do that?

I. O, I mean, let it be clear as day. You must not confess the Triune God for the sake of your Jewish brothers; did you not say so?

S. Well, it is also, they would otherwise thank you for the companies.

I. And what vow did you make at your baptism, which is the covenant you made with the Triune God? Is it not that you renounced the devil, all his nature and works, and pledged yourselves to the triune God as a permanent possession, whom you confessed in defiance of all devils and without fear of any creature? Are you not therefore, according to your covenant, obliged to confess the triune God, who is a terror to devils and an object of blasphemy to Jews and Gentiles, before all the world, in word and deed, at all times and in every situation, and not to allow any arid god to stand beside him, even at the cost of life and limb? Have you not made such a covenant with God? - And now, what are you doing! You deny your faith and your God to please men, and call upon the Indian idol, so that you, as brothers of the Jews and deniers of Christ, may pray with them at the same time.

S. Do the Jews have a different God from us?

I. By all means, because they blaspheme Jesus Christ, whom we worship.

S. Is Jesus Christ God?

Me. How can you ask this question, you who have been baptized in his name, who have eaten his flesh and drunk his blood, who have called me to be a preacher of his word and gospel? Yes, a thousand times yes and amen; JEsus Christ is God. In spite of all devils, in spite of death, in spite of hell!

S. Then what is the father?

Me. Aha! There it is. Now I realize where it's going. You imagine that the Jew also worships a part of our God, namely the Father. Didn't you already cite the passage yourselves: God is a spirit? If he is a spirit, then nothing can be taken away from him. He who does not have him completely does not have him at all. He who does not know the Son does not know the Father, and he who does not honor the Son does not honor the Father. And, may I continue, he that blasphemeth the Son blasphemeth the Father also. From this it follows that the Jews not only know nothing of the true God, but even blaspheme him.

S. Are you saying that all Jews are damned?

Me. How dare you ask me things that are neither my business nor yours?

hen? God is righteous, that I know; he will do wrong to no one, that is certain.

S. Is not the Jew also our brother?

Me. Yes, if I can help him in any need, even if I pray for him; but not if I am to pray with him.

S. Why should I not be allowed to pray with him?

I. Because either the Jew must worship my Lord Jesus with me (he will not want to), or I must blaspheme Christ with him; otherwise we will not become one.

S. But the Jew can worship his God, I can worship mine.

I. Listen, friend, if someone reviles your father and calls your mother a whore, will you choose him as your bosom friend above many others? Will you like nothing better than to laugh, joke and amuse yourself with him? Or will you avoid him from afar, like an evil, ravenous animal? And to him who blasphemes your Saviour, can you not, in your opinion, sufficiently forestall him with kindness? Who not only insults your father or your mother, but also denies the honor and majesty of your God and Lord?

If you rob him of his majesty and present him as a lying god, do you really want to pray with him? Yes, if only you could do it without being guilty of his blasphemy. But imagine that while you are praying with each other, the Lord comes and the great separation takes place. Of two lying on one bed, one is accepted, the other is abandoned. Of two grinding at one mill, one is accepted, the other is abandoned. There lies a blasphemer and next to him you, he has blasphemed Christ, and you would be there and have tolerated it, not displeased with it, you have even prayed blasphemously with him. Which one of you will be accepted? Probably neither; you will probably both be abandoned, as people of the same kind. You must confess your God, and if you do not, you are your wretched apostate creature. The apostles did not do this, nor did the martyrs; they would rather endure all torment and death before they would renounce the confession of their God.

S. You would be right, Father, if the secret societies had something to do with religion. But that is not the case at all.

Me. I will gladly believe that the societies are not particularly concerned with religion. But do they not have their special ministers who have to call upon the great spirit, and do you not pray with each other?

S. Yes, but that has nothing to do with religion.

Me. With what, for heaven's sake! Is praying, and especially communal repentance, not a religious act, is there nothing of religion?

S. No, this is not about religion.

Me. I don't know how I feel.

how I feel; am I crazy or are you crazy. I thought four men had come to me, I also thought I saw men, but now I hear childish nonsense talking. Tell me, I pray, which man do I call religious? Surely the one among others who prays a lot?

L. Not just the one who prays a lot, because marr must not always just pray, but also work.

I. How then must one pray, teach me.

X. As is right.

Me. Well, because of me. So whoever prays as is right, do I call him religious or not?

X. Yes, this one is called that.

I. So is prayer one of the things of religion or not?

P. O. X. Yes! - Yes! Of course, it also belongs to the religion.

I. Now praise God that this darkness is over! I felt as if I were sitting in a dark cave, where you have to grope with your hands,

and where you can grasp the darkness. How can you say that the secret societies have nothing to do with religion, since they have their own special prophet, call upon their own special God, the great spirit of the Indians, and pray to him together? Or how can you say that I was not right, that you are all denying your God and are apostate creatures, if the societies have anything to do with religion? I know well how you try to wriggle out of it. The societies have: not religion for their purpose, that is what you mean. But what good can that do you if you deny your God, the one true God, the triune God, in common acts of religion? - A right army does not have the purpose to rob and plunder, but to protect the right everywhere, to defend country and people. If the soldiers rob and plunder, and practice all ungodliness and cruelty, does that make it all right, that the army itself did not have this infernal ungodly purpose, did not go out with this intention?

S. My faithful, to the purpose of the societies when you come, there we are armored, and insurmountable; the purpose is undeniably good.

I. You would have to confess yourselves and your brethren as apostate Christians first before  
Let us go further, but let us take a closer look at the noble purpose of the secret societies.

S. Good, supporting widows and orphans is our purpose, nothing else.

I. Are they other people's widows and orphans, or your own?

S. Our own.

I. And also this schor: widows and orphans or do they have to become it real?

S. You could become.

Ick. So will you die sooner or later than your wives and children?

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S. Of course, we don't know that; that's why we provide for the case that we would like to die earlier than them and they would then be completely abandoned. We take the certain for the uncertain.

I. What is the uncertain?

S. Whether we will outlive ours.

Me. And the certain?

S. The certainty is their support in case we die.

Zch. So you can calmly lay down your head and die, because you know that yours are taken care of, right? And what do you trust in?

S. To the societies, to what else?

I. Do you not know the first commandment? We are to fear, love and trust God above all things? Why do you not trust God?

S. You have to rely on God and on people.

Me. Where is that written?

S. I don't know, but it will probably be somewhere.

I. Yes, it is written somewhere, but not in God's word; for God's word speaks clearly and terribly: Cursed is the man who relies on men. Jer. 17:5 Cursed, cursed, he that trusteth in man, and taketh flesh for his arm. So you will bequeath a curse to your wives and children instead of a blessing.

S. If you knew how miserable poor abandoned widows and orphans are in this country. I have seen it, I have seen the most terrible, I have convinced myself.

I. Were they perhaps the ones who inherited the curse instead of the blessing from their deceased fathers and spouses? God searches the children for the iniquity of the fathers up to the third and fourth member, if both father and children hate him. Against this God's word speaks: The righteous seed shall not (be allowed to) go after bread. Ps. 57, 25.

S. In short, I have seen it; to protect my family from such nameless misery is my most sacred duty.

I. In a godly way, yes, but not in such a way that one enters into a secret brotherly alliance with Jews and Christ despisers, worships a pagan god, denies his God, and trusts in money and human help more than in God. Do you not think that your widows and orphans are provided for by God just as abundantly and a thousand times more abundantly than by your societies?

S. No, we don't think so.

Me. How? What: Do you know what the Scriptures call such a mind? Scripture calls such a mind? Unbelief. And what is written on it? Damnation. He who does not believe will be condemned. Marc. 16, 16.

S. What? You must not condemn me yet:

Me. Not me, God's Word condemns you!

With such manifest, outspoken pagan unbelief.'

S. Scripture also says many things that are not true.

O. Yes, many things that are not true.

Me. Well, my friends, now I am finished with you. I thought you cared that your secret societies were not against God's word. Now I see that all this was a lie, that you do not ask anything about God's word and do not consider it to be God's word, but lies. Why then did you call me to be a preacher of the divine word? Since you were once drowned in bottomless unbelief? Where will you go in death with your poor souls?

O. Where others go, I also want to go. If I don't go to heaven, I don't even want to go.

Me. Well, I have told you, I have saved my soul.

The four deputies stand up and say with a smile, "We intend to save ours, too"; and walk away.

"The church may remain closed next Sunday! -" these were each other's last words.

Dear reader!

If you are not yet afraid of the dark evil of the secret societies, read this and be afraid. These four men were among the best, i.e. outwardly most participative members of the whole congregation; what a glimpse their speeches give into those works of darkness, and into the secret power of Satan, which he exercises as king and prince over such a mob. I fear for every soul that walks in these nets. May the merciful God recognize His own and save His elect. Because what wants to get lost, must nevertheless once in the bottom of hell.

G. Schaller, Pf.

### (Sent in an I' Key!.) **The old proven measures of the Lutheran Church for the abundant practice of the Word of God.**

The next occasion to deal with this subject for the "Lutheran" was an essay by Superintend. Dr. Kliefoth in the Mecklenburg. Kirchenb. v. J. 1846 about preaching and catechesis in the past and present of the Luther. Church. The rich content of this essay, the almost universal equality of the ecclesiastical evils as well as the ecclesiastical remedies in all and the new fatherland, the so obvious obligation that our preachers and congregations would like to take both more seriously and successfully to heart, furthermore the exact connection of this subject with the old proven order of worship, which was mentioned in the fifth volume of the "Lutheran", finally the wish to see such and similar writings transplanted to our

American soil - all this has induced me to bring the above-mentioned essay into an excerpt which is as short as possible and appropriate to our circumstances, whereby I have, however, taken the liberty of interspersing my own remarks here and there. The length of the original essay, which amounts to 150 pages, will make it understandable that the excerpt from it takes up more than one number of this sheet. Hopefully, the readers will not be deterred by this and will not consider the effort of writing to be unworthy of at least the effort of reading! But now to the matter at hand!

If we are pleased to see that in many places a desire for the Word of God is manifesting itself, we must not conceal from ourselves that in most congregations there is still a great lack of knowledge of the Word of God and especially of the true lay Bible, namely the Catechism, for most of those who have immigrated here come from countries where such knowledge was deliberately prevented, as happened where rationalism and false union had gained a firm foothold; Others, in whose former homeland the use of old agendas, hymnals and other books of edification has been preserved, bring at least a nest of an admittedly very insufficient knowledge with them; in the case of some, God is still to be thanked, as the pious Prince George of Anhalt says in his sermons, that nevertheless the parents, and especially the dear mothers, have remained the most prominent home priests and bishops, through whom the articles of faith and prayer have been preserved; otherwise, for the sake of the priests, it would almost all have died out. God has awakened some from their sleep of sin through pious preachers or other friends, brought them to the desire to become different and new people and therefore to read the Bible more diligently. A not insignificant part, however, asks contemptuously: "What Bible, what Catechism? that all comes from earlier dark centuries; we know better now and want to progress with the times. Many go along in rigid indifference; they hear a sermon now and then, but they consider this sufficient to be a Christian; they do not improve their lives according to it, but remain the same people year after year; "one manages this, the other that, his poor soul he forgot! Still others, finally, who know a few gathered sayings and stories of the Bible and can prattle on about them, think or speak boldly: what the pastor wants to tell me, I have known for a long time, yes, when he preaches, I already know in advance what will follow.

Apart from all that has improved or aggravated this miserable state of ignorance or knowledge in the new fatherland and apart from the



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If there are some who have been brought up here, there will still be some in all places who wistfully remember their former neglect with regard to the knowledge of the salutary teachings and who long to improve.

Do we now need new measures for this? Shall we, like Martha, in the good opinion of serving the Lord, trouble ourselves so much with all kinds of proposals for church constitutions, Christian associations and other external institutions? Do we need to go begging at other people's doors, i.e., to borrow all kinds of measures from false-believing parties for the revival of a new spiritual life? No, we do not want to do this disgrace to our rich mother, the Lutheran Church, but we do want to ask her, eager to learn, what measures she took in her best time to remedy a similar state of emergency. The sum of this answer lies in a testimony of the one through whom God created a shell for his Zion so that one could teach with confidence, Dr. M. Luther, who says: "One thing is necessary, namely that Mary sit at Christ's feet and hear his word daily; this is the best part that can be chosen and will never be taken away. It is an eternal word; the other must all pass away, as much as it gives to Martha"- "so that by daily practice of the Scriptures Christians may become understanding, learned and knowledgeable in the Scriptures." (W. A. X. 267. 265.)

Concerning this abundant practice of the Word of God, the old Lutheran church orders, according to Dr. Luther's and other processes, prescribe the diligent use of these two means, the interpretation of the Bible and the excerpt taken from it, namely the Catechism; and these are the old proven means 'for the abundant practice of the Word of God, of which we shall now speak, namely in three sections, the 1. Their observance at the time of the Reformation, the 2nd their omission at the time of the apostasy, and the 3rd their renewal in our time.

### 1.

The measures just described are to be called old, not only with respect to our time, but also to the first Christian era from which they originated; they are therefore to be called old, not in the sense that they are merely obsolete and no longer valid, but because they have been proven by the experience of eighteen centuries. It cannot be shown here how preaching and catechesis stood before the rise of the papacy, in it, and at the beginning of the Reformation, and how through their ministry both were brought back into their proper order; we shall speak only of the observance of these old and newly resumed rules, and first of all of the interpretation of the Bible, for which there were three forms, namely the actual sermon on the ordinary gospels and epistles, the Bible lectures and the interpretation of whole biblical books.

The Lutheran Church has never, as the Reformed Church does, left the choice of ordinary texts to the preachers, but has always bound them to the rules given for this purpose, even though it has considered them to be unalterably fixed, just as little as anything else that belongs to the ceremonies and the like. In determining the order of the texts, the Lutheran Church took with care what it found historically, namely the old evangelical and epistolary texts, while the Reformed Church eliminated the same. These pericopes, which were sung only in Latin, had, of course, become increasingly unfamiliar and unpalatable to the people, after the pure Word of God had disappeared from the preaching chairs. Therefore, the preachers were instructed with regard to the feast day gospels "that at these feasts the circumstances of the histories should be faithfully explained and presented to the people with special diligence, for in this way the listeners are all the more founded and established in the articles of their Christian faith, because at the feasts they hear how each article has occurred and been fulfilled. The Sunday Gospels, however, were to be interpreted "because in them are contained the most noble pieces in the Historia Christi of our Savior and his teachings. Accordingly, the sermons on the Gospel pericopes were regarded as fundamental because of their rich content of history and doctrine, and all Lutheran church orders without exception agree in giving absolute preference to these pericopes over the epistolary ones, in that they consistently designate the former as texts for the morning or main sermons, but do not grant the latter this place under any condition, but assign it to them in cities either exceptionally in the morning or matins sermon, or usually in the vespers or afternoon sermon; In the countryside, however, if no catechism was taught in the afternoon, the epistles were omitted altogether and read only at the morning service.

The second are the Bible selections. These were appropriately selected passages of the Scriptures, e.g. the lection on Christ's Day Isa. 9, 2 - 7, but mostly whole chapters of it, which were read aloud in the church according to the order of the biblical books in the old Christian way. There was no preaching about it, but one was content to read either only the biblical text or before it so-called Summaries, i.e. short and explanatory statements of content clearly and audibly. Thus, in the Pomeranian, Prussian and other churches, the excellent but now completely unknown Summa was used.

rien of Veit Dietrich, one of Luther's most faithful students. When in the times of the Thirty Years' War the book had become more and more rare, so one, without being concerned about a new publication of the same, put in its place the Württemberg Summaries, which, however, already because of their great prolixity are far behind Dietrich's. In cities these Bible readings were used for confessional services on Sundays. In cities, these Bible lections were prescribed for the confession services on Sundays, for the Sunday matins or early services, as well as for the weekly services, but in the countryside, these lections usually had to be limited to the Sunday vespers. As a rule, they were not read by the preacher, but in the cities by pupils, in the countryside by the sexton. In this way, the people, most of whom did not know how to read, were gradually acquainted with the entire Scriptures; in addition to the text, they also learned the most necessary things about the understanding and application of the individual chapters.

Finally, it was considered necessary to preach on entire books of the Holy Scriptures of the A. and N. Testaments; this was done without a formal list of topics and parts, and more in the artless manner that the most famous church fathers had used in the past. After the reading of a whole chapter or a section of it, a short announcement of the contents and the context followed. Thereupon the related verses and especially the most difficult ones were briefly explained, the teachings therein indicated and applied for warning, admonition 2c. Then, without further ado, the following words of the text were passed on, proceeding in the same way.

The time for these biblical interpretations was gained by turning the previous daily papal masses into weekly services, which in the larger cities were held daily, sometimes even twice a day, namely in the morning and in the evening, but in the countryside at

least once a week. The regulations relating to them contain only general provisions, e.g., that the sermons should alternate between a book from the Old Testament and one from the New Testament, and the like.

Thus, each of these three forms had its particular purpose. The sermon on the evangel. The sermon on the evangelical pericopes explained the most necessary parts of Christian faith and life, the Bible reading led to acquaintance with the Holy Scriptures in general, and the expository sermon led to a deeper understanding of the individual biblical books. The Bible reading led to acquaintance with the Holy Scriptures in general, and the expository sermon led deeper into the understanding of the individual biblical books.

(To be continued.)

## Dr. Martin Luther's letter to two pastors, From the again - baptism.

Anno 1528.

(Conclusion.)

86 On the other hand, this is a great indication. There has never been any heresy at last, but always in a short time, says St. Peter, come to light, and become abominable; as St. Paul introduces Mannes and Jambres, and their like, that their "foolishness has finally been revealed to everyone 2c. 2 Timoth. 3, 8-9. If infant baptism had not been right, God would not have let it go on for so long, nor would He have let it remain so common in all Christendom through and through; it would also have had to be disgraced before everyone at last. For the fact that the Anabaptists are now desecrating it is still unaccomplished, and is called "not yet" desecrated.

Just as God has preserved that Christians all over the world take the Bible for the Bible, the Lord's Prayer for the Lord's Prayer, and infant faith for faith, so He has preserved infant baptism and not allowed it to perish; and yet all heresies have perished, which were much younger and newer than infant baptism. Such a miraculous work of God indicates that infant baptism must be right. For he has not practiced this on the papacy, which is also a new thing; but it has never been accepted by all Christians throughout the world in the same way as infant baptism, the Bible, faith, the Lord's Prayer 2c.

(88) Sayest thou, Such things do not yet cause infant baptism to be sure, for there is no saying in the Scriptures. Answer: This is true, it does not adulterate strongly enough with sayings, so that you could start infant baptism with the first Christians after the apostles: but it adulterates so much, however, that now in our time no one may with a good conscience reject infant baptism, so long brought, or let it fall; because God not only tolerates it with the deed, but also handles it from the beginning, so that it has never fallen. For where one sees God's work, one must yield and believe just as much as where one hears His word; unless public Scripture tells us to avoid such work. So, the papacy I also truly let go and stand as a work of God; but because the Scriptures are against it, I do consider it a work of God, but not a work of grace, but of wrath, which is to be avoided; as all other plagues are also the work of God, but in wrath and disgrace.

89. third, the work of God is the same, that God has always given to many who are baptized as children great holy gifts, enlightening and strengthening them with the Holy Spirit and the understanding of the Scriptures, and doing great things through them in Christendom; as

Johanni Huss and his companions at that time, and before him many other saints: as he does now also to almost many fine people, and yet drives none of them before to rebaptism. Which he would undoubtedly do if he thought that his commandment of baptism had not been kept right. For he does nothing against himself: neither does he confirm with his gifts the disobedience of his commandment.

90 Because he gives such gifts, which we must confess are God's holy gifts, he confirms the first baptism and considers us to have been baptized rightly. Thus we prove with this work that the first baptism is right and the rebaptism is wrong; just as St. Peter and Paul, Acts 15, 8. 9. also proved from the miracle, when God gave the Holy Spirit to the Gentiles, God's will that the Gentiles did not have to keep Moses' law. "

In the fourth place, if the first or infant baptism were not right, it would follow that there had been no baptism and no Christianity for a thousand years, which is impossible. For this would make the article of faith false: I believe in a holy Christian church. For over a thousand years there has been almost vain infant baptism. If baptism is wrong, then Christianity has been without baptism for such a long time. If it has been without baptism, it has not been Christianity: for Christianity is Christ's bride, subject and obedient to him, having his Spirit, his Word, his baptism, his sacrament, and all that Christ has.

(92) And indeed, if infant baptism were not common throughout the world, but were accepted by some [like the papacy], the Anabaptists would have a pretense, and punish those who accept it; just as we punish the clergy for making the sacrament a sacrifice, which remains a sacrament among the laity. But because infant baptism has been practiced throughout the whole world until this day, there is no appearance that it is wrong, but a strong indication that it is right.

In the fifth place, this scripture also agrees with this, since St. Paul says of the end-Christ, 2 Thess. 2, 4, that he should "sit in God's temple", which we have heard about above. If it is "God's temple", then it is not a heresy pit, but the right Christianity, which must truly have the right baptism, there must be no doubt about it. Now we see and hear no other, but infant baptism, both under the pope, Turks and in all the world. Item, that "Christ calls the little children to come to him" and bring them, Matth 19, 14. and says, "the kingdom of God is theirs"; Item, that the apostles baptized whole "houses", Acts 16, 15. 1 Cor. 1, 16. Item, that John writes to the "little children", 1 Joh. 2, 14. Item, that John believed in his mother's womb.

big was, Luc. 1, 41. as is said above.

94 Whether some of these sayings do not do enough for the enthusiasts is not up to me; it is enough for me that they nevertheless shut everyone up, so that they cannot say that infant baptism is nothing. It is equally uncertain with them: so I have enough that they must not henceforth nullify it so, but let it remain among themselves in doubt. But it is certain enough for us, because it is nowhere contrary to Scripture, but according to Scripture.

95 Sixth, because GOD makes his covenant with all the Gentiles through the gospel, and uses baptism as a sign, who can exclude the children? Now if the old covenant and the sign of circumcision made Abraham's children believers, so that they were and were called God's people, as he says, "I will be the God of thy seed," Gen. 17:7; so much more must this new covenant and sign be so strong, and make them God's people who accept it. Now he commands all the world to accept it. On such a commandment (because no one is excluded) we baptize everyone safely and freely, and no one is excluded unless they oppose it and do not want to accept such a covenant. If we baptize everyone according to his commandment, we let him take care of how the baptized believe. We have done enough when we preach and baptize. Now if we have not special sayings that say to baptize

infants; neither have they sayings that command to baptize old men: so we have the common gospel and common baptism in command to reach every one; therefore the infants also must be understood. "We plant and water, and let GOD give us fruit", 1 Cor. 3, 6.

96 In sum, the Anabaptists are too sacrilegious and insolent. For they do not regard baptism as a divine ordinance or commandment, but as if it were a human practice; how many other church customs are under the pope than consecrating salt, water, and herbs. For if they thought it a divine ordinance and commandment, they would not speak of it so blasphemously and shamefully, if it were used unjustly. But now they are in the foolish opinion that to paddle is like consecrating water and salt, or wearing caps and plates; so they go out and call it a dog's bath, item, a handful of water, and the abominable words much more.

(97) Those who believe the gospel to be the true word of God certainly do not, though there are many who do not believe or accept it, or even use it falsely. But he who does not believe it to be God's word would easily go about blaspheming and saying that it is a fable, a tale, or a fool's tale, and the like; and it could easily happen that

he got students who believed such blasphemous words.

For you should see that if the Anabaptists had first proved their opinion with good reason, they would not have seduced many people nor brought them to themselves. For they have nothing consistent or certain for themselves. But by this they bring many people to themselves, that they speak great, splendid blasphemies against baptism; for the devil knows well that when the mad mob hears splendid blasphemies, they fall down and believe immediately, asking no further reason or cause. As when they hear it said, Baptism is a dog's bath, and the baptizers are false and evil baptizing servants; so they go on, "Let the baptizer baptize, and let God reproach the false baptizing servants. 2c. 'This then is their reason, they stand up, and have nothing else, that they may dispute baptism.' For all whom I have heard speak with me of such things, when these glorious words of blasphemy [dog's bath, bath servant, handful of water 2c.] have been out, they have stood up like little men with shorn heads, and there has been nothing left behind to protect their error.

99. all things as the devil also touches the blasphemers of the sacraments. For because he feels that he can muster nothing certain before his lies, he proceeds and first fills the ears of the rabble with such magnificent blasphemies that our sacrament is flesh-eating and blood-drinking, and the like. When these splendid words are over, all their art immediately comes to an end, and meanwhile they say of the Ascension of Christ 2c.

(100) This is what the Jews do today: to keep their children in their faith, they blaspheme Christ, call him Thola, and confidently lie about him. This then frightens an innocent, simple heart, and deceives it, as St. Paul says Rom. 16, 18. Therefore they are all right, because they can lead the people as they want with their magnificent blasphemy, and must not show a certain reason for their error. But if they had first established their cause steadfastly and well, then it would have been possible to give good slaps to their lies, and to strike them out with true colors.

101 Because we know that baptism is a divine thing, instituted and commanded by God Himself, we do not look to the abuses of ungodly men, but simply to God's ordinance; and so we find that baptism in itself is a holy, blessed, glorious, heavenly thing, to be held in all honor, with fear and trembling, equally to the baptism itself.

\*) In desecration of Holy Baptism, the unfortunate Baptists are now doing it before the Baptists. Tech vcrftINI usually the impudent, contemptuous nullification of the course received in childhood on the part of the Baptists at the poor, ungeeunderm do not interpret fine diabolical purpose. D. R.

like all other ordinances and commandments of God, as is right and just. But that many people abuse the same is not the fault of baptism: one would also blaspheme the gospel as idle talk, because there are many who abuse it.

Because the Anabaptists have nothing for themselves that I have seen and heard, but vain blasphemous words, let every man beware of them and beware, as certain messengers of the devil sent into the world to blaspheme and pervert the word and order of God, lest men believe them and be saved. For they are the birds that eat up the seed that is sown along the way, Matth. 13, 4.

(103) And lastly, I say this: Even if someone had never been baptized, but did not know otherwise, or believed strongly that he had been baptized rightly and well, such faith would still be enough for him: for as he believes, so he has before God, and "all things are possible to the believer," says Christ Marc. 9:231. And such a one could not be baptized again without danger to his faith; how much less should one baptize again those who are certain that they have been baptized? God grant that they have then believed or not. For the rebaptizers cannot be sure that their rebaptism is right, because they base their rebaptism on faith, which they cannot know, and thus play with uncertainty with their rebaptism.

Now it is sin and tempting God whoever is uncertain and doubtful in divine matters: and he who teaches uncertain delusion for certain truth, denies just as much as he who speaks publicly against the truth: for he speaks what he himself does not know, and yet wants it to be truth. But if they wanted to base baptism on God's command and commandment, they would soon see that rebaptism would be neither useful nor necessary, because the divine commandment had already been fulfilled enough with the first baptism.

105. They also blaspheme and deny God's commandment and work. For since the first baptism is

God's commandment, and since it has been done by the deed, and yet they say that it is unjust and a dog's bath, what else is said but that God's commandment and work are unjust and a dog's bath? And they say this for no other reason than that they want to have faith certain in baptism, and yet they cannot have it certain. That is, for the sake of an uncertain delusion, they have sacrilegiously and shamefully denied and blasphemed God's certain commandment and work.

(106) But I suppose that the first baptism is without faith; tell me, which of the two is the greatest and most noble, the word of God or faith? Is it not true that God's word is greater and more distinguished than faith, since it is not God's word that builds on faith, but faith that builds on God's word: moreover, faith is fickle and changeable, but God's word endures forever.

107. Further, tell Me, if one of these two is to become other, which is to become cheaper, the unchangeable word or the changeable faith? Is it not thus that it is the faith that is to be changed, and not the Word of God? It is cheaper for God's word to make a different faith (if there was no right one before) than for faith to make the word different. Since they must then confess that in the first baptism there was a lack not of God's word but of faith, and that not another word but another faith was needed, why do they not rather act to make another faith and leave the word unchanged? If God's word and order is called wrong because we do not believe in it, then it will slowly and rarely become a true word.

(108) Now, if they would do justice to their own conceit, they should not rebaptize, but rebel: for baptism is God's word and ordinance, and may not become again or otherwise; but faith may well become otherwise [if it has not been there]. Therefore, they should rightly be re-believers, and not re-baptizers, even if they were right, as they are not.

109. Because such baptists are so uncertain of their cause, in which they are also found to be liars, deny and blaspheme God's order out of an uncertain delusion of lies, and turn the back on it, basing God's word and order on the work of men and faith, seeking baptism when they should seek faith, and are thus convinced to be erroneous, uncertain and perverse spirits, every devout Christian will beware of them for the salvation of his soul. May Christ our Lord help and grant this, amen.

(110) This much we will now take into consideration in the shortness and haste; for I have other things to do at this time, and cannot give myself entirely to this matter; nor, as has been said, do I yet fully know its reason. For the devil is angry, and throws a hundred into a thousand, and causes so many tangles that almost no one knows what he believes.

The Anabaptists agree with the enemies of the sacraments that there is only bread and wine in the evening meal. Again, the sacramenters think differently of baptism than the Anabaptists. Thus the sacramenters are not one among themselves. In the same way, the Anabaptists are not one among themselves either: only on us and against us are they one. Just as the papacy has been in so many distresses.

\*) repeated, again.

## 8

The two worlds of the priests and monks, which had hitherto been eating each other, are now becoming one above us. Worldly princes and lords also so. Pilate and Herod must become one over and against Christ, who are otherwise deadly enemies of each other.

The error of the Anabaptists is more grievous than that of the sacramentans in this section. For the sacramenters completely destroy baptism, but these make it new. There is still help and counsel, so that they can get along. Wolan, so much has been established that the Anabaptists have uncertain delusions and faith, and they do not prove their case.

For even Satan, through all the fanciers, now does no more than bring up vain uncertain things, and thinks it is enough if he can speak of us arrogantly and contemptuously, as the saints do. No one wants to make and prove his arrogance, but all their effort is to make our minds suspicious and uncertain. Suspicion is docent, non-üaom, and are called Scripture and the Word of God. For the devil sees that he can do nothing against the bright sun of truth; therefore he weaves in the dust, and would gladly make a mist before our eyes, that we should not see the light: and in the mist he holds out to us vanities, that he may deceive us. That is, because they have caught their darkness, they try to rhyme with it, and pull it with their hair.

But Christ, who has faithfully stood by us until now, would trample Satan under our feet again, and protect you all, even from the seduction of your tyrant and end-Christ, and graciously help his friability, amen. 1528.

### Lutheran Separate Congregation in Nassau.

As is known, Nassau was the first state to introduce the union after Prussia's example (on Aug. 11, 1817 - the Bavarian Palatinate followed in 1818, Baden in 1821, Kurhessen in 1823, Anhalt-Dessau and Bernburg in 1828, Hesse-Darmstadt in 1833), but with the reservation that every adult Christian should be allowed to partake of the Lord's Supper in the Lutheran or Reformed manner upon request. Only in recent times has a reaction against this arisen. Around 1843, the faithful pastor Brunn was arrested in a congregation that had been grazed by rationalists since time immemorial,

was in complete spiritual death. His lively preaching of repentance before God and faith in Christ brought about a striking revival, especially in the parish village of Steeden, where the inns were actually transformed into prayer houses. Through a visit by Director Graul of the Lutheran Missionary Society in Saxony, the

The preacher himself became aware of the pure Lutheran doctrine and an expert opinion by Dr. Harleß convinced him that it was his duty to leave the national church. After a difficult struggle, he and all like-minded people (about 150 souls) in his congregation announced their resignation to the authorities on July 6, 1846. After unsuccessful attempts to settle the matter amicably, he received an order from the Ducal State Ministry to leave the district within 24 hours. He went to Dresden, where he had just arrived for the mission festival, and returned to Steeden on the advice of the brethren there, after the union with the separated Lutherans in Prussia had been arranged, by explaining to the government that he would insist on the now formally formed congregation as its pastor, and invoking the complete religious freedom guaranteed in the Nassau Constitution. A new expulsion followed, Brunn was tracked down by the police, the congregation was forbidden to worship, an investigation was made into every baptism, etc., until in the spring of 1847 the minister verbally informed the congregation that he wanted to leave the matter alone. However, all the petitions could not obtain recognition as a Lutheran congregation, and even on the Landtag, which had granted recognition and full toleration to the German Catholics, four Catholics were the only ones who voted for it. That was in the fall of 1847. Immediately thereafter, the matter was turned over to the courts, fines for the preacher, and a repeated expulsion followed, executions and prison sentences on the congregation. Brunn traveled from time to time, from Bavaria and Prussia, but he finally thought he would be defeated: then March 1848 came and brought him back to the congregation. But only for a few days, he had to flee from the revolutionary gangs again, The oppression from above was followed by that from below;

but not for long. Now the parish, 300 souls strong, is church-ordered and also in the surrounding area (Steeden lies just in the middle of Nassau) individuals fall to it.

(This report is taken from a letter of Brunn, which was printed in the Old Lutheran "Kirchenblatt" by Pastor Ehlers in Liegnitz).

#### Received at the Synodal Missionary Fund.

To the Lord?.	Dulitz collected in Milwaukee in missionary hours	T20 00
From Dr. Haynel in Baltimore	25	00
Bon Lutherans in Liverpool, Medina C., O.		10 00
From M.B.		100
Bon C. R.		3 00
From B. S. u. L. in St. Louis	1	25
Don school children in New - Bremen	20	
F. W. Barthel, Cassirer.		

#### Paid

the 6th year HH. Adam Ambrosius, Balthas Bicnz, Gottfr. Müller, Georg Neiden- bach, Phil. Tisza, ?- zur Mühlen.

"7. " the HH.?. Dresel,?. Dulitz (2 ex.),

?- I. I. Fast, Georg Rridenbach,?. Swan, Phil. Tisza, Dr. Haynel -?5.

#### Mailbox.

To P. Th.. The conscious poem by A. K. is not in our hands.

## Synod.

The great majority of the members of our Synod have cast their votes in favor of holding this year's postponed meeting in St. Louis, Mo., from October 2 to the 12th of the same year; in announcing this result, I also inform the brethren that the cholera epidemic has long since ceased to rage here, and that therefore there is no obstacle to holding our meetings on the date now set.

Those arriving may inquire about the respective apartments of the pastors of this congregation at the porcelain shop of Mr. L. Pechmann, Main Street No. 35.

C. F. W. Walther, d. z. Prä s.

## Books and pamphlets to have in the expedition of the Lutheran around the buried prices.

Dr. Martin Luther's Catechism, unchanged reprint1t

The dozen E1. One hundred pieces S 7.

The Constitution of the German Lutheran Synod of Missouri, Ohio," a.St. together with an introduction and explanatory notes. i

The dozen 50 cents; 25 pieces \$1.

FirstSynoval Report of the German Lutheran Synod of Missouri, Ohio a. St. of the Year 18471

Second synodal report of the same synod of 1Ä81

Third Svnodal Report of the same Synod in 18491

Third year of the Lutheran from

1846 - 1847. no. 8-26.

5

(The 1st and 2nd volumes are out of print).

Fourth and Fifth Years of the Lutheran\$1

Christian Concordia Book, i.e. Symbolic Books of the Lutheran Church, New York Edition, bound in pressed leather \$1.!

Conversations between two Lutherans about Methodism, (in pamphlet form) 1 piece.

Dr. M. Lu therS Tract of the True Church, 2 pcs.

Dr. Luther's Home Postil, or Sermons on the Gospels on the Suns and Strokes of the Whole Year, New York Edition, bound in calfskinV 2

Kirchen - Gesangbuch für evang. luth. Gemeinden, welchem die sonn- und festtäglichen Perikopen bcigechgt sind, verlegt von der hiesigen evang. luth. Gemeindr U.

A. C. in gepresstem Lederband, das Stück

ABC- Book, New - York edition, the piece The Dozen 81.

The Hirtcnbrief of the pastor Grabau at Buffalo (shown in detail in No. 17 of the Lutheraner Jahrg. 5).

Johann Hühner's Biblical Histories from the Old and New Testaments. Unaltered reprint, New-York edition, in detail inDntzend \$2.

Dr. Martin Luther's interpretation of the '90.

Psalms, brochirt and trimmed

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Spruchbuch zum kl. Catechismus Lutheri. Compiled by Rev. Fr. Wynecken, d. St., for the Synod of Missouri 2c.

in the dozen V1.

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Printed at Moritz Niedner, 6Uv "tnut Street, dytveen NLin L Secv" 16.-0



Year 7, St. Louis, Mo, Sept. 17, 1850, No. 2.

**Testimony of Johann Arndt**

against

the blasphemous errors that have always been prevalent in the Reformed Church and have been taught even by its founders.

The reader will recall that in the 21st number of the previous volume of this journal, a contributor, signed B., reminded the missionary messenger, who had spoken out in favor of a false union between the Lutherans and the Reformed, of how horrible, even blasphemous errors were being made known by the Reformed Church and what a great sin it would be, therefore, if we Lutherans wanted to enter into a union with the Reformed before they had renounced these errors, publicly condemned them, and made room for the truth. This sharp testimony of truth has so upset the editor of the "reformed church newspaper" of Chambersburg in Pennsylvania, Mr. Schneck, that the dear man, who otherwise shows himself so moderate, declares our sender a "villain" and all those who still share his opinion to be "ignorant fantasists and bigoted sect heads. Since Mr. Schneck has so far always appeared to us as an honest man, we can hardly believe that he, with his ranting and raving, is only doing his evil bidding.

We believe that Mr. Schneck is so unfamiliar with the doctrines of his own church that he really thinks that our dear correspondent B. is crying foul. We rather believe that Mr. Schneck is so unfamiliar with the doctrines of his own church that he really thinks that our dear correspondent B. has done a screaming injustice to it; moreover, he would hardly have insisted so brazenly on proofs, since, as every informed person knows, the proof for all accusations made by the Lutherans of the reformed church is so easy to lead.

Well, Mr. Schneck has asked for proof; what he wants, he shall get. But since the Reformed have always used the artifice of making the people, who have been misled by them, believe that only dead, quarrelsome, spiteful, bigoted, fanatical people burden the Reformed Church with vicious doctrines of the Lord, for such things have never been known to it, but have been abhorred by it, so we want to let a Lutheran speak in this matter, whom even the worst enemy of Lutheranism will certainly not count among that class of people, namely the godly Johann Arndt, the well-known author of the six books "of true Christianity and the unctuous "Paradise Garden". But we want to add to the assertions of this noble man only the evidence from the public confessional writings and from the writings of the most famous and respected theologians of the Reformed Church.

In 1614, after he had already published his "wahres Christenthum" (True Christianity), seven years before his death, Arndt wrote the following in the second letter that preceded his "Evangelienpostille" (which we will only omit what he testified against the papacy):

"Just as man was created by the almighty, gracious, merciful, highly faithful God, our most loving, kind, friendly, eternal, heavenly Father, together with God the Son and God the Holy Spirit, for His knowledge, for His honor, praise and glory; from which true divine knowledge springs our highest comfort, life and blessedness, as from a living source, as our dear Lord and Savior says Jn. 17, 3: "This is eternal life, that they may know thee, that thou alone art true God, and whom thou hast sent, Jesus Christ": so also our faith, teaching and life must be directed to this one end only, namely to God's true knowledge, God's glory, our comfort and eternal blessedness. From this follows improvement of life, knowledge of oneself and love of one's neighbor. For this is the purpose and aim of the whole Scripture, from which reason it is inevitably concluded that all faith, doctrine and life, which is not directed to this aim and end, must necessarily be wrong.

be. And thus conclude: To whatever end God has revealed the Scriptures through the apostles and prophets, to that end man's faith, doctrine and life must also be directed, or it is a false faith, false doctrine and false life. But God the Lord has graciously revealed the Scriptures through the prophets and apostles, yes, through His dear Son Himself, for His and man's true knowledge, for His divine glory, for our comfort and eternal salvation and happiness, also for our improvement and love of our neighbor, therefore our faith, doctrine and life must also be directed to this end and goal. And therefore all teaching must be wrong, which does not lead to the true knowledge of God and himself, to God's honor, to our comfort, to our salvation, to the improvement and to the love of our neighbor. And it follows that such a doctrine is contrary to Scripture, contrary to God and His glory, contrary to true comfort, contrary to salvation, contrary to correction, and contrary to the love of our neighbor, according to the rule of Christ our Lord: "He that is not with me is against me, and he that gathereth not with me scattereth." Luc. 11, 23.

"For this reason it has long been asked and confessed that all doctrine should be judged according to God's word, for it cannot deceive or mislead us, because it is the eternal truth. Our Lord says: "He that despiseth me, and receiveth not my words, hath already judged him, the word which I have spoken, which shall judge him at the last day"; and the apostle Paul says to the Romans 2:16: "That God would judge the hidden things of men by Jesus Christ, according to his gospel", that is, according to the content and the guide of the gospel which he preached. Since God's word will be the judge at the last judgment, why not let it be the judge in this life? First of all, in the articles of faith it has bright, clear, undoubted, distinct, important and powerful words, which are not the words of men, but the words of God, and it is not necessary to doubt them, much less to argue against them. Secondly, the Scriptures have a uniform, unanimous, clear, undoubted, certain understanding in articles of faith, from which the truthfulness can be confirmed with good reason by undeniable conclusion, because the faithful and true witnesses of God speak from one mouth in matters of faith through the Holy Spirit, because there is one Spirit through whom they have spoken, and it is a spirit of truthfulness. Therefore the 19th Psalm v. 9. 10 says: "The testimony of the Lord is sure, the commands of the Lord are right; the judgments of the Lord are true, all righteous." Thirdly, coherence testifies to what precedes and follows, to what is the purpose and goal of the Scriptures, and to how the sayings may be applied to other opinions.

are to be understood. Fourth, the testimony of the whole of Scripture in all the articles of faith has this *finality*, this end and goal, namely, the knowledge of God and man, God's glory, true consolation, our salvation, correction and love. Fifth, our consciences convince us in temptation, in the cross, and in the anguish of death, that our hearts alone rest and rely on what God's Word has revealed in clear, plain words, and also with unanimous understanding and testimony of Scripture, concerning the knowledge of God, His divine glory, for our consolation and eternal salvation and blessedness."

"If one now judges and judges the repugnant disputed doctrines according to these true irrefutable reasons, there can be no lack of truth being revealed and falsehood being discovered, and the same will easily be found if one holds the papal and Calvinistic doctrines against the above-mentioned reasons and rules."

In the following, Arndt lists the errors of the Roman Catholic Church and then continues as follows:

"Conclude, therefore, that all this and more is false doctrine, because it is contrary not only to the clear and bright Word of God, but also to the purpose and end of the whole of Scripture. Such is also found in Calvin's doctrine, if it is held against these unavoidable grounds and certain guideposts of truth.

First, they teach, as Peter Martyr and Beza write, that it is impossible for God's omnipotence to provide that a true human body can be in many places. This is not only against the clear word of God Icr. 32, 17. 27. Iach. 8, 6, against the true knowledge of God, against God's glory, against all comfort, against the first article of our Christian faith, but is also blasphemy and flees from the puddle of unbelief. For before they will believe that Christ's body and blood are in the Lord's Supper, they deny the omnipotence of God, for it cannot be otherwise, it must come to this: if one will not believe the word of God, then one must deny God's power, as the Lord puts these two pieces together, Matt. 22:29, "Ye do err, not knowing the Scriptures, nor the power of God." This is how it must finally go, if one does not want to ascribe anything more to the holy body of Christ, which is united with the eternal, infinite Godhead and is One Person, than to our natural, sinful and mortal bodies."

Peter Martyr, this active instrument for the building of the reformed church of Germany, England and Switzerland, ordained at Zurich in 1562, writes in cl. 6. et contra Gardinerum obj. 11: "that God, with all his power, could not cause the body of Christ to be substantially present at one and the same time in several places, or now to be elsewhere than in heaven. The same is confirmed literally in tim<sup>a</sup>.

iv 6oNo4. ölompetx. p. 33. Th. Beza (grst. 1605 as professor of theology at Geneva); this college and intimate friend of Calvin, whose work he continued. Since a whole group of reformed theologians had established the above principle, denying God's omnipotence, in order to be able to deny the biblical doctrine of the presence of the body and blood of Christ in the Lord's Supper, Beza was the only one who was able to deny it. The Lutheran Church has also been forced to renounce this blasphemy in one of its public confessions. In the Concordia formula, among the "repugnant damned doctrines of the Sacramentarians" (Reformed), this one is also listed: "that God, according to all His fine omnipotence (which is frightening to hear), is not able to provide that His body be essentially present at a time rather than at a place." (Summar. Term. Art. 7.)

"Zwingli, on the other hand, writes that God created Esau to live ungodly. Zanchius writes that Adam fell into sin by God's decree. Item, God gave Adam cause to sin. God awakened Pharaoh to do all the evil that he had done. Calvinus writes that man fell because God decreed this through his providence. Beza says that God moves, stimulates, makes strong and real the wickedness that he finds in Satan and men, and thus wants them to do what they do.) Does this not contradict the Scripture, "Thou art not a God to whom wickedness pleases; he that is wicked abideth not before thee?" Does not this mean the true knowledge of God darkened, God's honor profaned?"

Thus Zwingli writes in his "Llenciu" contra 6Malmptistaiuin stroxlms: "If we therefore learn from the wild sense of Esau that this man was rejected by God, we will exclaim in vain: O that he had died as a child! for he could not die whom Divine Providence created (in illoc"-ceavit) to live, and to live ungodly." (Opj). tut. 1<sup>o</sup>ow. III. k. I. p. 429.) Further, in Lerinone äe xroviä. c. 5. "God himself is the author of what is unS injustice, but by no means to him."

Hieronymus Zanchi, from 1568 professor at Heidelberg, later at Neustadt, one of the most respected theologians of the Reformed Church. Church, writes in his Alii-cell. theol. p. 252: "Sin also considered as sin, insofar as it, not according to its nature, but according to the goodness of God, contributes to the revelation of

the glory of God, this sin and this evil of guilt is in so far predetermined by God." Further, in o.j>. all Berelnim: "God allows sins, so far as they are sins, with his will."

\*\*\* Calvin writes in his Irmit. III. 23, 4. "I confess that all Adam's sons fell by God's will into the miserable condition in which they are now involved." There it bites: "Man falls when God's providence has so decreed;" Calvin, of course, does not want to excuse man with this, so he adds: "but he falls through his own fault." Thus, according to Calvin, God and man divide themselves into guilt.

†) Beza writes in tructation. tū. full I. p>. 417. "That you assert that God has predestined whom he wills not only to damnation, but also to the causes of damnation" (i.e., to sin) "we acknowledge as true with Paulo." Further, in Ollog. Mompvix.: "Man fell not without a cause, but according to God's providence; because what God had determined had to happen." The same words which above Arndt puts into the mouth of Beza, we find only in the writings of Zwingli and Peter Martyr, who also writes expressly to the 1. Cap. to the Rom.: "We cannot be in denial, that, be it now, as he will (quo,uo moclo), God is the cause of sin." Yes, Zwingli writes in Lormon. <le prov. anawn.: "No one.

Say: the robber is innocent, because he killed at God's instigation. He has sinned against the law. But, you will say, he was forced to sin. I admit it, I say, that he was forced."

"Third, they teach that God, in His secret counsel, has decreed eternal damnation for most of mankind, whom He will never have mercy on. \*) Is this the true knowledge of God of the riches of his grace, his mercy, his great love? Is this not contrary to the glory of God? Does not this teaching deprive the afflicted and challenged hearts of all their comfort? Is it not contrary to the love of God and neighbor?"

Among others, Calvin writes: "Not all are created to the same lot, but eternal life is predestined for some, eternal damnation for others. (Instit. III, 21. s.) Furthermore: "I ask again, whence has it come that the fall of Adam has plunged so many people, together with their underage children, into eternal death without a means of salvation, but because God has so well pleased? Although I confess that this is a frightening decision, no one will be able to deny that God knew in advance what the outcome of man would be before he created him, and that he knew it in advance because he had so decreed it in his decision. (Ib. 111,23.7.) Calvin further writes: "That the rejected do not obey the word of God revealed to them is rightly attributed to the wickedness of their hearts, if one only adds at the same time that they therefore yield to this wickedness, because they find awakened by God's righteous but inscrutable judgment to promote His glory through their damnation. Just as when it is said of the sons of Eli that they did not listen to the salutary admonitions because God wanted them dead, it is not denied that their stubbornness came from their own wickedness; but at the same time it is noted why they were abandoned in their stubbornness, since God was able to soften their hearts, because his unchangeable counsel had once doomed them to destruction." (Ib. III, 24. 14.) Beza writes: "God hates the rejected before they are born, and he has destined them to destruction without regard to unworthiness." (vlossa D. Rom. 9.) "Those speak with Paulo who say that God has created some to righteous destruction. And those who take offense at this way of speaking betray their ignorance." (Ib.) Zanchius writes: "Holy Scripture evidently teaches that the ungodly either do not believe in God and Christ, or do not do good works, this being because they are not predestined by God to believe and do good works." (Lliscell. z>. 229.) The same: "God has determined from eternity to give faith unto salvation to some of them that hear the gospel, and not to some." (Ib. p. 227.) - In the canons of the Dortrechter Synod, in which the Heidelberg Catechism was confirmed, the most respected public confession of the Reformed Church, it is said: "But that some in time are endowed by God with faith, and some are not endowed, this comes from his eternal counsel. For God is aware of all his works from eternity. Act. 15,18. Ephes. 1:11, according to which he graciously softens the hearts of the elect, though they are hard, and inclines them to faith, but leaves the non-elect to their wickedness and hardness out of righteous judgment." (6 "p. I, art. 6.) Further, "The Scriptures further testify that -not all men are elect, but that there are some who are not elect, or have been passed over in the eternal election of God, of whom, therefore, God, according to his good pleasure, which is altogether free, just, irreproachable, and unchangeable, hath determined to leave them in the general misery into which they have plunged themselves through their fault, nor to bestow upon them the grace of blessedness and conversion." (Ib. art. 15.) Further, "The Synod rejects the errors of those who teach: that God, of his mere righteous will, has no one in the case of Adam, and in the general state of

I have decided to leave the rest of mankind to sin and condemnation, or to pass over them in the impartation of the grace necessary for faith and conversion. (Ib. Reaction. 8.) In the *Confession of Faith*, the public creed of the Presbyterians, it is said, "It hath pleased God to pass over the rest of men" (except the elect) "according to the unsearchable counsel of his will, whereby he extendeth or restraineth mercy, as he pleaseth, at the price of his unlimited power over his creatures, and to ordain them to shame and wrath for their sin, at the price of his glorious justice."

"Fourth, they teach that even though the Lord God may preach the gospel to many, he does not want them all to believe and repent. \*) This goes against so much testimony of Scripture, against the true knowledge of God, against God's glory, against God's love, and deprives consciences of all comfort and plunges them into the abyss of despair."

Calvin writes about this, among other things, as follows: "Those whom God created for the disgrace of life and the ruin of death, so that they would become instruments of his wrath and examples of his severity, these, so that they would come to their (destined) end, he soon deprives of the opportunity to hear his word, soon he blinds them more by preaching it. Behold, he directeth his voice unto them, that they may become deaf; he "üudet the light, that they may become more blind; he bringeth forth the^ehren, but that they may become the more ignorant; he applyeth the medicine, but that they may not be healed." (Instit. III, 24. 12. 13.) - I.H. Heidegger, author of the Formula Consensus, a Swiss Reformed confession, first professor in Heidelberg, then in Zurich (died 1698) writes: "Nor does God call certain rejected ones in such a way that he would have decided or would be willing to give them faith and repentance just as well as the elect, if only they

would not contradict the calling Holy Spirit." (Corz>. DkeoloA. loc. 21, p. 200.) - Joh. Piscator, reformed professor at Herborn, d. 1626, writes: "The righteousness acquired through Christ's death is offered to the elect alone with the intention that they should become partakers of it." (IJe pseekest. tk. 85.) Furthermore, the l^oi muln Consensus states: "It is rightly said that it is God's will that everyone who sees the Son and believes in him should have eternal life. Joh. 6, 40. Although these "everyone" alone are the elect. But that when the will of God is so generally presented in the outward calling, only the elect believe, and the rejected are hardened, comes only from God's grace making the difference". (Oun. 19.) Furthermore, Spanhemius, Prof. at Leiden, d. 1701: "We Reformed affirm that God, who could have made all men blessed, decided in his eternal unchangeable counsel, out of pure and free benevolence, to make certain, and in fact with regard to the elect many men, who were not worse, than the lrrwäbllen, to leave them in their misery and not to have mercy on them, but to deny them the saving grace and powerful calling to reconciliation in Christ, whether or not he calls them outwardly, so that they might have no excuse for their excuse." (I-lencbus LOINrovsr". cum l.utlwi ^nis. z>. 368. ct. Cyprian's Lessons 2c. S, 30.)

"They teach that the divine nature is wholly in the human nature of Christ and wholly apart from it \*), contrary to the words of the Holy Bible, Inch. 4, 14: "The Word became flesh," and Coiossians 2, 9: "To him dwelleth all the fullness of the work of God bodily." Is this the right knowledge of the person of Christ? If the divine nature is completely apart from human nature, then it is not one person, but two persons."

2) This is how it bites in the Heidelberg Catechism, this main confession of the German reformers: "Because the Godhead is incomprehensible and present everywhere, it must follow that it is indeed outside its assumed humanity, and yet is nevertheless also in it and remains personally united with it. (Pag. 23. Question 48.) In the Neustadt Admonition, a work almost equally respected by the Reformed as a confession, which Zach. Ursinus, it further says: "The whole Word (Son of God), which is everywhere apart from His humanity, is and at the same time remains inseparable in human nature." (9. 79.)

"Sixthly, they teach that the divine and human natures in Christ have absolutely no physical and real fellowship; \*) is this the right knowledge of Christ? If God did not become man, if God did not suffer for us, if Christ's blood does not cleanse us from our sins, if

we have not been redeemed and justified by Christ's blood, if Christ is not our Redeemer, Beatificator, Shepherd, Head, Light, Life, High Priest, King, Mediator, Reconciler according to both natures: where is Christ's knowledge, Christ's glory, and our consolation?"

\*) In the above Admonition it is said: "If something human is said of God (Christ) and something divine of man (Christ) (in the Scriptures), this is only a manner of speaking." (p. 70.) "That the essential qualities of the other nature: are communicated to the individual natures in the person of Christ, we deny with the greatest firmness." (p. 66.) Further, Zwingli writes: "What is said of faith in Christ and in His death does not refer to His human nature." (Lpp. III, p. 114.) Yes, Beza and his comrades say in their Theses on the Mompelgardian Conversation, "We maintain that one cannot even speak of a community according to which humanity is to be everywhere and omnipotent from its own way." (Dkes. 8. 9.) Further writes Zach. Ursinus, co-author of the Heidelberg Catechism: "Christ is said to be everywhere by virtue of the sharing of attributes, that is, according to divine nature, but not according to human nature." (Duot. tlwul. p. 661.) Finally Zwingli himself makes the following startling confession: "Christ is salvific to us in that He came from heaven, not that He was born of the Virgin." (Ouuu. <1e >cr. et t-Us. rel.)

Seventhly, they teach that Christ did not die for all men, but only for the elect. Where does St. Paul leave the conclusion of 1 Tim. 2, 5. 6. "There is one mediator between God and men, the man Christ Jesus, who gave his life as payment for all;" for which reason St. Paul concludes: because of this, God wants all men to be helped. Or v. 4: "God wills that all men be helped." But all cannot be helped without the death of Christ, therefore Christ gave his life as payment for all. Does not the Calvinistic doctrine run contrary to God's word, contrary to God's universal grace and mercy, contrary to God's glory and contrary to our highest consolation?

\*) In the Canons of the Synod of Dortrecht, it bites: "It was God's free counsel, gracious will and intention that the living and saving power of the precious death of His Son should be effectively manifested in all the elect, so that they alone might be endowed with justifying faith and through it be infallibly led to salvation: that is, God willed that Christ, through the blood of His Cross, should be the Savior of all the elect, and that they alone should be endowed with justifying faith and through it be infallibly led to salvation.

## 12

from every nation, tribe, race, and language, he effectually redeemed all those, and those alone, who were chosen from eternity to be blessed and given to him by the Father. (Cap. 2, Art. 8.) Therefore Heidegger, already mentioned above, writes: "Not all are so guilty of believing in Christ that they must be convinced that Christ died for them." (Vke-tullL tiiooloxiae lck., II, p. 80.) "The rejected find by no means guilty of believing in Christ, as in their Savior who died for them." (16. p. 12Ü.) Furthermore, the famous Reformed theologian Spanhemins writes: "From this general work of Christ's death, as from a hydra (hundred-headed serpent), new monsters of error grow forth." (Tom. III. opp. ooll. p. 1178.) Further, Beza writes: "I say again, and confess it before the whole Church, that it is false, blasphemous, and impious to say that Christ, whether according to the counsel of God or according to efficacy, has done no less enough for the sins of those who are to be damned, than for the sins of Paul, Peter":c. (Uc-8j>. nie. all collocz. p. 222.). Zanchius writes: "That Christ should be the propitiation for the sins of the whole world, is to be understood in such a way that the word "world" is taken for the best part of the world, namely for the elect alone." (iVli^ell. I, p. 280.). Piscator, prof. at Herborn, writes: "Christ did not die for every single man, but only for some." (I)j8z>uk. cle j>i "mllost. tk>I!8. 3.) Beza: "I say this, that there never was, or is, or will be, a time when God would, will, or will have mercy on all men." (!^ ll. resp. all eoll. i>. 191.)

"Eighthly, they teach that Christ is not to be worshipped according to mistaken natures; \*) this runs below the true knowledge of our one Mediator and High Priest, and is a dissolution and separation of persons, is contrary to the honor and love of Christ."

Danaeus, this zealous champion of the reformers (died 1596) writes: "It is more necessary to think of the flesh or the human nature of Christ "in his invocation, yes, the same is to be completely excluded from the religious worship of God and the divine nature in Christ. Because this honor is due to God alone." (IN^rrioj). 38.) "Worship is not to be directed to the flesh (human nature) of Christ Himself, even insofar as it remains in the person of the Son of God." Zach. Ursinus, author of the Heidelberg Catechism, writes in the Neustadt Admonition "He (Christ) does not hear all, does not save all, does not give his holy spirit through his humanity. Spirit through his humanity this is proper to the Godhead alone, and therefore they come to the man Christ, not so far as he is man, but so far as he is God." (!. 79.)

"Ninth, they teach that the children who are baptized are not all born again. Where then is it that St. Paul says: "As many of you as have been baptized have put on Christ, have been baptized into Christ's death; and that baptism is a bath of regeneration and renewal of the Holy Spirit? Does this not nullify the beautiful consolation we have from Holy Baptism, that God cleanses us by the water bath in the Word, adopts us as children in Baptism, makes us members of Christ, seals us with the Holy Spirit, assures us of His grace, establishes with us a new covenant of a good conscience, gives us all the benefits of Christ, because we put Him on in Baptism!"

Thus Zwingli writes in his Confession, which he wanted to hand over to Emperor Carl V in 1530: "I believe, yes, I know, that all sacraments, far from communicating grace, do not even bring it. . . To h. Spirit is no guide or bearer necessary ... The sacraments are given as a public testimony of the grace that each one already has. . . The church therefore accepts through baptism the one who is previously received through grace. Baptism, therefore, does not bring grace, but testifies to the Church that grace has already been given to the one to whom it is given. I therefore believe, O Emperor, that the sacrament is a sign of the holy thing, namely, of the grace received. Whoever accepts baptism testifies that he belongs to the Church. If one were to think otherwise of the sacraments, namely that they, applied externally, purify internally, then Judaism would already have returned." O 19. nq.) The same writes: "Baptism is an outward ceremony, which signifies the thing, not performs it." (Opz>. III, 1, 570.) Further, Calvin writes: "Paul teaches that the children of believers are born holy; for they do not become children of God by baptism, but because they are heirs of dcr filiation by promise, therefore the church admits them to baptism." (^cnbiclotum rckie. Vari8. p. 256.) Zach. Ursinus writes: "Nor are all who are baptized with water, whether they be adults or little children, partakers of the grace of Christ. For God's eternal election and calling to the kingdom of Christ is free." (6om- peucl. p. 515.) The same: "These are inauthentic and figurative sayings: 1. Baptism is the washing away of sins. 2. baptism washes away sin. The proper way of speaking is that it is a sign of the washing away of sin." (11>. p. 532.) Beza writes: "But does this happen in all the baptized? Not at all. For God the Lord is wont to give the gift of faith and "as follows from it, to the elect alone, for his tent pleasing to him." (I Resp- Lâ act. vollog. p. 25.) Furthermore, Melchior Leidecker, (Prof. zu Utrecht, d. 1724) in his extensive Latin explanation of the Heidelberg Catechism, published in 1694: "The faith (that the children of Christians become members of the church in baptism) is not false or vain, although this and that does not belong to election, because it (this faith) agrees with the promise, which is always true, although not exactly all children attain inward baptism." -(ve verkut" üäeiRekorntLe.' p. 328.) Thus, according to the doctrine of the Heidelberg Catechism, the non-elect children are not born again through the baptism. Finally Beza writes: "Those children who belong to the number of the rejected are not born again, even if they are baptized a thousand times." (LoU. p. 479.)

"Tenthly, they deny the presence of the body and blood of Christ in the Lord's Supper, against the clear words, against the unanimous consensus of the evangelists and apostles, against the purpose and end for which Christ instituted his supper, namely, that he wished to establish the most powerful memorial of his death and love. And now ask every believing heart itself, wherein the best consolation is in this article, and the greatest love of Christ, whether it is that through bread and wine in the Lord's Supper Christ's body and blood are signified, and that through bread and wine Christ willed to establish the memorial of his death and shedding of blood, and of his great love? Or whether he intended to commemorate his death and his love by presenting his body and blood? Yes, every Christian should ask his own heart whether it is not rightly and comfortingly closed:

"Christ has appointed to the duck his b. Supper, that he might give and present unto us the greatest pledge of his love and assurance of the forgiveness of sins. But there is no greater pledge of his love and forgiveness of sins.

of sins, as his holy body for us. Body for us. Therefore he gives and gives us his true body and blood also in the supper. And further: There can be no more powerful memorial of death than by the presentation of that which was given for us in death, therefore by the presentation of the body and blood of Christ in the

Lord's Supper the most powerful memorial of the death of Christ is given. Item: This is given to us in the supper, which is the greatest pledge of Christ's love, the most powerful memorial of his death, the most powerful witness of our redemption, and the strongest assurance and seal of the forgiveness of sins; Christ's body and blood in the supper is the greatest pledge of Christ's love, the most powerful memorial of his death, the most powerful witness of our redemption, the strongest assurance and seal of the forgiveness of sins: therefore also Christ's body and blood are given to us in the supper."

\*) Zwingli writes: "Christ did not command to eat his body in remembrance of his body, but to eat the meaningful (s<sup>mdolicnm</sup>) bread together with the cup in remembrance of his suffering." (^mi- crc 6X6A08i8. Opp. II, x. 329.) Further, Zwingli, in his Confession of 1530, already mentioned, writes: "That Christ's body is present in the Lord's Supper according to the essence and really, that is, his natural body, as the Papists and certain people who look back after the fleshpots of Egypt" maintain: this we not only deny, but constantly maintain that it is an error contrary to the word of God. Those words, "This is my body," are not to be taken naturally, but meaningfully." O 21.) Calvin writes: "Those who in the solemn words of the Lord's Supper, "This is my body," press straight upon the literal sense as they speak, these we reject as erroneous interpreters. For we put it beyond dispute that they are to be understood figuratively (l<sup>ui-aks</sup>), so that the words, "wine and bread is," mean as much as, "signifies." (So it is said in the "OoirM.nsuL nrutuu8 in re 8LclLineitnii^", art. 22.", a comparative writing by which Calvin publicly united tired Zwinglian-minded people). The same writes: "Christ does not seem present to those (the Lutherans) if he does not come down to us. Just as if, if he lifts us up to himself, we would not be equally partakers of his presence. The question, then, concerns only the manner (O, because they put Christ in the bread, but we hold that it is not fitting for us to draw him down from heaven." (ln8iätnt IV, 17, 31.) The same: "The matter of bread and wine by no means offers us Christ, nor does it make us capable of the spiritual goods of the same, but faith makes us partakers of Christ." (6'on- l'ipnr. nit. 10.) The same, after having labored to bring out and to persuade his readers of a difference between his doctrine and Zwingli's doctrine, which has become suspect, of the presence and enjoyment of the body of Christ, concludes at last with the following words: "Nevertheless we confess that this enjoyment is no other than an enjoyment of faith, as no other can be thought of." (liGUtt. IV, 17, 5.) Beza writes: "Christ's body, however, is now so far from our eyes and therefore from the place where we celebrate the Lord's supper, as far as heaven is from earth, but because this is a heavenly act and our faith will tremble up to heaven, so that it may take hold of Christ in the most effective way, you will empty the mark of the Lord, if you do not confess that in this repentance the flesh of Christ is indeed completely present." (Vol. 3. teact. dir. zr. 304.) Zach. Ursinus: "They (the Lutherans) complain that we ascribe to them a Capernianian eating of the body, whereby the body of Christ is torn apart with the teeth. But it has often been answered them that we do not dispute with them about such a meal, but that we do not

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The author of the Heidelberg Catechism could not have explained more clearly here that also the nature of the flesh of Christ enters into the bodies of both men, whether they invent and preach a subtle, spiritual, heavenly, supernatural or unnatural, secret and incomprehensible one. (Kümmen contra über Ovecollium p. 109.) Truly! The author of the Heidelberg Catechism could not have explained more clearly that the German-resurrected church is also purely Zwinglian in its faith, as much as it wanted to give itself the appearance of having purified itself from Zwinglian rationalism through all kinds of vacillating expressions. - Finally Peter Martyr writes: "It has always seemed to me, therefore, that you are not quite wise (you Lutherans), that you labor over a point of faith as silly as it is useless, for the assertion of which you have nothing but the word *sw rhton*) of Christ: this is my body." *svirūōA. j>. 127.*) This mischievous Calvinist could not have given a more glorious testimony for our doctrine, <sup>^</sup>and no worse one against the Reformed faith.

(Sent in by P. Keyl.)

### **The old proven measures of the Lutheran Church for the abundant exercise of the Word of God.**

(Continued.)

But all this, as comprehensive as it is, and deserving of our admiration both for its wise counsel and for its vigorous execution, was only a part of what was considered necessary for the abundant practice of the Word of God. Dr. Luther and through him his faithful co-workers had convinced themselves from the earlier history of the church and from their own experience that a main component had to be added and that was the practice of the Catechism, as the right lay Bible, which in its rightly named main parts, taken from the Holy Scriptures, leads back into them. This was the practice of the Catechism as the right lay Bible, which in its rightly named main parts, taken from the Scriptures, leads back into them, so that no section is to be found in the Bible that does not belong in one of those main parts, and again, that no main part is to be found in the Catechism that does not belong in many sections and verses of the Bible. The understanding of the Catechism stands and falls with the understanding of the whole Scriptures, and what influence the practice of the Catechism has had on the prosperity of the whole Reformation is evident, among other things, from the short, concise testimony of Dr. Luther: "The Catechism would bring much good, as it has brought all the good that is now in our people. The catechism would bring much good, as it has brought and still brings all the good that is in our people, and no stronger art is better to keep the people in devotion and the church whole than the catechism, only we experience this daily. (W. A. III, 1486.)

Also in this kind of exercise of God's Word we have to perceive a threefold form, the recitation and recitation of the text of the Catechism, the Catechism sermon and the Catechism exam.

Regarding the recitation of the Catechism, the following should be noted. According to Dr. Luther's instruction, every householder should have the children and servants recite it daily from word to word, as follows

But anyone who did not want to recite or learn the Catechism was to be refused food and drink, and even expelled from home and the country. But it was well known that even in this exercise one could not rely entirely on home and school, and so it was necessary to give the congregation the opportunity to learn the main points and recall them in the church services as well. Therefore, not only did the school children have to recite the Catechism regularly during the exams, but it was also recited to the people from the pulpit by the preacher at least after the sermon, sometimes even before it, slowly and clearly, but without the interpretation, as had been customary even in the papacy. The Hochberg church order must have known that an enlightened and noble nineteenth century would look down on it, for it excuses its decrees and says: "Although this decree would be held in low esteem by some, as if it were much worse and more childish, because the scholars in particular were to be burdened with it; however, whoever considers the great authority of the piece in question, and what more striking benefit the holy Christian churches would derive from it, will be convinced. Christian churches, he will not be ashamed to speak for them to the churches, no matter how learned he may be. For the ten commandments were so highly esteemed by God that he himself proclaimed them to his church on Mount Sinai. Thus our Lord Christ himself taught to pray the Lord's Prayer. As for the *Symbolum apostolicum*, especially the articles about the Son of God, our Lord Jesus Christ, Peter preached it with the present audience of other of his fellow apostles on the feast of Pentecost (Acts 2), when they had first received the Holy Spirit. And there is no doubt, after the true, right Christian doctrine has been obscured by human poetry for many years, and yet the use of the



above-mentioned pieces after the sermon is considered to indicate that many people have been enlightened and preserved through them by the grace of the Holy Spirit. Therefore, no one should complain about undertaking this useful Christian work, but should do it with all diligence and seriousness.

In addition, there was a special catechism interrogation of the individual in confession, and also for those who wanted to assume the office of godparent and had to commit themselves at the baptismal ceremony to teach their baptized child the main parts of the catechism or to see to it that this was done; finally, it was held in a similar manner with the bride and groom before the church wedding, all according to the former laudable custom.

"But it should not be enough," says Dr. Luther, "that one can grasp and tell it by words alone, but let the young people also be given to preaching, so to catechismo that they may hear it interpreted and learn to understand what each piece has in it."

This leads us to the second form, the catechism sermon, by which a richer and broader understanding of the catechism was to be given to the ancients and tongues according to the instruction of the great one. If a master in teaching the Catechism like Dr. Luther still had to remain a student of it and also wanted to, then it would of course be a very wrong question why the adults should also take part in such Catechism teaching. With this model of salutary teaching, there is no certain goal to be set, as with arithmetic, reading and writing, so that one could say that if a Christian knows so and so much, he has enough of it for his whole life, as one is accustomed in our time to regard confirmation as such a goal and, as it were, as the conclusion of all learning of salutary teaching; The fact that at the time of the Reformation the opposite view was taken is evident from the fact that only in a few places was confirmation included in the public church service, while in most places the well-instructed catechumens were allowed to participate in confession and Holy Communion without further ado. In most places, however, the well-educated catechumens were allowed to participate in confession and Holy Communion without further ado. In the preface to his great Catechism, Dr. Luther tells us how necessary it is for all adults to receive continuous instruction in the Catechism through the sermon, which was intended for them in the first place, when he says: "Are we not the finest of fellows, who let ourselves think, when we have once read and heard, that we can do everything and may neither read nor learn any more, and can learn that in one hour, which God himself cannot teach? since he has taught it from the beginning of the world to the end, and all the prophets and all the saints have had to learn it, and are still disciples, and must still remain disciples! „

Catechism examinations or catechisms were to be connected with the Catechism sermons, as is evident from the shorter preface, in which Dr. Luther, after speaking of the participation of the youth in the Catechism sermons, continues thus: "so that they can also recite it as they have heard it and answer correctly when they are asked, so that it is not preached without benefit and fruit. For this reason we are diligent to preach the Catechism often, so that it may be taught in virtue, not in a high or sharp manner, but briefly and most simply, so that it may be well received and remembered by them.

Thus, one piece of the Catechism after the other was first explained in the sermon and then tested in the exam, about which the old church orders, and especially the Pomeranian one, give very detailed regulations, from which one can well sense that their venerable authors must have been very serious about the teaching of the Catechism.

Only from a later emerged ge-

There is no trace of this habit in the Old Lutheran period. There is no trace of it in the old Lutheran times; The adults were never examined publicly and in the presence of the youth, for those well-experienced fathers not only took into account the good will of the adults to be examined as well, and did not only take into account the good impression that a good answer by them could make on the youth, but they also considered the possible embarrassment of the adults if they gave no answer at all or a wrong one, and out of wise consideration of the bad impression that such a thing would have to make on the old and the young, they preferred not to examine them at all; After all, they had enough opportunity to listen to the short repetition of the preceding sermon during the examination and to answer the questions put to the young people in silence.

Apart from these usual Examinibus, which took place in connection with the Catechism sermons at least on all Sundays and feast days in the afternoon, almost in all places all main parts of the Catechism were preached and examined within two weeks, for which all church services were used with the sole exception of the Sunday morning service. Finally, the superintendent had to catechize the congregation, namely the adults, during church visitations, but not in the presence of the youth, as it was done earlier by the bishops and during the first Lutheran church visitation by Dr. Luther, according to his own explanation in the preface to the Small Catechism.

Thus the recitation of the Catechism led to knowledge of the text and the interpretation, the sermon to a rich understanding of both, and the examination to a deeper imprinting of what was heard and learned in this twofold way.

How faithfully, therefore, preachers and congregations followed the exhortation of St. Paul Col. 3:16: "Let the word of Christ dwell among you richly in all wisdom!" Where do we find a similar zeal in any sect? What wisdom and orderly mind it took to design such a model of doctrine in whole and in part! What unceasing activity was required to put all this into practice, to which Dr. Luther's words in the aforementioned preface bear witness: "Therefore, behold, pastor and preacher, our ministry has now become a different thing than it was under the pope; it has now become serious and salutary. For this reason it now has much toil and labor, danger and temptation, and little reward and thanksgiving in the world; but Christ Himself will be our reward, if we work faithfully. May the Father of all mercies help us! To him be praise and thanksgiving forever and ever through Christ our Lord! Amen.

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## 14

### **From the Methodist Sanctifying Grace.**

Motto! You dare, Notation, to call yourself pure? and even if you were pure in your works, this single word would make you impure. Ambrose.

(Continued.)

The truth of the divine word is so clear and distinct that it sometimes forces even its enemies to honor and acknowledge it with its bright light. This is shown quite clearly in the case of the apostle. As is well known, to the annoyance of the entire Christian church, he endeavors to defend the false doctrine by all kinds of distortions of Scripture, that man can already attain complete sinlessness through the so-called grace of sanctification. And yet he claims, contradicting himself, No. 13 of this year. J. in the passage already quoted: "Although his soul is free from what the Bible calls sin, he still has his weaknesses and unavoidable faults, which come from the fall, and therefore he must at every moment appeal to the atoning blood of Jesus and the merit of his death: forgive me my trespasses as I forgive those who trespass against me. Thus, in addition to the lie that the sanctified person is sinless, the apologist at the same time confesses against his will the truth that he has his weaknesses and unavoidable faults, and thus pronounces the teaching of the Scriptures that the Christian cannot yet attain perfect sinlessness during his life on earth. For if a Christian has unavoidable faults, i.e. sins for which he needs forgiveness, if he wants to become blessed in any other way, then it is virtually impossible for him to become sinless while still on earth.

The apologist will have to agree with the Lutheran church when it understands Rom. 7, 14 - 25. of the state of a born-again and thus confesses with the Concordia formula: "But since believers in this life are

not fully, completely (eompletive vel oonsumntrative) regenerated; for although their sin is covered by the perfect obedience of Christ, so that it is not imputed to believers for damnation, even though through the Holy Spirit the mortification of the old Adam and the reprobation has begun in the spirit of their minds, yet the old Adam still clings in their nature and all the inward and outward powers of it, of which the apostle wrote, Rom. 7:18: I know that in me, that is, in my flesh, dwelleth no good thing; and again, I know not what I do, for I do not do that which I will, but that which I hate, that do I; and further, I see another law in my members, which is contrary to the law in my mind, and taketh away from me.

The flesh lusts against the Spirit, and the Spirit against the flesh; these are contrary to one another, so that you do not do what you want. For if the apologist says that even the sanctified has his weaknesses and inevitable faults, he will also have to admit that the words, "that which I hate I do; sin dwells in me; I am carnal; evil clings to me," etc., are rightly applied to the born-again, for they say no more than that even the sanctified has his "inevitable faults."

As the passage Rom. 7, 14 - 25. is understood by the Concordia formula, it is also explained by Augustin and Luther, i.e. by the very men who had the richest and deepest spiritual experience and who have not yet been surpassed by anyone. Let us only listen to Luther, how he describes his state of soul with the same words of the apostle: "The others, they praise spirit or flesh, you shall not hear. How then now our swarming spirits boast, who have eaten the Holy Spirit with feathers and with everything, are completely spirited, speak that the Holy Spirit has spoken to them from heaven and revealed many strange things and the like. I cannot boast much about the spirit, they all too soon become spirit to me. I boast of the Spirit of love, otherwise I am a poor carnal sinner; I should know something about the Spirit, of which they boast; but they are much too highly spirited for me." Sermon on 8 Trin.

(To be continued.)

### **The Bible and the Roman Church.**

A number of bishops gathered at Bononia in 1553 for the purpose of deliberating on the way to heal the wounds inflicted on the Roman Church by the Reformation, issued a letter to Pope Julius III, giving him, among other things, the following advice:

"Finally - this advice, as the most important of all that we can give at this time, we have kept until the end - the eyes are to be opened here and every effort is to be made that in the states which are under your command and rule, as little as possible is read of the Gospel (especially in the national language). Suffice it that which is wont to be read at mass, and let no mortal be permitted to read more than this: For as long as the people have been satisfied with that little, so long have your things had their progress as you wished, but they have fallen away as soon as there is

# 15

that people read more. In short, it is this very book which, among others, has caused us these storms and tempests by which we have been swept away. And indeed, if one considers this (book, the Bible) with thought, and then considers everything that has been customary in our churches, one by one, according to the order, one will see that both are very different from each other, and that this our doctrine is completely different from that and often contrary to it. But as soon as people realize this, namely when incited by one of our learned opponents, they do not stop shouting until they have brought the matter to the attention of the people everywhere and made us detestable to everyone. Therefore, a few sheets will have to be concealed, but good caution must be exercised in doing so, lest the matter arouse greater confusion and tumult in us."

A few years later, in the Register of Heretics (published Dec. 30, 1559), among other things, the printing, reading or having of all Bibles written in the language of the country [in German, French, Spanish, Italian, Flanders, etc.] was forbidden. if the "Holy Roman Inquisition" had not given special permission to do so.

## God's judgment on blasphemers of the evangelical truth.

At the Imperial Diet in Nuremberg in 1524, the Papist Chancellor of Trier, among others, said: "Before Martinmas of this year, the Lutheran cause will be ended with the sword. What happened? Two days later, to the horror of all bystanders, this man suddenly collapsed lifeless after being struck by a blow. Incidentally, at the same time, a bishop had publicly added to Archduke Ferdinand's call to fight the Turks and Lutherans: "It would be better that the Lutherans were exterminated than the Turks, and he would rather give help against the latter than against the former.

When in 1547 the Protestants were defeated by the Papists at Mühlberg and the Elector of Saxony was captured, and this news also reached Hoxar, a small Saxon town, the citizens of the Augsburg Confession living there were deeply saddened. The mayor of the town at that time, named Bartholomew Masco, who still adhered to the papist faith, was all the more heartily pleased by this, and now mockingly called out to the dejected citizens: "Where is your gospel? Where are your sacraments? Will it not be evident from this victory of the emperor who and where the true church is?" - Sadly and without answer, the mocked citizens crept home. But behold! - Now God answered. The mayor invited a company of his fellow believers to celebrate the emperor's victory with them and to make a good virtue of it. They were merry until late in the night and mocked the Protestants sighing and crying in their houses. But no sooner is the feast over than the mayor, who has now sought his bed, is overcome by such great pain in his bowels that he immediately awakens all the members of his household in the middle of the night and gathers them around his bed. His family sees that the illness is increasing with every passing moment, so they hurriedly send to the town preacher, although he had been hated by the mayor because he was devoted to the gospel. The preacher immediately responds to the call, but when he appears at the man's bedside, he has already given up his spirit in agony of body and soul. God had not appreciated the wretched man's last need to hear the Gospel, which was so often mocked in the liver, but which alone made him blessed, "Do not be deceived, God is not mocked!

(Submitted.)

## Luther.

"In the midst of the heavenly arch Shines a radiance from the sanctuary; For an angel comes flying, Eternal gospel to all who dwell on earth. To proclaim. To all nations, to all people, and to the land alone.

And he said with great simme: Fear God, go honor him; Fear his wrath; False gods serve no more. His judgment has now begun: Worship him whose call created heaven, earth, fountains of waters, And the great seas."

What John prophesied. Is now fulfilled in Luther. He, consecrated by the Holy Spirit, has unveiled the Antichrist. Luther is God's messenger, who struck the pope with swift flight through the word he confessed, deep death wounds.

Luther is the heavenly messenger, who pointed the world to Christ. Who, seduced by the pope, left his own works for dead: Not merit nor holy life Can God's grace purchase: Believe in Jesus, and by grace your trespasses are forgiven."

So after long lamentation, after so long a night of pain, God's angel has brought us light with a mighty wingbeat. God's word, the blessed sun, now shines pure again through him, and the church shines with joy in the bright light of truth.

Thanks be to God for his faithfulness, that this great hero of Christ's teachings has now made us pure and true anew. Let us, like Luther, faithfully testify to God's truth until death, and like him, childlike bend under our Lord's commandment.

Let us stick to Luther's teaching, for he taught nothing but what the apostles wrote. And Christ himself explains to us. Only for this reason do we still call ourselves after Luther. Because we, like him, confess the whole Word of God.

Hermann Fick.

(Submitted.) 4.

## From the Song of Songs.

Say, O thou who art sad, O say. You, whom my soul loves, Where you graze at high noon, Where the apple tree gives you shade?

Shall I go now and then

At the hurdles and ask for you? Shall I always see strangers only. And go around the fences here?

He kissed me with the kiss of his most holy mouth!

He sees the queen's penance: he perceives the wretched.

How the tears flow, how the tears flow, I have so much to cry!

I have, oh to long, I hardly know how much I want.

The vineyard entrusted to me, I have, alas, not kept. Oh, how the queen grieves!  
Ick have felt sorrow.

G. Schaller.

### **Anecdotes from the field of scholarship.**

When, at the time of the Reformation, a church visitation was carried out in the Palatinate by the Elector's councillors, the latter met a papist priest who, when asked if he did not know the Decalogue [the Ten Commandments], replied: "No, I have no knowledge of it, but I have heard many times that He Decalogue is a pious and honest man.

Almost of the same scientific nature must have been Lud. Jacobus a S. Carolo, who in his Biliotllea kontiueia s II- 455. published in Lyon in 1643, writes: "Artikulus, a German Schmalkaldic Lutheran, has published a book on the primacy and power of the pope". (The learned man had heard of the Schmalkaldic Articles).

Those who think they are living without sin are not dealing with not having sin, but with not having grace.

Augustine.

"Help us to remain pious sinners, and not become holy blasphemers!"

Luther.

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## 16

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### Forcing private confession

Luther writes in his booklet "Von der Beichte" (Confession) from 1521: "That I reject the pope's laws of confession, I do for the sake of those who do not want to bear such horseradish and do not enter into such inclinations; he should leave them uncaptured and not drive them to further sin. For they are vain left-handed thieves, and suffer in vain, only sinning more within, as the left-handed thief also did, Luc. 21, 39. ff. One should only provoke, not drive; entice, not force; strengthen, not oppress; comfort, not frighten with confession and all other sufferings. Free, willing and happy one should confess, teach and do; if one cannot do this, then one should also leave the commandment and the work in place. As to torture, suffering and death, one should incite, entice, strengthen and comfort. He who cannot or will not do this should leave off his oppression, coercion and terror. It urges and penetrates itself all too much." (O<sup>p</sup>. link. XIX., 1075.)

(Submitted.)

Ecclesiastical news from northern Illinois.

Dear Professor!

It gives me great pleasure to be able to inform you and the dear readers of the "Lutheran" that the St. John's parish U. A. C. in Elk Grove, Cook Co. which has been orphaned for so long, finally has its own pastor again. A. C. at Elk Grove, Cook Co. has finally, after many deceived hopes, received its own pastor and minister in the person of Pastor Kunze, formerly of Indianapolis, Ia. The installation of the same into his office was solemnly celebrated on Wednesday, the 28th of this month. On the morning of the said day, favored by the most delightful weather, as our northern Illinois presents, D Volkert and the undersigned, accompanied by our wives, drove to Elk Grove. The joyful mood in which we found ourselves was considerably heightened when, on our arrival, the Elk Grove children, who had gathered in large numbers in their fancy dress, received us with their eyes beaming with joy. The joy of the people to finally have their own shepherd in their midst again, whose arrival was all the more desirable now that the cholera that had broken out in the community had made the lack of a preacher all the more palpable, was especially evident in the fact that they had cleaned their little church quite neatly and decorated it abundantly with flowers, wreaths and shrubs. At the entrance one had established a beautiful honor gate, which carried the inscription: "Give to our God the honor! Also the inside of the church, particularly altar and pulpit, were beautifully decorated; the picture of the crucified Redeemer looked down from the altar between flowers and wreaths to the assembled congregation and the light of the set up candles stood out wonderfully from the dark bouquets attached behind it.

When we arrived, we found D Kunze and Kühle already in the house of God, and were just about to open the service, when we were surprised by the arrival of the Imperial and Royal Selle and Brewer, whom we had not expected, since cholera was still raging in an alarming manner both in Chicago and in Addison. The service was opened by singing the faith-filled: "Eine feste Burg 2c." S Selle took over the liturgy, which, as introduced here, was held entirely according to Löhe's Agende. U. Volkert preached on 1 Cor. 3, 9, "We are God's co-workers, you are God's work and building", and showed: What is required for successful work on the Lord's work, 1. from the preacher, 2. from the congregation. The introduction itself was taken over by the signatory and was assisted by K. N. Selle and Volkert. N. Selle and Volkert assisted. The celebration of Holy Communion, in which the pastors present took part, put the crown on the whole celebration, and it was certainly such for everyone present. > in

May the good Lord prepare for us many such joyful feasts and may He rule over shepherd and flock with His grace!

Sir now address of the I. brother is:

Usv. 9. (>. Xurmi', LMxi'ove, Looü Co., Ill, The Lord with you and your

Hoffmann.

Schaumbürg, Ill, on August 29, 1850.

### Get

to the Synodal Missionary Fund.

Bon the boys of hics. Immanuels - school \$2 00. " Mr. Chr. Fr. mustard .\*25 .

"Mr. Friedrich Holschen1 00.

"Members of the Lutheran congregation in St. Louis 0 15.

F. W. Barthel, Cassirer.

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### Paid

the 6. yearg, the HH. Jacob Engelhardt, U. Hattstädt floEx.s, Mich. Hoch, Chr. Hcise, Jriedr. Köhler, Ott and Kvstcr, Stephan Sauer, M. Schäfer.

"7. " the HH. Jobst Heinr. Allmover sl.Hälftcf, Christian Bühler, Heinrich Däubncr, U. Eirich sl. Hälftcf, A. F. W. Engert, U. Fricke, H. F. Hinnau, Wilh. Hülskötter, H. H. Schäfer, H. H. Surcop, C. H. Wilkor, Daniel Wagner.

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### Synod

The great majority of the members of our Synod have cast their votes in favor of holding this year's postponed meeting in St. Louis, Mo., from October 2 to the 12th of the same year; in announcing this result, I am at the same time informing the brethren that the cholera epidemic has ceased to be rampant here for some time, and that therefore there is nothing to prevent the holding of our meetings on the date now set. Those arriving want to inquire about the respective apartments of the pastors of the local congregation at the porcelain shop of Mr. L. Pechmann, Main Street No. 35.

C. F. W. Walther, d. z. PräS.

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### Death notice

We have just received the news through Hm. Pastor Hattstädt the news that our dear Lorenz Fleßa has finally died a blessed death after hard trials. The readers know that he, out of God's inscrutable fate, went blind about a year and a half ago and therefore had to resign his pastorate in Missouri. After the dear suffering brother had stayed for some time in St. Louis, he moved in the spring of this year with his faithful wife to their parents in one of the congregations of Mr. Pastor Hattstädt in Monroe, Mich. and here he is, after having settled down to

As a result of this, however, praise be to the Lord, he died joyfully and full of longing to be at home with the Lord, and passed away at 2 o'clock in the morning of the 2nd of March. His funeral took place the following day, with Pastor Kühn from Frankenhilf, Mich, delivering the funeral sermon. May the memory of this cross-bearer remain in the blessing which God has intended for us by presenting him.

## Books and pamphlets to have in the expedition of the Lutheran around the buried prices.

D r. Martin Luther's Catechism, - : unchanged imprint10

The dozen Al. Hundred StückP7.

The Lersazung of the German Lutheran Synod of Missouri, Ohio ". a. Lt. together with an introduction and explanatory notes. 5 The dozen 50 cents; 25 pieces A1.

First Synodal Report of the German Lutheran Synod of Missouri, Ohio, et al. St. of 1817. 10

SecondSynodal Report of the Same Synod

from the year 184810

Third synodal report of the same synod

from the year 18-19

10

Third year of the Lutheraner from

1846 - 1847. no. 8 -26. \_50

(The 1st and 2nd volumes are out of print).

Fourth and fifth year of the LutheranS1

Christian Evncordicnbuch, d. i. Symbolische Bücher der evang. luth. Kirche, New- York edition, bound in pressed leather P1. 25 Gespräche zwischen zwei Lutheranern über de n M ethvdismus, hin Pamphletform) 1 Stück5

D r. M. L n thers tractate of the wah

ren Ki rch e, 2 "tück

5

Dr. Luthcrs Hauspostille, oder Predigten über die Evangelien auf die Sonn - und Festtage des ganzen Jahress, New - Zjorker Auögab, gebunden in KalbledrrP

2

Kirchen - Gesangbuch sür evang. luth. Gemeinden, welchem die sonn - und festtäglichen Perikopen beigelegt sind, verlegt von der hiesigen evang. luth. Gemeindr

U. A. C. in pressed leather binding, the piece75

ÜtO^Slr^ Z ^gen cash payment.

AB C - book, Ncw - beekeeper edition, the piece 10 - . The dozen P1.

The pastoral letter of the pastor Grabau at Buffalo (displayed in detail in No. 17 of the Lutheraner Jahrg. 5).

25

Ivha n n H tt bner's Biblical Histories from the ' Old urd New Testaments. Unchanged ' reprint, New - lvrker edition, in single 25 in dozen \$2. 60 Dr. Martin Luther's interpretation of the 90th Psalm.

Psalms, brochirt and trimmed15

-by the dozen S 1. 50

Epruchbuch zum kl. Catechismus Lutheri. At

Discharge of the Synod of Missouri:c. compiled by Rev. Fr. Wynecken, d. St. 15 by the dozen \$1. 50

The undersigned, who purchases several of the above-mentioned books for his own account, feels compelled to make **cash payment** a condition for future orders, since limited means do not allow him to continue to give credit for a longer period of time. Only in the case of the hymnals, if they are to be considered as commission articles when ordered in larger lots, can credit be given for several months, depending on the circumstances. Those concerned are kindly requested not to be alienated from sending their invoices. F. W. Barthel.

Printed by Moritz Niedner,

Strvvt, Uetvvvn "ato K Lvoonit, O-Vi". 16.^0

# Year 7, St. Louis, Mo. which; October 1, 1850., No. 3.

## (Sent in by I> Keyl.) The **old proven measures of the Lutheran church for the abundant exercise of the Word of God.**

(Continued.)

If in the first section we looked with joyful admiration at the original order of teaching in our church, a deep melancholy will grip us when we now have to see how everything has become so different.

"It cannot be denied, says Dr. Kliefoth, that the germ of this lies in the Reformation period and in a! He points out that the teaching of biblical history is hardly ever considered in the Reformation; The knowledge of it among the people had been assumed and thought to be sufficiently provided for partly by the German translation of the Bible, partly by the expository preaching of historical books, but since both had been neglected the longer the more, Biblical history has been limited almost exclusively to the preaching of the ordinary Gospels; as far as the historical material of the church that has been handed down is concerned, it has been purified by removing the impure histories of the saints' legends, but not preserved for the future and used faithfully. On this

I would like to reply as follows: Already at the beginning of the Reformation, Dr. Luther listed in his prayer booklet the biblical stories of the Old and New Testaments which should be taught in particular, and in the preface he spoke very highly of the pictorial representations of such biblical stories. He himself gave excellent examples for the treatment of biblical stories in his sermons on the 1st and 2nd books of Moses and in his sermons on the Gospels and Epistles he not only frequently interwove biblical stories from the Old and New Testaments, but also stories from church history, and even gave entire sermons on them, e.g. on the Sunday of Invocavit in 1537. Mathesius, Cyriacus Spangenberg and Andre did something similar. Dr. Luther also saw to it that the old book "Life of the Old Fathers", which was held in great esteem, was purified of many harmful additions and republished by G. Major. Several church ordinances recommend to the pastors the use of Huberinus' Exempelbuch, but above all the study of Dr. Luther's writings and the symbolic books; the latter, especially the controversial writings, e.g. those about churches and councils, contain a large supply of church-historical remarks, such as can also be found in the symbolic books; and finally, the literary history of that time contains many proofs that also the Be

The study of biblical and church history has not been neglected.

If one must admit that especially soon after the Reformation the whole way of preaching and practicing the catechism became different, the reason for this is not to be found in the incompleteness of the old church and school regulations, and even less in a certain one-sidedness of the Reformation method, for there were enough excellent examples available, and the fault lay with those who did not follow this example. A way of teaching arose that resembled more the heavy armor of Saul than the light but secure sling of David; the whole system of sermons was artificial and forced into certain school rules; The historical foundation was forgotten and in its place came a dry tradition of the doctrines; over the necessary dispute against all kinds of false doctrine, the edification in the right doctrine was neglected; one sought to prevent the increasing weariness with the simple word of God by all kinds of Gcschichtchen and other additions; also the language became holpricbler and more and more dissimilar to the powerful, peculiar church language of Luther.

The influence that Z. Arnd's direction had on the treatment of the sermon and the catechism, which can be dated back to 1605, when the 1st book of his True Christianity was published, can be traced back to the year 1605.



has not been touched upon at all in that worthy essay, since it was from this direction that Spener's came forth; the latter, however, has been portrayed so aptly and frankly that one must wish to receive a similar portrayal of Arnd's and especially also of our latest times quite soon- How times change with regard to the judgment of the times! Whoever 10 years ago would have expressed himself in such a way about the direction of Spener, would undoubtedly have been declared by pietistically minded Lutherans to be an antipietist caught in blind zeal and therefore also an anti- Lutheran. God grant that in the two other respects, too, the time may soon come when one can finally speak out freely.

The direction of Spener was very inclined to assume that all instruction in sermon and catechesis that did not come from him was dead knowledge that had to come to life only through the heart's own feeling. "To bring the head into the heart" is Spener's usual word and is in all his and his students' activity the ultimate goal. Therefore, all early church arrangements regarding preaching and catechism were judged only according to the one-sided principle of edification and awakening. Much of it was either changed according to one's own discretion or completely set aside as an external useless accessory, and thus Spener's direction became the beginner of all those arbitrary changes in church regulations, which many a Lutheran preacher still allows himself. Through Spener and his disciples certain standing forms arose, so that almost everything was lumped together.

The regular Bible readings without interpretation, which the Lutheran church had so wisely arranged, were declared by Spener to be, if not harmful, then time-consuming. The sermons on the Gospels suffered many detrimental changes. The historical aspects of the church year always disappeared from the sermon and it was transformed into a dry doctrinal treatise. The tiresome annualism took over, in that the content of the sermon was no longer arranged according to the Gospel at hand, but the Gospel was forced into a certain general theme that ran through all the sermons of the entire church year, whereby the presentation of the doctrine and especially the correct division of the Law and Gospel suffered great damage. In this way, Spener himself published three different volumes on the Gospels with the headings: Basis of Faith, Comfort of Faith and Duties of Life.

Spener made all the criticisms of the Gospels that have been repeated again and again down to our time: That they were a nest of the papacy, that they did not refer to much that belonged to the Christian faith and life, that there were so many other and rich passages of Scripture besides them,

which would now be taken away from the congregations, and so on. Thus Spener says, among other things: "Since it cannot be denied that where one wants to present the main things that we have to do in Christianity, the evangelical texts give us very little occasion, but almost everything must only be inserted on occasion, and often pulled out by the hair, which would not be the case with the epistles. Therefore he thinks "that much richer annexation would be found in the Sunday epistles than in the Gospels."

How arbitrary and highly unchurchly Spener proceeded in such matters can also be seen from the fact that he abused the custom, which had only arisen after Luther's time, of sending a special introduction before the sermon, to make a special sermon out of this introduction, in which he explained individual books of Scripture or the catechism; then he read the Gospel of the day and also preached "somewhat briefly" about it.

That not much was to be expected from this direction, even for the actual interpretation of the biblical books and especially the historical ones, can be seen from Spener's judgment: "I trust that what is found in the whole half of Scripture, or perhaps in three quartets of it, from which a simple-minded person, whose kind are always the vast majority of the members of the church, can actually build himself up in faith and life, could not be gathered into many bows, would be found replaced in the farthest possible way in the remaining half or quart of Scripture, so that such a person could dispense with the rest without breaking off." From this it can be explained that Spener did not explain any book of the A. Test, and among the New Testament only about a few apostolic letters; on the other hand, he preached sermons about Arnd's true Christianity and thus took a completely new unchurched path, on which some have followed him until recent times, preaching about other than biblical or catechism texts.

With regard to the practice of the catechism, Spener considered the recitation and preaching of the same, to which the old Lutheran church had given so much, even the learning by heart of the catechism, which in former times was not to be issued to anyone, to be just as unnecessary and time-consuming as the Bible readings; Spener's school soon considered the entire structure and content of the catechism to be no longer sufficient and later placed a hitherto quite unusual form, namely the so-called orders of salvation, alongside it. Even the large catechism of Dr. Luther was no longer considered sufficient and was replaced by various other explanations.

First of all, however, Spener also made an error here, to which, of course, the foundation had already been laid before, and which we have not yet overcome to this day. This was the saying, the custom that arose from a completely unhistorical view of Scripture and from a one-sided view of the

The first of these was the "Catechism of Christianity", which emerged as a doctrine and according to which a number of doctrinal, exhortatory and consolatory sayings were read out for the individual subjects of catechism teaching, and these were sought to be impressed on the memory of young and old alike as the summa of the Holy Scriptures. In this way, apart from other problems, the teachers suffered a great deal from the selection of the sayings, which were often presented in heaps, as well as from the correct explanation of them, but the students suffered a great deal from the retention of these sayings, which were often learned only mechanically, and in this way the entire teaching of catechism became more and more tiresome for both of them.

The catechism sermons did not differ in anything from the sermons on the Gospels and the exposition of the Scriptures, which were treated no differently than catechism sermons, i.e. as mere, admittedly rather dry, doctrinal sermons. The catechism examinations were the longer the more frequently torn away from the catechism sermons completely against the old ecclesiastical practice and consisted for the most part in the retracing of the catechism words to individual Bible passages. If these examinations were held in a similar way as one finds a sample of them in Spener's *Bedenken* on the doctrine of baptism, then it is difficult to understand how they could have found so much applause and participation in Dresden, for example; probably Spener's official position as *Oberhofprediger* and the attraction of novelty contributed a great deal to this. Incidentally, the often repeated assertion that Spener was the first to reintroduce the catechism exams is in obvious contradiction with all the old church orders.

Very aptly says Dr. Kliefoth at the end of his description of the Pietist time: "After Spener had thus misunderstood and perverted

the entire order of the church in these and many other respects, he and his followers began to complain that there were no right places in the church to do what was right; they set up *collegia pietatis* in the houses, having rendered useless by wrong treatment the means of weekly services arranged by the church for the needs of the further supported members of the congregation; and intoned that clamor for "new means" which continues to this day in the same unconcern for the old means."

This is also confirmed by our experience in this country; for did not those venerable men who transplanted the Lutheran Church here a hundred years ago belong to the Hallian or Pietist school, and did not all those who are now so much in favor of the "new measures" originally come from their school?

In that essay it says further: "A direction which, with such a principled misunderstanding of history, wanted to base the life of faith of the church on the fruits of faith, and to fortify the faith, which should only give firmness to the heart, through the heart, had to

The congregation was more or less excited for a while in order to warm itself and the world for Christianity, so that it would then fall prey to a greater limpness and weariness of heart and lead it to the world. After a few decades, Spener's direction disappeared into the Herrnhuth congregation and into the small circles of quiet people in the country who were resignedly hopeful for a better time to come; and nothing from it has remained more immediately for the church as a whole than that impulse to license in ecclesiastical matters and to break with the old orders of the church which it had given."

(To be continued.)

## Open Declaration of a Layman against the Union of the Evangelical - Lutheran Church with the Reformed.

With deep pain I read a paper that calls for a united, mixed church in the French fatherland and thus for the dissolution of our Lutheran church. Church. Even without the request that "each individual member of the congregation should speak out and cast his vote," I would have felt compelled to speak out loudly against such an imposition, inspired by the spirit of the times, that is being made on us members of the Evangelical Lutheran Church. Lutheran Church.

No one should remain silent who still carries a spark of love for his "spiritual mother"; every faithful member of our church should let his innermost feelings be heard in the face of the blindness, indifference and confusion of those who pretend to "do a work pleasing to God" (John III, 2). They think they are doing God a service, those who want to destroy the Evangelical Lutheran Church, the Church of the Augsburg Confession, with a stroke of the pen, or through the machinery of the state, and put in its place a church of the spirit of the age and of false enlightenment! For it is truly a matter of nothing less than pushing away our old confession based on the Bible, and an opportunity for this has been sought for a long time. Now one comes with the seemingly so laudable Christian invitation to form in the future, as it has already happened in several countries, only "One United Protestant Church of France". But on what basis, one does not say! - The apostolic word: "The old things have passed away, all things have become new" (2 Cor. 5,17) (read - read - read the whole chapter!!!), has been placed at the top, and the same has been taken in the sense as if the time of the old faith with its eighteen hundred years of experience had given place to the new time, to the Enlightenment and the rule of reason, or, better said, to unbelief! One speaks of "political and social conditions" that

\*) Another Alsatian tract.

D. R.

and concludes that the church must also follow this movement. But we cry out with the prophet into this hopeless talk and grain: "Stand in the ways and look, and ask after the former ways, which is the good way, and walk therein, and ye shall find rest for your souls. (Jer. 6, 16.) "Yes, that is what the church of the Augsburg Confession says, and not what the apostates or blind followers of modern religion put into its mouth! The church rests on eternal foundations, and whichever society abandons them must dissolve and sink into ruins! "The ways of the Lord are immutable."

"But," I can hear myself exclaiming, "it is not about that, but about the unification of the Reformed and the Evangelical Lutherans, for which not only unbelievers and indifferentists, but also generous men imbued with the Christian spirit have striven long and in vain.

Do you think, you men of unity, that we, who profess the formula of unity, do not desire and long for unification? Oh, we can assure you that we long with all our hearts for the hour when all church parties will unite into one herd; but we know only too well that this can only happen on the basis of truth. Where one is not one in truth (Joh. 17, 17 - 23), no true unity is possible and conceivable! - But one says self-satisfied, "that the difficulties, which the earlier attempts at unification found, are today eliminated in the eyes of all enlightened and tolerant Protestants". Thus one would be united in the important doctrinal points, in which one used to diverge so much! So the Reformed have really become so evangelical-Lutheran that they would have bowed, as the Lutheran Church did, unconditionally and childlike believing under the whole full truth! - O by no means! They and we have only become so enlightened (but not in the Holy Spirit!) that we ignore the most important doctrines of the faith and regard them as unimportant; we have become so tolerant that we no longer have a word to say against the most powerful errors. One speaks of love, and yet does not know the love that can only rejoice in the truth (1 Cor. 13:6); not the burning love of Paul, which pronounces not its own, but God's judgment on ungodly teachings as well as on ungodly life. - No, we do not want such a union. Such a union cannot last and cannot bring forth good fruit (Matth. 7, 18). We can see this sufficiently in the unruly church in Prussia. In the beginning, large crowds were brought together, and the poor Evangelical-Lutheran Church was not united.

The church, which had been deprived of all its acquired rights, stood there "like a little house in the vineyard, like a night hut in the pumpkin patch" (Is. 1:8). Lately, however, there has been a revival everywhere of the consciousness of what was lost; people are repenting of what they fell from; hundreds of pastors and congregations are uniting again on the basis of the Evangelical-Lutheran confession and are endeavoring to restore the old status of the church in the country, as it was before the Union. But such facts are concealed by the new Unionists. They themselves do not want to know about returning to the old truth and leaving the lying ambiguity in Word and Sacrament.

But for this reason, dear fellow believers, be most urgently admonished to hold on to what you have and not to let anyone rob you of your treasure! Hold fast to the confession of your church, yes, learn to know this confession again, for it is terribly distressing how so many of you, even so many teachers of the congregations, no longer know the confession of their church! - Learn to know the Augsburg Confession! Learn to know the books of faith of our pious forefathers and hold them to the touchstone of the Word of God; do not be deceived by the empty talk of those who say: we no longer need a confession! Rather, listen to the eternally valid word of the Holy Spirit from the mouth of Paul, who establishes "confessing with the mouth" as well as "believing with the heart" as a condition of salvation (Rom. 10:9, 10).

To confess Jesus is only to confess the whole truth, because He said: I am the truth! And the holy apostle John calls those deceivers, who do not want to confess Him (2 John 7). Be careful (Matth. 7, 15). - Consider in particular how the Protestant Reformed Church, with which you are to be united, differs from ours. There is a rather general prejudice among the people, as if there were only a small difference between the two churches, and that difference consisted in the fact "that the Reformed have bread at the Lord's Supper, and we Lutherans have hosts; that they pray: Our Father, and we, Our Father." But this is not so: the Reformed churches rather pervert the Holy Communion by understanding and interpreting the words of the testament of our Lord Jesus Christ differently than they may be interpreted according to their sound and common sense. - They deny the omnipresence of the glorified humanity of Jesus; they thus unseemly tear apart his person, as if his divinity were everywhere, but his humanity only in heaven.

mel. - The spirit of reason has seduced the reformers to such an extent that they do not want to believe what they cannot understand. Such a spirit of reason has also moved from the Reformed Church into our church, and has so taken over the clergy and congregations that there is nothing but sad uncertainty, and almost as many opinions of faith as there are people. Against this false spirit of reason we want to be witnesses, who are called members of the church of the Augsburg Confession, Evangelical Lutheran, and praise the glory and majesty of the Word of God.

Yes, no matter how much the men of the spirit of the age, of whom our church is unfortunately full, drive along with high words - we do not allow ourselves to be blinded by false glimmering - we know, thank God, what we have, and we will not let our treasure be snatched from us by trickery or force. We concede that a church can only stand "dignified, powerful, inspiring confidence in its friends, commanding respect from its opponents," if it is based on a confession in accordance with the Bible! - Therefore, we repeat in a different sense than the preachers of the spirit of the age: "Up, you Evangelical-Lutheran brethren, and take care of your venerable Augsburg Confession! Cedar, be he clergyman or layman, help to build on the ruined walls of Jerusalem! Let each one courageously wield the sword of the spirit and let the enemies know that the right God is in Zion! He who directs hearts like streams of water will raise up faithful children for our church.



(Submitted.)

## The church hymnals. \*)

Dear Andreas.

More than a year has already passed since I became acquainted with you through the letters about the "Community Hymnal" which you wrote to your brother Jacob in the fifth volume of the "Lutheran," and I have indeed rejoiced over the gift of examination which has been bestowed upon you by God's grace with regard to the evaluation of the "Community Hymnal," and I hope that your brother Jacob has in the meantime come to a complete conviction of the truth.

However, I must inform you that your letters have been a guide for many other truth-loving Lutherans to search for the truth; and your efforts, which you took, have been abundantly blessed by many; so that in the meantime the "pure Lutheran" St. Louis Hymnal has come to many - formerly groping along in darkness and indifference - brethren in the faith, families and congregations, many of whom are pleased with it.

\*) This letter was sent to us by a reader of the Lutheran, unknown to us personally and not belonging to our membership. D. R.

rejoice very much. And indeed, which orthodox Lutheran should not rejoice when one realizes what power currency has in itself in the struggle with error and darkness. We can consider ourselves fortunate that here in the West America we can once again sing the glorious songs of our beloved Lutheran Church. Church, which is our spiritual mother, in which we were washed from sins by the water bath in the Word, born again of water and the Spirit; and are enlightened, strengthened, comforted and fortified by the grace-filled Gospel in the faith in the precious, fully valid merit of our Lord and Savior Jesus Christ, with whose righteousness we are clothed in faith; with whose true body and blood we are fed and watered in the holy altar sacraments. Sacraments of the Altar. And, oh! how wonderful it is now again in many Lutheran congregations, where the law is righteously divided and separated from the gospel during the preaching of the divine word; where a righteous Lutheran pastor is also able to have such a song sung at the same time, which is in harmony with his sermon! How good is the heart of many a pastor when he effortlessly selects a song from the rich treasure of the purest core songs to be sung in church on Sunday! Gone now are the sighs that used to rise from the hearts of pastors when they wanted to choose a hymn for the sermon and yet finally found none. How wonderful are the songs of the church, they taste sweeter now than honey and honey jelly; I mean, they shine brighter to many now than they did before, since in the old fatherland they were regarded in many places as antiques, as books that were no longer suitable for our enlightened times; But, thank God, a better light has dawned on many, so that one hungers and thirsts for pure, unadulterated church songs, in the use of which the hearts are raptured full of holy joy in paradisiacal bliss all the way to heaven. How beautiful, glorious and clear is, for example, the hymn: "Salvation has come to us, out of grace and pure goodness," and often, when I sing it, I remember how once Dr. M. Luther shed tears of joy when he heard a beggar sing it for the first time in front of his house door, and desired that the beggar would sing it to him again. How clearly and distinctly law and gospel are separated there, how purely apostolic - Pauline and - let me speak - old Lutheran spirit shines against one; not to think of other wonderful songs of similar content; and again I say, one must rejoice when one sees how the black veil before one's eyes is lifted by the radiance of truth. Verily! Christ our Lord, who redeemed us from sin, death, the devil and hell by his obedience and shedding of blood, has graciously visited his true church, may we not spoil this gracious visitation.

We hope that seven times thicker darkness will not overtake us. O! would the bush dwellers of German blood especially take to heart the "Call from Home to the Lutherans of America", which wonderful writing was written to us in the name of many Lutherans of Germany by the venerable pastor Löhe in Bavaria, which call so fatherly admonishes us to sing the old unadulterated songs of the Lutheran church. Truly, if we heed the voices of the witnesses of truth, salvation and light will certainly come to the Lutheran Church from many sides, since it is known that several synods in America are striving to return to the old truth, to the time of the Reformation. - I have long been pleased that the old Pennsylvania Synod also saw fit to publish a "Lutheran hymnal" which, I thought, should be similar to the old Pennsylvania Lutheran published by the venerable Mühlberg. But how terribly deceived one is that, although a significant number of old core hymns are found in the already newly published "Deutsch lutherisches Gesangbuch", namely the old "Gustav Adolfs Lied: Verzage nicht du Häuflein klein", - which song itself is missing in the St. Louis Gesangbuch, - yet many other main hymns are not to be found there, but a mishmash of the same kind, as one had them already before in the "Gemeinschaftliches Gesangbuche".- In this "new Lutheran" Pennsylvanian hymnal there is also again the song of virtue: "Not that I have already grasped it, the best virtue still remains weak 2c." Yes, even in the section found there: "The

Fatherland", there is a song which, as it seems, is supposed to be dedicated to "Washington". It says there, among other things: "Long live the spirit of the fathers, the dear man most of all" 2c; - I think Washington must be meant; and in my opinion this would be a song to sing in taverns, and on the streets of freedom brothers - or for Odd Fellows in the Masonic Lodge, - but not in church, by orthodox Christians and true Lutherans. - And, how disgraceful there is Luther's song: "Christ our Lord came to the Jordan", disfigured and crippled. This powerful Luther hymn has seven verses in the old hymnal, in the new Pennsylvanian only three - corrupted; and the hymn: "Durch Adam Fall ist ganz verderbt menschlich Natur und Wesen" ("Through Adam's fall human nature and being is completely corrupted"), is almost no longer known; all verses changed; so much have the, as it says in the preface to the hymnal, "sparing hands" corrupted this glorious hymn, to which the Lutheran Church draws attention in the Concordia Book in the article: Vom freien Willen, draws attention to, distorted and falsified. Deeply glorious song, which, as said, is recognized by the glorious Concordia formula as symbolic by the Lutheran Church; and yet the editors boast to have a right to their song falsification,

even those of the blessed Doctor Luther; - because Luther also changed many old songs from the Catholic Church. But the doctors and professors should know that Luther only threw away the Roman-Papist, but not the genuine Catholic, that is, the general Christian. The question is whether Luther's songs are wrong or right. For 300 years the church has recognized them and kept them unchanged, as Doctor Luther expressly desired, and only in more recent times did one become so impudent as to change them for the worse. But the fact that the aforementioned Luther hymn, "Christ our Lord came to the Jordan," was so miserably falsified seems to have happened because Luther expressly says in this hymn: that we are born again through baptism and washed away from sins; and in one of these verses he sings in great earnest: "To avoid heresy", namely: Anabaptists, Calvinists and Cryptocalvinists (i.e. Sacramentarians in disguise) and others, who want baptism to be nothing more than a hollow, empty sign and a ceremony that does not "redeem from death and the devil," as the Catechism says. - It seems that this song has been falsified for the New - Measure Lutherans, who, as is known, attribute the rebirth to their spiritual steam engines, the penitential bench 2c., and not to the holy baptism. I must confess that before I saw the hymnal, I thought much more of it, although I do not deny that I was filled with strong distrust of it, especially since I learned that S. S. Schmucker, the well-known falsifier of Lutheran doctrine and captain of the New Measurers, had also been appointed as a committee member. And still I would not have mentioned a word against it, had not the antilutheran Baltimore-Weylsche Kirchenbote made such great praises of the said hymnal almost in every number of its paper. Yes, even the Philadelphia Democrat does not know how to praise it enough; there it is printed in large letters: "This Lutheran Hymnal, approved by the best theologians in America." Yes well, to earn money with it for his pocket! No wonder that New York booksellers want to emulate him by adding a "second increased appendix" to the "Community Hymnal" without increasing the former price of the Community Hymnal (of course, in order to be able to read the latter book well, one would have to buy magnifying glasses). It is true that with the existing competition of book printers and booksellers, one cannot be surprised when the Philadelphia Democrat makes every possible effort to sell his hymnal "with ecclesiastical permission" - for with newspaper writers, who like to adjust the mantle to the wind, it is the custom of the trade to take such measures - but it is always strange and almost incomprehensible that pastors and synods remain silent about it, even through.

The pastors are not aware that the recommendation and introduction of such a new, falsified hymnal can deprive the poor people of their money. Or do the pastors do it out of ignorance? Are they so blind? I almost cannot believe it.

Dear Andreas, I think that you, as a better critic than I, should, as soon as possible, give something more detailed about this through the Lutheran; for many of your Bavarian compatriots have already bought such hymnals, and others have the same in mind. - But be careful, - that you do not uproot the good weeds with the weeding. Don't come out so strongly with your "old Lutheran" condemnation, as you did last year with the common "Gesangbuche" (hymnal), in which there are still quite a few songs that one can use in a pinch; one doesn't have to throw out the baby with the bathwater. I will gladly excuse you because you are an "Altbaier", your language is strong, one can understand you well, especially we Bushmen; you are also quite right; your letters are delicious; many a priest could not have done as well as you have done. Well, farewell, continue in your search for truth; the harvest will soon be over and the evenings are getting longer again; let me hear from you again soon, perhaps you will soon experience a great joy; for the Pennsylvania Synod has decided to interpret its liturgy anew and to make any necessary improvements; The "Ohio Synod" is also to be asked for its opinion, and perhaps this liturgy will be cleansed of its reformed and rationalistic leaven; perhaps the "Löhe Agende" will be taken as a model, which would be a good thing; we want to hope for the best in love; but if only it does not work with such patches, as Luther says: "There have been many cobblers, and they have lost both wire and stitch." - —

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## Lutheran Mission News.

Bethany, August 15, 1850.

"Sing praises to your Lord, for He has shown Himself glorious; let this be known throughout all the earth." Isa. 11, 5.

You have learned, beloved reader, from No. 23 of the "Lutheran vor. Jahrg. the blessed servant of the Lord, Bartholomäus Ziegenbalg, the first Lutheran missionary in the East Indies. This tested and proven servant has now already lived more than 130 years for the joy of his Lord, and it will be fulfilled in him what is written in Dau. 12, 3. will be fulfilled in him, that the teachers will shine like the brightness of heaven, and those who lead many to righteousness like the stars forever and ever. - But although he has long since departed from the scene of the earth and has been taken away from its anguish and trouble and distress, his work has remained on earth, and his seed of tears has been sown.

have not ceased to bear their golden fruit to this day. For as Proverbs 10:7 says, "The memory of the righteous is blessed." So also the memory of this righteous man is blessed by many, both in the land of his activity and in his homeland. In Trankebar, the Jerusalem Church built by Ziegenbalg still stands, and in it, the word of life is preached to the same congregation whose father he gathered from the Gentiles, and the accompanying sacraments are administered. Sacraments are administered. His house is still standing, together with the school buildings, in which he instructed a large number of young people in godliness, which has the promise of this life and the life to come; and here, too, his work is being continued. And not only in this way, but also in the same sense and spirit, in the same right united faith, God's eternal unchangeable truth is proclaimed to young and old, Christians, pagans and Muslims. Therefore, God has also set out to profess His work anew and to give His holy word the promised blessing. Therefore, God has also set out anew to profess His work and to let the promised blessing follow His holy word in abundance.

I would like to share some of these great deeds of our God with you, my dear reader, with the heartfelt wish that they may also uplift, strengthen and gladden your heart as they have uplifted, strengthened and gladdened mine in my solitude and beyond my solitude.

In the 84th Psalm it is written that the teachers are adorned with many blessings, that they receive one victory after another, so

that one must see that the right God is in Zion. These words find again their fulfillment also among our brethren who have entered into the inheritance of the blessed Ziegenbalg. For while under the influence of the deadly and killing rationalism the missionary activity, which used to be so widespread, was completely limited to Trankebar, and even there it was only barely preserved, in the last few years, with a new spirit from above, new life has come into the almost dead mission, so that it had to call out: "The space is too narrow for me, move over, that I may dwell with you" (Is. 49:20). We no longer count one congregation there, but 13 Christian congregations, which are multiplying almost daily, are gathered in 5 stations. - But I prefer to let the director of the Lutheran mission in Leipzig, who is now in the East Indies, tell us more. He says in his mission lecture held in Nuremberg shortly before his departure for India: "By far our most promising mission field is the Trankebar in the East Indies, which sounds so noble and lovely to every mission friend, that field of work fertilized by the tears of our fathers. There, at 5 different posts, 8 of our most capable missionaries carry the burden and heat of the day. They are assisted by 50-60 church and school servants of all kinds from the natives, and work with them on 13 congregations, with about 2500 souls, on over 30,



There are more than 1,000 children in the schools and a seminary for the training of native teachers and preachers with about 70 pupils (from which 3 well-trained and pious men have already been selected for the preaching ministry by holy ordination). The work on the Gentiles, however, is not limited to the seminary.) The work with the Gentiles, however, which is mainly carried out by the so skillful and blessed hand of our valiant Mvliuö, is progressing so freshly and cheerfully that in the last 9 months alone 258 Hindus have received Holy Baptism. And still one harvest follows the other, and one reaper's harvest jubilation follows the other. Therefore, we also rejoice as at the time of harvest. But you, brothers, rejoice with us, and forget for a moment that the home church is like a weeping Rachel. But if you cannot, at least take comfort from the fact that it is a small thing for the Lord of the Church to build His church wherever He wills. - Our connections extend far beyond the Lutheran churches of Germany to Russia, Poland, Hungary, Sweden, Norway, Denmark, France, North America, and recently even to Holland and England. And even if in most Lutheran churches only a small group prays, speaks and gives for us, we are happy when even one heart glows for it, one hand opens, one foot stirs. A mouth opens. But that is not all. Some years ago, East Indian-British Christians gave us the station Mayaveram with all the accessories of lying grounds and buildings. Soon after, the late King of Denmark gave us the entire Hallish-Danish mission in the Transylvanian region, with all the appurtenances of land, buildings, and interest in the bequests intended for the East India Mission. In the course of this year, however, the North American missionaries in South India, because they were lacking in strength, placed their, as they themselves say, flourishing mission at Puducottah with 5-6 parishes, along with all accessories of land and buildings, in the hands of our Transylvanian missionaries. And the congregation gathered by our fathers at Vepery (Madras) with 5-600 souls, asked most urgently to be readmitted to the Transylvanian mother church".

This is a short overview of our East Indian mission, the blessed inheritance, from the blessed Ziegenbalk. But in the time I am writing this, it will already look different there, new flocks and perhaps new churches will have been added. For the voice of learning Gentiles, who are being prepared for the holy baptism. For the voice of learning Gentiles, who are being prepared for Holy Baptism, has never completely ceased in more than one year, and it was not just a few, but if often 10, 20, even up to 50 were baptized on one Sunday, there were still as many or even more left for the next time. They come from far away, family by family, and ask for instruction and acceptance into the Christian church. And the newly baptized burn with zeal, first of all to lead their friends and fellow-citizens also to the blessedness that is in Christ, Jesus. Thus, one man has brought 5)0 of his fellow members, another 18, and so on.

And now, my I. Reader, does not your heart leap for joy at these great deeds of God, which He does for His church and for the poor Gentiles? Does it not urge you to praise God for it, and also to pledge to Him, on your part, first of all to surrender yourself completely to the Lord, and then also to gladly lend to Him what God has entrusted to you in the way of earthly goods for the expansion of His kingdom? Certainly, He will give it back to you a thousandfold in this life and in the next.

He could certainly accomplish His work without your and all people's gold and money, but it is His holy will, His gracious condescension that His children should participate in the great works of His kingdom for the sake of the reward of grace He has promised. But it is His holy will, His gracious condescension, that His children should participate in the great works of His kingdom, for the sake of the reward of grace, which He promised in return, and for the sake of the blessedness, which already fills and gladdens our hearts with such deeds, but will one day fill and gladden them inexpressibly more and without end. Oh, that no one, out of sinful love of mammon or out of useless and (Matth. 6, 25 - 34) forbidden concern for the future, would refrain from exercising this right of his child and deprive himself of the promised reward of grace and the abundant temporal and eternal joy!

"And the teachers are adorned with many blessings, they receive one victory after another, so that one must see that the right God is in Zion," so it is, praise be to God, on our mission in the East Indies. Of course, we cannot yet report such good news about our still young mission here in Germany. We are still "walking in the valley of tears and digging wells here and there. We are still in the thrones of sowing, which also had its time in the East Indies, because without it there is no harvest of joy anywhere. But nevertheless, the faithful God does not leave us lacking in sunny glimpses of his grace. Especially the little Indian community in Shiboyang gives us joy and hope because of its determined and studious spirit. Here at Bethany, too, God has not yet grown weary in his merciful faithfulness to the shepherds. For in spite of the storm brought upon us by the malice of the merchants, in spite of the fact that we saw ourselves abandoned by the interpreter in this very emergency, and in spite of the everlasting web of lies of the Methodists, the little congregation has not only been preserved, but has also been increased by the tariffs of three women and a boy. And I must confess to the glory of God that the congregation, which now numbers over 20 souls, assembles diligently to hear the divine word, not only twice on Sunday, but also on Wednesday and Friday. May God continue to keep them in grace, strengthen them, fortify them, establish them in His truth, and keep them in right agreement until the end.

Faith preserved. Moreover, it has pleased the faithful God to open a new door for us here as well, in that a whole band has declared itself willing to be instructed in the way of life, if we will immediately give it a teacher. That is, if one knows and considers our circumstances here, beyond request and understanding. But even this sweet love of God has a bitter human aftertaste. For we do not lack the will, but we lack the accomplishment. Our means are not even sufficient to support the existing 4 stations of Frankenmuth, Sibiwäing, Shibogang and Bethany; and where shall we get a messenger to bring the message of peace to these poor heathens? You see, I. reader, that here again it is said, "With our power nothing is done." And yet the word of life must be given to these starving heathens if they are not to pine away and perish. But we must enter through this open door, if the near wolf is not to come in and scatter and destroy everything, and if we do not want to burden our hearts and consciences with sorrow and heavy responsibility instead of joy and blessing. - Therefore, let us be up, I. Readers, and in one spirit and faith prostrate ourselves before the throne of grace of our God, praising Him for all the great things He has done in His church, for us, for His church, and through His church; but also beseeching Him that He will further let His grace shine upon us, that He will further promote the work of our hands, and that He will also give us means and ways for the newly opened door and a faithful and willing messenger. - Let us pray in heartfelt humility, for we are worthy of none; let us pray in right faith, for no promise is given to the doubter, and let us pray with right confidence, for our Lord, who does not lie, has promised (Matth. 18, 19). "Where two of you become one on earth why is it that they will ask, it shall be done for them of my Father which is in heaven." - Behold, we are still on the way with the poor Heiken,

we can still ask and admonish them: "Let yourselves be reconciled to God!" But soon our way will end, soon our day will be over, soon the night will be present, in which no one will be able to work. When then they and we shall be revealed before the judgment seat of Christ to receive the reward of our works, then whoever is condemned will be condemned for his sin, but woe to anyone who has not done what he could to convert the wicked, especially the ignorant heathen, from the error of his way. - May God have mercy on us and let this woe be far from us and not be our fault. Amen.

Baierlein.

## Lutheran Mission Message. II.

Frankenmut, Bridgeport P. O. Saginaw, Co. Mich, Sept. 6, 1850.

It was on the morning of 27 June I. J., when we approached with fresh Sind from the mouth of the small Sibiwaing River into the turbulent Lake Huron, in order to cross over to the Indian village of Shebahyongk, 8 miles away, which you, dear reader, will still have in friendly memory from earlier reports. This time our little ship was teeming with a colorful cargo. Not only did it carry all the members of our private conference here, which had just gathered in Sibiwaing, consisting of 4 pastors and 3 missionaries, but it also carried 2 new arrivals from Germany and a German Wauderer, then the two wives of missionaries Auch and Maier along with the entire missionary family, i.e. the festively decorated missionary family. Even some German peasants, who are settled around Sibiwaing, had gathered in their best Sunday robes, and the old Indian doctor from Frankenmut, who will also be remembered by you, made the conclusion. If you had seen us flying over the waves with faces beaming with joy, you had read immediately that the day must be a happy day for us. And why shouldn't we have been happy and joyful? After all, with God's help, the little Indian church at Shebahyongk had finally been completed. And today it was to be consecrated and at the same time Missionary Maier was to be introduced to his congregation from the heathen as their appointed preacher. But how our joy was only increased when, after a short drive, we approached the small bay into which the Shebahyongk pours, and we saw the clean little log church shimmering out between the green trees, bearing a massive cross on its eastern gable top, a silent and yet eloquent sign of peace, shining brightly over the dark woods that had been covered for so long by the dense darkness of paganism. We would have liked the river to have a less shallow mouth, so that we could have hurried down and seen everything close up. Finally, after many a hard push of the oars, we arrived at our destination, and now we went at full speed to the church to take a new look at it from the inside. New joy surprised us when we saw the walls lovingly decorated with green rice, with wreaths of leaves and flowers by Indian hands, as they had perceived it here at Pentecost; when the cleanly covered altar and a stately lectern, which took the place of the pulpit, looked at us so friendly. But even more beautiful adornment was soon to fill the bright rooms, as the little crowd of Christians gathered from the heathen came in festive dress, and men and women, boys and girls, with joyful and yet reverent faces, took their respective seats. The

The service was held in German and Indian, as necessity dictated. Father Gräbner, who was entrusted with the introduction, first preached in German on 2 Cor. 5. 17-21, and according to the text dealt with the ministry that preaches reconciliation, its divine foundation, its comfort and necessity, which he presented in a lively speech. Then followed the introductory ceremony, which was followed by Holy Communion. Holy Communion followed. Finally, Miss. Auch, who had gathered the small congregation, explained to them in a simple manner, through an interpreter in the Indian language, the meaning of what was happening before their eyes, and reminded them in a serious and insistent manner of the sacred duties that they, as a Christian congregation, owed to their teacher and pastor. Joy, emotion, and tank could be read quite clearly and pleasantly on many of the red faces. In the afternoon, the whole crowd gathered once again to hear a church sermon, which was delivered to them by Miss. Baierlein held in their language through the interpreter. Lutheran songs were sung in Indian tongues from full throats, so that the walls echoed with the sweet sound. After the service was over, the Indians wished that the scribe, as their old friend, would also address them. This was done, and this festive occasion was used, on the one hand, to present to them the blessed communion of the saints, and on the other hand, to remind them of their high calling, that they, as a first-fruits congregation, and as gifted by the friendly God with the loud gospel and the unadulterated sacraments, should now also be a true light among the nearby heathens in those of their tribe, whom the Methodist swarm spirit has so sadly taken possession of. It was touching to hear the answer of the brave chief, spoken in a loud solemn tone, in which he not only expressed a heartfelt joy to stand in faith fellowship with us white Christians who had come far away and with our brothers in the old fatherland, but also spoke many an insightful and fitting word about the task that had been given to them by the Lord of the Church. No wonder that on our joyful return journey we gave vent to our thankful hearts in words and songs, and praised the Father of our Lord Jesus Christ, who has done such great things for us unworthy ones for the sake of His dear Son. But another joy was reserved for us for the next morning, as we were about to begin our arduous but abundantly sweetened journey home from Sibiwaing. The Sibiwaing chief, who had apparently deliberately avoided us, turned up for a conversation. We took the opportunity once again to tell him about his great disloyalty, his heartfelt misery, and the terrible danger that threatened him, just like the old Pāmasikch as an old unconverted sinner.

You can well imagine that he would go to hell, but the help that has been offered to him many times will be brought to life before his soul. Now the Lord gave our words some entrance into the rock-hard heart of this grayed sorcerer and villain. He was visibly affected and promised that things would finally be different for him and his poor, enslaved band. And, as we hear, he has so far kept his word, at least to the extent that he has since lived in good friendship with the missionaries there, sends his children regularly to school, and no longer prevents a family man from his gang from attending catechumen classes. May he become the first of all the others who have had the Word so close to them and have spurned it for so long, partly out of fear of the chief. At home, too, I still felt a good after-effect of this beautiful celebration. Since then, the old Indian doctor is sometimes quite thoughtful, comes more diligently to the church services and listens more attentively. He recently declared that he wanted to be baptized as soon as he had grasped and retained what he needed, which is admittedly a very slow process for him. We told him whether he would not find the time to attend special classes during the week, as he had already begun. He excused himself, however, with the approaching welsh harvest, promised to work all the better on Sundays and hoped to be prepared for baptism in a few weeks. God grant that this will not be another excuse given to him by the devil, whom he had served so long, to keep him in bondage.

In Point au grcs, too, things have finally taken a turn for the better in a very gratifying way. The small band declared during Missionary Mai er's last visit that they would be taught and baptized if they were given their own missionary. For the time being, of course, we lack everything. For the time being, a missionary; although Mr. Strieter, a brother-in-law of Auch's, has offered himself

for missionary service and is with me right now to prepare for Fort Wayne, there are still years to go before he can receive the necessary training. But then we also lack the money necessary to establish a station there. With the long distance and remote location of the place, such a station would be quite costly, and yet it would promise little future for the time being, since there are none in the vicinity except the so far inaccessible Sable Indians. So we find ourselves in quite an embarrassment. But since the band is friends with the one in Shebahyongk, we cherish the hope that they will be persuaded to move there, or at least in the vicinity, since land would then have to be bought for them. But how nice it would be if in this way the local community would be strengthened, our effectiveness concentrated, and thus from a firm foothold

## 24

further work could be done. Now the Lord knows what we need and will direct it, if it is otherwise His holy will. His holy pleasure. Ask Him now to work diligently with us, and open your hands, so that we may be able to meet the many demands on our poor missionary treasury. This time you have heard so much that is pleasing. Let yourself be moved to praise and thanksgiving to God, and, if you can do otherwise, gladly show your gratitude with deeds. But so that the cause that the Lord is pursuing here through us weak instruments may become more and more dear to you, and that you may become more and more at home with us here in the far north, I will now soon, if the Lord grants grace and strength, provide you with a clear account of the entire missionary work here, from its first emergence to the new joyful events, in short sections. - —

Glory to the LORD alone!

August Crämer.

### Landgrave Philip.

Landgrave Philip the Magnanimous deserved this name, which actually means: the hearty, brave, even in the sense in which we use the word today; he was a lord who knew how to do things at the right time and in the right place, and could hear and bear many things from his subjects, of whom he knew well how loyal they were to him. In addition, he was benevolent and generous.

Once he had announced an extraordinary tax through the whole country, because he needed money and a lot of money to wage the wars, which he undertook mostly for the sake of the Protestant faith. The poor and especially the widows, however, were to be spared taxation, that was his express command. One of his officials, however, who wanted to make himself popular by collecting a large sum of taxes, or perhaps even wanted to make his flock particularly heavy, had also demanded the tax from a widow in his district in his prince's name and, since she could not pay it, seized her cow. Just then the cow was led away^ and the woman went crying and wailing loudly next to the cow. Then it happens that the landgrave comes riding along with his retinue, but the woman does not know him. The landgrave asked what was wrong with her, and she told him her fate. The landgrave gives her a thaler to redeem the cow. Full of joy, the woman goes away, looks at the thaler and says: "I would like the thaler to be red-hot and burn on the heart of the prince's light. And what did the landgrave do? Laughing, he turned to his retinue and said, "Listen, listen! Have I not invested my thaler well?

Sometimes the lords of the court wanted to set limits to his charity by saying that this or that person, to whom he had given something or was willing to give something, was not worthy of charity and allmoon. "The landgrave answered, "He has addressed me in the name of my Lord Christ, therefore I do him good, although he is not worthy of it.

But when one of his noblemen, at the time when the many beautiful monastery estates were confiscated, had a desire for one of them, and asked the landgrave to give it to him for his long faithful service, the landgrave said: "How could we come to give you such an estate? It is not ours, but God's and his church's. Should we now take it from God and give it to you? that is not appropriate. These goods must be returned from whence they came, to churches and schools, and to the taxation of the sick and infirm. If you need anything, wait until a worldly good that is ours is released, and ask for it, and We will not forget your request and your service.

And the fame of having used the church goods faithfully for the right things was ahead of all princes and lords of his time for Philip the Magnanimous at that time, and he shall keep it ahead.

(Submitted.) 5.

### From the Song of Songs.

Do you not know yourself. Heartily eye-pleasing show thy face. Let only thy weeping, And to me turned, Lug thy eye stretch. Fairest of all! Go forth and see, Where the dear flock's traces in thy sand, Their feet' treads, Are in the sand to read, Allda follow! How will I guide thee, to follow thee! How will I teach you to love me warmly! How will I fill you with the best pasture! Countless are the multitudes, so advanced. Faithful to the shepherd's voice, faithful to my voice. How from far away you can see them in the blue, Where the mountains go golden above clouds, Still with eyes. How they all shine! How they all stretch! How they all praise and have the harps! Go by the houses, where the shepherds dwell There take care of the lambs Leading, teaching. Feed my little goats, Carry my lambs Up that golden road There to the mountain!

G. Schaller.

### Ecclesiastical message.

After Father Schliepsiek, until then at Waterloo, Ill., had been duly appointed by the Lutheran congregation from Pleasant Ridgc, Madison Co., Ill-. to succeed the honorable Pastor Lochner and had accepted such Berns, he died on the 17th Sunday after the feast of the Holy Trinity, the year before. Dreieinigkeit d. J., in the "Austrag" of the. Presidium of our Synod, by P. Penalties was publicly inducted into his 'office.

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## Year 7, St. Louis, Mon. 15 October 1850, No. 4.

(Submitted by P. Keyl.)

### **The old preserved measures of the Lutheran Church for the abundant practice of the Word of God.**

(Continued.)

But of the ecclesiastical counterparty, which is usually called the orthodox one, Dr. Kliefoth says: "She had lost the right handling of the ecclesiastical doctrine, but she had not touched its order. Notwithstanding its clumsiness, it had held fast the doctrine and had not neglected the transmission of the doctrine. If one must concede the Orthodox a preference over the Pietists in this respect, one must also not overlook the fact that there was a similar difference between Orthodoxy in Luther's time and that in Spener's time, as there was between the vigorous manhood and the dull old age.

We will now see how rationalism related to pietism and what pernicious influence it had on preaching and catechism.

Rationalism - if one wants to accept the expression for the whole sum of phenomena in which the break with the historical Christianity and the Church took place - continued the beginnings made by Spener's direction. As much emphasis as Spener's direction had placed on Christian sentiment, so much did the

Rationalism on human thinking, opinion and imagination. While the latter had pushed history aside, the latter went one step further and unabashedly declared itself against historical Christianity, and although both directions are far different from each other in their essence, they nevertheless meet in their opposition to the old wholesome form and norm of the Lutheran church, as is already evident from the fight against private confession, from the abbreviations of the divine service and many similar things, which found their beginning in the pietistic direction and their completion in the rationalistic direction; But we will also find enough opportunity in the present subject to perceive the confirmation of those assertions. If, for example, Spener had taken the liberty of dividing the Scriptures into four "quarters" at his own discretion and, with the exception of one quart, calling the other three impractical; if, according to his views, he had found it more edifying to preach epistles rather than gospels, doctrine rather than history, the New Testament rather than the Old Testament, and Christianity rather than definite ecclesiasticity, was it not quite obvious, when even more winds of doctrine began to blow, that the last quart of the Scriptures should now be given precedence over the first three, the epistles and the gospels. The last quarter of the Scriptures to the first three, the epistles to the Gospels, the New Testament to the Old Testament, the doctrine to the histories, and Christianity to the Church?

How the old ecclesiastical doctrinal system and its orders could only face the most consistent transformation from a direction so deviating in its entire way of thinking is masterfully described in Kliefoth's essay in the following words: "The old doctrinal system was ordered on the premise that it had its content in the Word of God presented by Holy Scripture; thus its goal was Scripture comprehension and Scripture life and its way Scripture communication. They had read this scripture aloud, they had explained the scripture by preaching, they had summarized the scripture in the catechism and in the catechism sermon they had wanted to have the scripture put into a doctrinal context. If the source of religion was not in history but in reason, could one not have it much closer and more comfortable? and was not the path prescribed by the church a long and boring path? Furthermore, the old church, in its view of the historical basis of all Christian faith and life, had given the entire oral proclamation and the entire learning of the congregation historically firm foundations by subordinating to this entire activity certain texts, the Bible passages, the catechism pieces of the Ten Commandments, the ecclesiastical confession, and so on. But what these omissions offered, were they not precisely those teachings that were not at all necessary in the! general and eternal religion of reason, whose

What is the point of this ballast and substrata, if everyone, religious teacher and listener, always carried the tablet on which the necessary for blessedness was at least written, in his reason? Why this ballast and substrata, if everyone, religious teacher and listener, always carried with him in his reason the tablet on which the things necessary for salvation were at least also written? Finally, the old church had known that it preached the offense of the Jews and the foolishness before the world; but it had also known that it was the foolishness of God, that this divine foolishness is wiser than men, that it therefore also belongs to the wisest of the wise, and that one can be rich and mature in this foolishness of God and still needs all the more all the days of spiritual nourishment. That is why she knew the differences in the congregation between the educated and the uneducated, between the mature and the people, but she preached the one word of repentance and forgiveness in the name of God to the whole congregation, to the whole people. And in this objective attitude as an office set by God, the people had honored not the persons, but the office. If the sermon was not more communication of the Word of God, but instruction in the general truths of reason, it could desire to teach even those who could think for themselves, i.e. the educated. If the sermon was not the communication of God's Word but instruction in general truths of reason, it could desire to teach even those who could think for themselves, i.e., those who were still educated, and who had the concern to confer a specific dignity on his Lord and Savior, could he demand any honor for his preaching office?

How sharply all this has turned out in reality has often depended on external circumstances. Rationalism gained more influence on church government and legislation in one place and less in another; its effects were even more pernicious when it appeared earlier in the second half of the last century than later. Nevertheless, a number of transformations of the old doctrinal system and the old doctrinal order can be traced, which have become completely or almost universal. The Bible readings disappeared completely long ago, because people were told that the Old Testament in particular had only a historical value for us and actually belonged only to the Jews; the newfangled spirit is a noble spirit, which could not be expected to listen to such simple reading aloud and listening without the opportunity to give speeches; the same path was also taken by the Bible expository sermon and from the same mixtures the sermons on the apostles' days, as supposedly Catholic, mostly disappeared.

From sermons on the Gospels can be found in

This is all the less the case at this time, since on the one hand the nationalist craving for a free choice of texts or for alternation between gospels and epistles was satisfied in entire national churches, and on the other hand the whole method of preaching consisted in drawing from the gospel a doctrinal statement according to one's own view, usually a moral theme, and such a method of treatment was carried out with more or less often without any eloquence, and in such a way was proceeded in all God's services.

The catechism, aptly says Dr. Kliefoth, formerly the lay symbol, taught to the young, recited to the people, preached to the old and the mature, has become a school book; and good to the Christian man who has still learned it, because he had the luck to meet a teacher not yet afflicted with the general modern timidity before the work of memory. How miserable and miserable cō stood in most places, especially with the catechism or children's teaching in the church, for this no further evidence is needed. Of course, under such circumstances, the catechism sermons were also lost; for, relying on the self-made crutches of the doctrine of faith and morals, one did not think one needed a coherent explanation of the catechism.

It was also natural that the services on Sundays and weekdays, which were originally intended for Bible interpretation or catechism, were attended less and less; for nothing appropriate to this purpose was offered in them, but only what was found at the usual main service; For this reason, the congregation preferred to attend these convenient hours rather than the inconvenient ones, also because in this way the service for the whole week could be completed in a little more than an hour, and so most of those extraordinary services were finally discontinued, and with them the places for the forms of teaching attached to them were lost.

So far, we have focused our attention only on the course of the various trends in the church and on the influence they have had on the transformation of the individual doctrinal forms. Finally, however, we must direct your attention to what has become of the congregations under the influence of these trends. If we look at the Lutheran church as a whole, leaving aside individual exceptions, there has been no transmission of biblical history since the middle of the 17th century and no firm and unabridged communication of doctrine since the middle of the 18th century. As far as the former is concerned, no one will be able to deny that the knowledge of biblical history and the history of Christianity has been completely extinguished in the congregations, with the sole exception of the not yet much that has been implanted in some places in recent times through school instruction, even with regard to the still rather well-known New Testament.

There will not be many members of the congregation who know only the most important stories, e.g. the Christmas and Easter stories, in detail and exactly. This lack, however, is of the most serious consequences; one finds little or nothing of biblical material on which to build in the sermon, and then this general ignorance of the Bible and especially of its historical content has increasingly led to the non-use of the Bible itself, which is demonstrated in Kliefoth's essay in the following words: "Everyone who has concerned himself more deeply with this matter knows that in all classes of the congregations only a very scanty use is made of the Holy Scriptures. Scripture is used only very sparingly in all classes of congregations, that even the living Christians of our day prefer to read other writings than the Bible, and that they counter the exhortations to do so as if from a single mouth: The Bible is too distant, strange and incomprehensible to them, and they prefer to read other books of edification, which convey the content of Scripture and bring it closer to them. The reason for this is quite simple: Whenever they open the Bible, they are not familiar with biblical history, and the historical situations seem strange to them and the language difficult, while other edifying books provide them with material that is more accessible. But this also leads to that unfortunate confusion of old and new, ecclesiastical and Methodist, pietistic and mystical, prosaic and poetic books of edification, from which mixed nourishment, in the absence of a solid scriptural foundation and doctrinal basis, soon results that spiritual hedonism, that hunger for the piquant and the overstimulated, and that susceptibility to all kinds of sentimental enthusiasm, which in our day causes many a Christian seed to die or at least to degenerate disgustingly.

That the knowledge of the doctrine itself is even worse, unfortunately, experience teaches; for even if some still know the text of the Catechism and perhaps also the interpretation, as well as a number of sayings, this knowledge is still a dough that is so



leavened by a mass of all kinds of false or falsified doctrine that one can hardly find out a few healthy chunks, of which everyone will be convinced who wants to make an exact inquiry, for example, about the doctrine of baptism and the Lord's Supper and absolution. For example, about the doctrine of baptism and the Lord's Supper, confession and absolution.

Finally, the masses of all kinds of prejudices, which have so often been taught to the Christian people from childhood against biblical history and doctrine, are not to be overlooked. Some people have only heard of individual bits of the Bible that have been torn loose and accompanied by a vile blasphemous joke, such as that the Israelites stole vessels from the Egyptians, that Balaam's donkey talked, that the sun stood still at Joshua's word, and the like.

the answer! What should one do with such a book where such things occur? With regard to doctrine, however, certain expressions and articles, such as those concerning the Trinity, original sin, repentance and conversion, and the like, have been made so suspicious to them that they do not want to know anything about them, because they suspect nothing but clerical fraud, nonsense, and who knows what else. Is it to be expected that indifference to church and ecclesiasticism, and even open hostility to it, are the fruits that grow on this soil? - But when one considers that thousands have lost all salutary knowledge, repentance, faith, prayer, forgiveness of sins, God's peace, the right Christian way of life, comfort in adversity and death, eternal bliss - does it not cry out to heaven, should not the illusions, as if things were not so bad, finally be torn apart, the origin, nature and extent of the damage be exposed and the right remedies be sought? - This will now be discussed in the next and last section.

S«»

(Submitted.)

## The churches - hymnals.

(Continued.) Dear Andreas!

Since my previous letter in relation to the "new Lutheran Pensylvan hymnal" caused quite a stir and aversion from time to time, I cannot help but express another seal in justification of the matter; namely, for the time being, I have to remark something in relation to falsification and abbreviation of old pure church hymns, as is the case from time to time in the Pensylvan hymnal. Here I must remind you that the Community Hymnal published by New Dock booksellers, which contains in the second appendix almost the entire "new Pensylvan hymnal", was more honest in the inclusion of some songs - in contrast to the Pensylvan one, because there you can find Luther's song: "Christ unser Herr zum Jordan kam" (Christ our Lord came to the Jordan) completely according to the original in all seven verses; and this is very much to be praised that the editors still had so much respect for Luther's song; also the "Freiheitslied" (Freedom Song) is to be found there under the heading "das Vaterland" (The Fatherland) reworked, changed and improved, which strengthened me mightily in my previous assertion that the song as it stands in the Pensylvanisches Gesangbuch is aimed at Washington, for: If this were not so, the New York booksellers would not have reworked this hymn; but it is only a pity that one would be forced to use the glasses when using the New Docker hymnal, which has been expanded with a second appendix; and incidentally, if the said hymnal were introduced into the congregations, it would remain only a patchwork. Therefore, it is best if the manifold patchwork is

If people would only begin to examine the hymnals themselves, and not always - even without having examined them beforehand - approve the views of their pastors, they would without a doubt prefer the "purely Lutheran" St. Louis hymnal to all other hymnals.

However, further. In one of your letters, dear Andrew, which you wrote to your brother Jacob, I see that, in your opinion, a Lutheran hymnal must also be decisive, especially in the doctrine of the sacrament of the altar, and that especially the old core hymns, as "Jesus Christ our Savior, who turned away from us the wrath of God:" and "God be praised and blessed, who Himself has fed us with His flesh and with His blood:" must not be missing; and I have convinced myself that the same songs are to be found even in the Bavarian hymnal, which already belongs to the newer variety. And in the Lutheran St. Louis Hymnal, I find the most excellent and decisive communion hymns, such as the one under No. 197. In this hymn, even the erroneous Reformed doctrine, as if Christ, according to His human nature, could not be truly present in the sacrament of the altar, but as if, according to His human nature, He were only imprisoned in heaven in one place, is violently refuted. Such songs, however, are completely missing in the "new Pensylvan hymnal", therefore the "new Pensylvan hymnal", according to your opinion, would not be a genuine Lutheran hymnal; and in this you are also quite right, because, if one goes through the communion hymns there, one notices among them many fine changes, as, for example, in that hymn of Woltersdorf: "Come my heart in Jesus' suffering:" there it says in the 3rd verse of this hymn, and it also says: Here body and soul may eat him:" there the pure Lutheran doctrine of the sacrament of the altar is decisively expressed according to the content of the Concordia formula "that one enjoys Christ's body and blood with the mouth," -. But in the Pensylvan it is said: "I may join myself to him" - a great difference. This change seems to be imitated from the Pensylvan liturgy, for there it is also said: "Christ wants to unite Himself so exactly with you:" but such phrases are not genuine Lutheran, but fit equally well for Uniate and Reformed. Such seemingly small changes often have a lot to do with them, as does the abbreviation of long songs, which can also be seen from time to time in the new Pensylvanisches Gesangbuch. Look there for Paul Gerhard's Christmas carol: "Frühlieh soll mein Herze springen:" This carol has 15 verses in the original, as well as in the St. Louis hymnal, but only 11 in the Pensylvan hymnal. There, the four main verses have been cut out.

The following verses are taken from the article on justification, which has been a delight to many a Christian's heart: I will only include two of these verses here:

"My guilt cannot press me

For thou bastest My burden all on thy back; Not a stain is to be found on only, I am all no and clear, Of all my sins.

"I am pure for your sake; you give me enough honor and adornment to wrap myself in.

I will embrace you in my heart, O my glory, noble flower,

Let yourself enjoy quite." - —

These, along with other two verses, are completely omitted in the Pensylvan, as I said, and why? Does it not therefore seem as if these verses too decidedly contain the doctrine of justification? This would be truly frightening to hear, since the Holy Scriptures do not hold this very article up to us so decisively without reason, and all our salvation in time and eternity depends on the right understanding of this article. That is why I think that even in hymnals, especially in those that bear the name Lutheran on their foreheads, such wonderful songs and hymn verses should be offered to the people, and not thrown out, and in their place put in songs that ascribe justification to the works and merits of men, as is unfortunately also the case in the "new Pensylvan hymnal," which can be seen by anyone whose eyes are open, regardless of whether he is a pastor or a farmer. See the song in the

Pensylvanisehen Gesangbuch, under No. 622. In the 3rd verse it says:

"Only a heart that loves good. Only a quiet conscience, That bears witness to thee before God. Will sweeten thy death."

Who should not see here that the consolation of conscience is directed to the heart that loves good? Is this Lutheran doctrine of justification? Not at all. The church expressly teaches that the conscience's consolation toward God is to be based solely on the fully valid atonement, merit and satisfaction of our Lord and Savior Jesus Christ, and not on our loving good or doing good, as this hymn says; but faith is to hold fast to the word of grace, and not to the sweet feeling, as John also says, "and whether our own heart condemns us." And as the church says: "Even if your heart says no, let one word be more certain to you, and never be afraid. In the fourth verse of the above-mentioned song, the doctrine of works contained in the third verse is confirmed and added: "Then no judgment will frighten you.

The only thing that gives us comfort, if we believe, is the substitutionary atonement of Christ, so that we may no longer be afraid of God's judgment, as Christ says in John: "He who believes in the Son does not come into judgment, but has passed from death to life. But it is not enough for the hymn writer to teach that the trust of the heart should be placed in one's own actions, but he also shows how one can acquire such a good heart: it says in verse 5. "Here, I think, the Methodist, even rationalist and Pelagian, doctrine of free will and human powers is clearly expressed, so that according to the content of this song, one not only has no substitutionary Christ, but also no Holy Spirit of need, who works faith in man through the divine means of grace, through Word and Sacrament, and not through one's own preparation and own works, as this songwriter says. Oh! if one holds up the glorious confessional writings of our church, especially the so solid Concordia formula, in the doctrine of free will and human powers, to this song, one will soon see and find how far this song deviates from pure Lutheran and Pauline doctrine; yes, how St. Paul and this song are virtually opposed to each other, like light and darkness, and St. Paul would undoubtedly let his anathema rush in the power of the Holy Spirit, according to Galatians 1. chap. and Luther probably says right:

"Many a false master now songs poet, Look well for and learn them rightly judge, Where God hindaut his church and his word, There the devil wants to be with deceit and with murder."

St. Paul and Luther know of no other reason in which the sinner can find comfort and peace than Christ alone and his shed blood; John the Baptist also points this out to us with a holy finger; through him we must all be justified before God, through faith alone, and not through the merit of works, regardless of whether it is St. Paul, the Mother of God, or the thief on the cross, who would still believe in Christ at the end of his life. And oh! what a great consolation that Christ's split side cave still wants to be the sanctuary for us in the last hour of death, when the heart groans and sighs for Him in faith. The Pensylvan hymnal, however, does not seem to be of this opinion, for No. 628, v. 7 says: "A sigh in the last hour of need, a desire to be justified before God's throne through the Savior's death, this does not make you clean from sins:" There is hardly any need to say a word about this, for even the most simple Christian knows from God's Word that God's grace is abundantly great, but does not draw it on his own will, does not wait until his last hour, does not wait until his last hour, and does not wait until his last hour.

The first thing we do is to make ourselves familiar with the wonderful songs of death, as it says in the St. Louis Hymnal, No. 407.

"I beseech thee through bitter suffering. Thou wilt have mercy on me a sinner, When I now come in mortal need, And wrestle with death."

May our Lord help us to such a blessed hour "Christ, our consolation, who has redeemed us by his blood from the power of the devil and eternal torment; to him alone be praise, honor and glory;" and let the glorious, pure, unadulterated songs of the church serve to sing the praises of the Lord already here, until we shall one day sing before the throne of the Lamb eternally in the praises of the elect, "who have washed their robes and made bright in the blood of the Lamb:" which are not based on their own repentance, but on the perfect satisfaction of Christ, which he offered to his Father in our place. According to the instructions of the Pensylvan hymnal, someone could easily get an occasion for a Roman Catholic-Methodist penitential exercise, especially if one considers the song found there under No. 173, which deals with the Mother of God right at the beginning: It reads:

"Look at the mother full of pain, How she stands with a torn heart By the Son's cross."

Truly, if this song were in the St. Louis hymnal, Weyl's church messenger would have long since pronounced his anathema on the Old Lutherans, as if they worshipped Mary, as he once dared boldly enough to do in the case of the venerable Pastor Wyneken in Baltimore. But here he closes his eye, well then, I too will close by only emphasizing the following stanza from the above reading, verse 7, which is probably too catholicized; it says there, among other things: "I will also inflict wounds on myself." Such expressions, I think, are catholic enough, and could easily give rise to true evangelical repentance in the Roman Catholic atonement, even atoning for sin. But may the God of grace keep us in the pure evangelical truth, and let the church, as the bearer of truth, serve that the glorious jewel of its hymns may be preserved unadulterated until the end of days, until the contending church will be taken up into the eternally triumphing church, and the

God and the Lamb will sing forever.

-X L- n

(Submitted.)

When Elector John the Constant signed the Augsburg Confession 300 years ago, he had no idea that after only 200 years the descendants of several of de

It is not possible that those who signed with him that strange confession, which has become so important for the Church of God, will be found again in the confession of the pure doctrine; indeed, that the struggles and deeds of the fathers, whose country can actually be called the cradle of the Reformation, would so soon be forgotten by the descendants. But God's counsel in the preservation of his holy church is a wonderful one; he uses the most diverse tools for this purpose. Sometimes poor, unseen persons, inconspicuous before the world, have to carry out His will, sometimes mighty and wise princes. An attentive observer is therefore not particularly surprised when the course of events turns as it did in the Saxon negent's house. This seemed to be chosen by the Lord our God for a long time as the protectorate (protection) of the pure doctrine. I remember here only one Frederick the Wise, John the Steadfast, John Frederick the Magnanimous, August. They sacrificed much for the preservation of the pure doctrine; John Frederick even sacrificed his entire country. But what happened? One of the Saxon princes, forgetting all this, renounced his faith in order to have a miserable royal crown put on his head: namely Prince Frederick August II. In Poland, King John Sobiesky had died in 1696, the same who in 1683 had deposed Vienna, which was under siege by the Turks and before whom all Germany trembled. The Poles chose Prince Frederick Augustus II of Saxony, who had to convert to the Roman Church. His wife was a princess of the margraval house of Bayreuth, Christinn Eberhardina, a noble and pious woman, as can be seen from the following letters. How the conversion of her husband to the Roman Church, just to obtain an uncertain royal crown, must have pained this pious soul! But even more! When also the Elector Prince Frederick August III took the same step - although he could not even know whether the Polish crown would also become his, because Poland was an elective kingdom - this pious woman wrote the following letter, which the sender of this letter communicates in the hope that it may arouse the interest of the readers of the Lutheran. He only remarks that the Elector Prince Friedrich August III secretly renounced his faith in the church state in Bologna on Nov. 27, 1712, and only made it publicly known in Vienna on Oct. 11, 1717.

A. L.

Letter from the Electress of Saxony Christi na Eberhardina, daughter of the Margrave of Bayreuth, wife of Frederick August II, Elector of Saxony, to the Elector Prince Frederick August III.

My son, if you should see the lamentation you have received over the wretched news of your unfortunate apostasy from the wah

If I feel your blessed knowledge of God, I have no doubt that you will not deny your ever-faithful mother along with the true God. Your childlike heart would break over my frequent tears. O son of pain! My tears are now my food day and night, because I, poor mother, must weep and lament not over temporal goods, but over the loss of your blessedness, the highest damage to your soul. I weep with Rachel over my child and do not want to be comforted, for it seems to be over with him; but has not all the guilt for the fourth commandment, has not all childlike love for your mother been extinguished by your accepted errors, oh then hear me, since I speak to you through this letter of tears! My son, you son of my womb, hear me! so that your God may hear you too; I am your mother, my son, you flesh of my flesh, from me you have, as my conscience confesses to me, enjoyed all motherly heartfelt love. So you can certainly promise yourself from my motherly loyalty that in such things, which are most important to us Christians and concern the eternal joy and bliss of a soul, I will seek and demand your best. Cursed mother, who either out of careless haste, blind opinion or consideration of temporal honor, likewise slander and ridicule among her fellow believers, or other temporal respects, should have betrayed the way to eternal ruin and hellish sulfur pool to her child, who was on the path of life! Woe to such a mother! According to Christ's command Luc. 15, 26, she should rightly be hated and not honored by any child, nor freed from the suspicion of such a terrible beginning; and bear witness that I strive to bring my child out of the clutches of Satan to my bloody Jesus, through the untrustworthy word of the living God, my well-instructed, innocent conscience, which the strict judge of the living and the dead, my Jesus, will one day discover. And so, dear son, compel yourself to listen obediently to your mother, who throws herself at your feet with many thousands of tears. By the care you must take for your blessedness, do not despise me, my child, at the instigation of your seducers, that I am a woman who refrains from judging religious disputes and from negotiating with you. You know, dear child, that the infinite love and grace of God has caused me to be born in such a church, where, in the manner of the old, holy, apostolic churches, women are also allowed to search the Scriptures and to seek eternal life. Where even women, like the grandmother and mother of St. Timothy Eunicke, as Paul praises her 2 Tim. 1,5, are encouraged to learn the secrets of faith at the loss of their salvation, because every righteous person, male or female, should live by his faith Hebr. 10, 38. As

I have always heeded this admonition and let the word of God be my heart's joy and delight, your own conscience will convict you; it is precisely according to this true and untrustworthy word of God that I pass my judgment on your new teaching. On this word of God, so that even the gates of hell cannot overpower you, I base my statement and write with a broken heart that you, wretch, have allowed yourself to be seduced into such a belief, which entails nothing but eternal damnation and torment in hell. Our divine scholars have long since rebuked your seducers more thoroughly, more extensively and more astutely. I stick to such proofs, which my Christian wisdom learns from your Bible. Should this be a sanctifying and beatifying doctrine and religion that shies away from the holy Bible (which is the only book from which we can learn our salvation Joh. 20, 31.), and fears the bible as its enemy, does not want to submit to its judgment, so that one does not find out about its falsehood and deceitfulness; snatches the bible book, which Jesus commanded all people to read Joh. 5, 39. out of the hands of their children as a harmful book, and forbids to search in it with the threat of the cruelest curse? O damnable doctrine! If they have despised it, they will curse it and condemn it on the last day, according to Christ's word John 12:48. Is this a doctrine that makes a mockery of the means of our salvation? Do you not have to confess this to me yourself, poor, deceived child? Confess to me what your eyes have seen and your ears have heard, where is the cup in the enjoyment of the supper, which our dying Jesus so earnestly ordered and instituted? Does one not mock such an order, does one not deprive the communicants of it in defiance of Jesus, and does one not consider the intercession unnecessary? It seems to me that the Holy Spirit has passed judgment on this teaching: whoever does away with the order of Jesus, God will take away his part of the book of life and of the holy city. Revelation Jn 22:19. Have you not heard how man must earn his salvation by his good works? How the painful blood of the martyred Jesus is blasphemed, as if it had not been fully sufficient for man's salvation, when my Bible assures me that it is only through the blood of Jesus that we are saved? Acts. 4, 11. 12. Whereas those who seek heaven by their works incur the

eternal curse. Rom. 3, 20. (Gal. 3. 10.) Should this be a holy doctrine leading to heaven, which instructs its children to wanton countless idolatry, invocation of the saints, prostration before the images? since the clear statement of God is that the idolaters will have their part in the lake that burns with fire and brimstone, which is the an-  
three death. Behold, wretched child, for I must close and pass over other damnable errors with silence, because the tears always hold back the pen. Such cursed doctrine, the end of which is damnation, you have unfortunately accepted, and in such hellish chains you walk along with your papist faith. Oh dear, dear child, if you still hold the Bible so dear, which is your ardently loving Jesus Himself: then free yourself again from such ropes of the devil, leave the papal darknesses, so that you do not also receive their plague, and I summon your conscience, confess the truth to me, as then also your heart's thoughts, which my omniscient Jesus will reveal one day. Is it not true? Nothing has lured you to accept this teaching but a temporal gain, the promise of an honorary office and a rich livelihood? But despise all this promise. What good would it do you if you were to gain the whole world and still suffer damage to your soul? Do you think that even the greatest riches could prosper you, since I am twisted by God himself to curse you in your wickedness and violation of God? Do you not know that the mother's curse tears down the children's houses and fortunes? We evangelicals have a rich God, who can and will abundantly provide and feed all who trust in him and live devoutly, who also, when it is necessary for us, hears the miserable and fills the hungry with goods. My motherly heart is also open to you, dear child, and will take care of you at any time. Have mercy on me, my son! My son, you son of my womb, whom I have carried under my heart with so much trouble and nourished so carefully! Have mercy on your own poor soul, have mercy on your poor mother, whom you will otherwise bring to the pit with heartache, and return to the evangelical truth, so that I may not only live here, but also there with your blessed fathers, with you in eternal joy once with Jesus! In the origin \*) of this I would wish that my body had been your grave, so that I would not see you in the hellish darkness from the bosom of my Jesus. Now return, dearest child, so that God, your heavenly Father, who for the sake of Christ's holy and constant confession will certainly forgive your grave error, as he forgave the denying Petro, and I, your hitherto sorrowful mother, may forgive you. Your hitherto sorrowful mother, have reason to rejoice: this my son was dead and has come to life again. Luc. 15, 24. Blessed Post will tell me about this, and therefore I will call on God's goodness day and night, not doubting that God will hear my prayer and tears, for a woman cannot forget her child and not have mercy on the son of her womb. Therefore I will not in any

\*) Refusal or denial.

Prayers of yours, O son in the greatest danger of the soul, forgotten by my god. I remain your mother, who loves you fervently, but who sighs and weeps bitterly over your terrible apostasy!

### **Appeal to fellow believers for support of the German-Lutheran Community to Saginaw City.**

It is, in the Lord beloved brethren, a special comfort for the individually standing congregations to feel themselves also a part of the whole holy Christian church, to know that one Lord is over all, even among themselves unknown members of the same, namely Christ sitting at the right hand of God, and that the prayers of all for the welfare of the individual members and of the whole reach the ears of this one mediator. If we now trust in much higher things, namely in that which concerns our eternal welfare, in the supervision of our common shepherd and the intercession of all the saints, why should we not rather trust that in much lower and subordinate things, namely in that which concerns the external preservation of the church on earth, this glorious fellowship will be to our benefit? And the way in which we should seek help in such earthly distress is clearly enough marked out for us, for when one member suffers, the others also lead, so we should lament our distress to the other members so that we awaken their compassion. So we hope that it will not alienate you if we dare to present the plight of our congregation to you and make use of your often-tried charity, and we can do this now with all the more joyful courage, since we can testify with a clear conscience that the small congregation, consisting mostly of poor members, has offered its sacrifices above its means. The local congregation consists up to now of only 11 standing members, partly heads of families, partly other independent members; among these there are only 6 who are presently able to bear the burdens of the congregation; the others are through illness in such circumstances that they themselves need support. Now, however, the burdens to be borne are very significant, for in addition to the fact that the congregation must maintain the pastor, there is also the urgent need to build a church along with a pastor's residence. Two of the wealthier members of the congregation have freely undertaken to purchase a lot in the best situated part of the city for the church, and the rest have made significant contributions to the construction. All of this, however, is still far from sufficient to meet the need. In addition, the above-mentioned city lots were sold by the owners for a reasonable price, on the condition that they be sold by that by Dec. 1, 1850, a building would be erected on it and at least under roof. We would be in great embarrassment if we did not know that the Lord, in whose name we have begun this work, will certainly help to bring it to completion. Finally, we want to draw your attention to the importance of the existence of a Lutheran congregation and church in Saginaw. This place is at present the main place in northern Michigan, from which the culture of the country must progress and through which all immigration must pass. Thus, there are always quite a number of Germans here, who have come here without means, wanting to earn enough to be able to go further; also, many come here from the neighboring regions to look for work, so that Saginaw is to be regarded as a missionary post within the church, so to speak. This gives us more courage and justification to appeal to the brethren for help, as it would be an invitation for them to grant our request. We therefore commend our cause, as well as that of the whole holy church, to our faithful Savior; he will lead all things out in honor of his holy name and for the good of his faithful. To him be glory forever and ever, Amen!

Any contributions are requested at the following address:

Rev. O. Clöter, Saginaw - Eitp, Mich.

### **Answer to prayer.**

A strange answer to prayer is told as an "eye and ear witness" by Albert Knapp, preacher in Stuttgart, in the Christoterpe of the year 1846 pp. 117 ff. with the following words:

"It was in Nov. 1836, when on a foggy Sunday morning, while still studying sermons, I was called to a terminally ill patient in one of the remotest parts of the city.

This assignment was extremely inconvenient for me, and with strong self-denial I went on my way to inspire the poor man, who, as I learned later, was to undergo a life-and-death operation, with the courage of his faith and to pray with him. My heart condemned me afterwards because of this indiscretion, and I felt deeply how badly it is done when one wants to push pastoral care into the background above preaching. The sick man was a widowed vineyard gardener, a man of fifty, a soldier in his youth, a gentle, modest man, not without respect for the gospel, and his suffering consisted of a vain abdominal defect, which had leaked out in the most dangerous place of the abdomen, terribly, in the size of a large pot. In an hour he expected the doctor, together with the surgeons, to submit to the desperate cut of the knife. I will never forget this man, to whom I, not yet a year ago, after many blessed visits, held the funeral oration, with what trepidation he was then, from several attending

surrounded by men, lay before my eyes. He lay there like Isaac on the sacrificial altar of Moriah, - silent, breathing heavily, inwardly turned to his near mortal fate. After some conversation about the nature of his suffering, my heart rose with special joy, and I said to him: "The ancient pagans had already believed in a Jupiter who ruled everything with the wave of his eyelashes; whether it is not therefore the Christian's right to surrender himself infinitely more confidently to the dug hand of grace of Him who said: All authority in heaven and on earth has been given to me! - I may testify to him in the name of Jesus Christ that He, the Lord of glory, can help him at this moment, if it is truly salutary for him, the sick one, and that it may not be determined whether Jesus Christ will not help him today, but in any case direct everything to blessing, if he gives Him the honor over it, as the royal head of the world, in his heart quite childlike and unconditionally." - Then he began in a weak, heartfelt voice: "O dear Lord, I certainly believe him! The Savior may only do so (i.e., move His head a little), and then I shall be immediately well; - but I will not prescribe anything to Him in this, but I lay, me at His feet; He do with me as He will!" - "Shall we not pray with one another, my friends?" said I. - "Yes, it is all right with us; go ahead and begin!" I silently prepared to go before the omnipresence of the Lord, and behold, what happened? - Jesus! Jesus!



what is this!- the sick man cried out loudly. - Oh Jesus! What is this! I am healthy! Just now my bodily damage has returned to the body! - We stood there as if frozen; but one of the bystanders looked carefully (it was a *hernia testicularis*), and truly it was so: it was helped without human hands. - (Who would not think of the words: Before they call, I will answer; if they still speak, I will hear? Is. 63, 24.) I am not able to describe the following scene. The bearded men all wept like children for joy, and we prayed together, stammering our thanks to the Lord, for whose grace and glory there are no words enough. - After a quarter of an hour the doctors came. "Look, dear sirs," I cried, "the sick man is already healed without you! A higher hand than the human one - the hand of Christ has revealed itself here and has done great things for this man!" - With an astonished, inquiring look the practiced, aged physician looked on: "What is this?" he said, - "the man is truly saved, and the danger is over! But such a thing has not yet occurred to me in my many years of practice!" How joyfully we went home together from the sick man, who from that time on remained alive in the fear of God for another 8 years, and what an element, breaking through all world-convenience, united us.

## Playing.

Three kinds of people are not worthy of pity: gamblers, drunkards and tightrope walkers. If they lose their money, honor and life, all three have their foolishness to thank for it. Things that are in my power to let them go, if they are committed to my detriment, I must then myself bear with derision. Nothing is so precious as time: nevertheless this is squandered by most people. What was a shame here has now become an honor; what someone was blessed about before, when he did not know it, now makes one secure the name of an ignoramus who does not know it. When dice and cards first came into the world, those who handled them were considered libertines, and in the end they had to bear the name of bag cutters; now it is the fashion that the smartest people in the world deal with this craft, and want to be called the most distinguished in it as well. When one first wanted to marry the spade-servant to the blasphemer, one gave the name of permitted pastime to the game, or after the today everywhere mixed and verbordirlen speech of a divertissement, or when it came still more daintily, a *passe de temps*. Now that the cards are in the basket, and rich, even distinguished lovers won, they are knocked out to Allemannöwcrk, have stolen from our Lord God many a day, and the next many an honest bag of money. They have made some completely destitute, according to the common saying: someone may be tired, but not rich, and if that does not happen right away, it will not prosper. Impossible! Easy come easy go. Be it as it may, and let the game of cards and dice be played as much as it can: between two players, the third man is the profit, which gives pleasure to the winner and annoyance to the gambler. The former laughs, the latter curses; and whether the latter wins two pennies today, tomorrow he gambles away ten thalers. He who made the first cards must have pasted a poison on them, so impossible can he, who once bit on this rod, escape from it. The hope of becoming rich has made many a gambler a beggar, has caused many a gambler to die in disgrace, who has not served as an example for his successors. This time Hans and Greth play, both in the bet; who has money in the pocket, and who must borrow it. Whether there is money or nothing, it must be played, and now cards and dice serve as a confection after the meal, which serves most men to a great defect in their food, and usually costs the dropout the most, who also dices some house to yard and all credit. Time and fashion want

and the appetite for gambling grows so that one forgets God and everything that is honorable. Most doublers are said to stop playing, Ex 32:6, 1 Cor 10:7, but not to pray. Pray what? A man who has gambled late into the night, who has his head full of profit or loss until the sun rises again, who has even gambled falsely and deprived his comrade of what is his, who comes to church in the morning half fish, half flesh, half awake, half asleep; should he be able to pray? He may babble when the going gets tough, but not pray. Should he be able to make profit from God's word, who runs from gambling to hear the word? as soon as he gets away, runs back to the gambling table? I don't believe it; that can't be; that he is gambling away the word of God with all his soul. I cannot prevent anyone from seeking his pastime wherever he can; but I do not want to do that with those whom I have a word to say, and who entrust theirs to my soul, that they may learn this craft of the world, and if they have to be there and in it, that they may do it as one does with the fire, which one approaches for the sake of winter, but not too close, lest one be burned. If someone wants to play with David God on the psaltery (Ps. 144, 9.), he should always be allowed to do so; otherwise all playing of the time, where care for the soul is neglected, which is detrimental to the divine honor, and also many a dirty word is spoken, is a major sin, and now many major players of the time sit in the playhouse of the infernal company, around which the devils play with hell fires; heaven and salvation will not be won with this, but with fear and trembling.

In today's card game, some do far too much, That's the best game, Where at last the sweet heaven's goal fell to us.

(Lassenius.)

## Joachim von Ziethen.

Joachim von Ziethen, later a famous general, was in his 11th year a page or noble boy at the court of Frederick the Great. The noble boys had to alternately watch at night in a room next to the king's bedchamber and wait on the king when he demanded it. This was too burdensome for some, and they were happy to pay for it out of their pocket money if someone else wanted to do it for them. Our good Joachim had no pocket money, because he no longer had a father and his mother was a poor widow. But he would have liked to have pocket money, and so he offered to watch for others for the money. But that almost went badly for him. Once the king could not sleep and wanted to have a book from another room.

rang the bellboy, but he did not move. He rang again and for the third time, but no page came. Finally the king got up, went into the antechamber to see if there was anyone there. Here he finds Ziethen, but asleep, sitting at the table. That is a clean guard, he might think; and you will say: He had good reason to offer himself for others as well! But first listen! The king steps closer and now sees that he has a letter in front of him, over which he has fallen asleep. He takes the letter and reads: "My best, most beloved mother! It is now the third night that I have been on guard for money. I almost can't stand it anymore. Meanwhile, I am glad that I have now earned and saved ten thalers for you again, and I send them to you herewith." There you see what Joachim wanted pocket money for.

The king also saw it and thought: he is right; so he put his letter back, went into his chamber, fetched two rolls of ducats, put one in each pocket, and went to bed again. But how frightened the page was when he woke up and felt in his pocket and noticed from the money that the king had found him asleep. As soon as he saw him in the morning, he humbly asked him to forgive his mistake and thanked him for the gracious gift. The king praised his filial love and gratitude, soon appointed him an officer, and gave him another sum of money to purchase everything he needed for his new position.

The promise of the fourth commandment, "that it may be well with thee," was fulfilled.

IE>n-es). 6.

### From the Song of Songs.

To whom shall I compare you, Tn Incomparable One?  
Who will achieve your praise. The unattainable?

Choir.

O Solomon, thou prince of splendor, Thou prince in golden times, In gathered Egypt's power, With horses and chariots to thee brought; Riches from all sides.

To the witness at Pharaoh's chariot I compare my dove;  
So loud of gold and mighty so, The strong she takes to rob.

Sieve, how the cheeks stand lovely in the clasps, jewels, already to look at, And stones on the neck are emblazoned.

Choir.

These are the noble stones with which Zion is emblazoned, When Solomon's shield and faithful guard Rest on her with looks of love. And eternally desires to  
bless.

O wish Jerusalem happiness to the city that has such a king and bridegroom!

G. Schaller.

## Receipt and thanks.

The undersigned testifies on behalf of the d. ev. luther. St. Petri Gemeinde U. A. C. zu Huntington, for the building of our KirchleinS, from the congregation of Herr Pastor vr. Schirr at Fort-Wayne the sum of \$23. 12 CIs. and from the congregation of the Rev. Habel in around Pommeroy11 . 00 "

to have received with thanks.

May the rich God, who has thereby helped our poverty, reward these gifts of love temporally and eternally.  
Anton Daniel Stecher, Pastor.

## Receive

for the construction of the Lutheran College in St. Louis.

Dop of the Lord's church?. Ways in Benton

Co, Mon, as fourth programH6 25.

, Mr. k. Schwan in Neu - Bielefeld near St.

Louis95 .

, an unnamed person in Nrumelle, Mo. by

Mr. k. Claus1 90.

, Ms. White in Palmyra, Mo. by Mr.

k. Best25 .

, Mr." Garlich fn Freistadt, Wis. by Mr.

k. Lochner1 00.

, Mr.Zaudke in Milwaukee, WiS., by dcns. 50.

"I. v" "-M, ". Mch, O.

Trawford Co. O., which has already been published in No. 23.  
of the Lutheran Year 6, but due to misunderstanding under the name: k.. Joh.

Krauß and 3rd Martin Krauß.

, the churches of the Lord? Cobbler in Kos- riusko, Eo. Yes . 11 50.

" of the congregation of the Lord?. Bernreuther in

St. Joseph Co. Ja. 3 37j.

By Mr. Tschirpe of the Collecte in St. Louis 14 00. By Mr. Gottlob Diirst of EvanSville, Ja. 75. , Mr. Friedrich Krämer daselbst25 .

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, the girls of the school in the D>rriein.church

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„ H. Hellw.	50.	
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" Parish Glade in St. Louis6	97Z.	
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F. W. Barthel, Cassirer.

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den Brink, Georg Amcnt, David Bernhardt, Gerh. Heinrich Brockschmidt, Johann Bauer, Wilh. Bergt, Friedr. Brandt, Heinr. Beckmann, Adam Brück, Friedrich Böse, Lisette Berning, Bethe, k. Brauer, Bartling, Prof. Bicwond, Mich. Bentz, Mich. Bauer, W. Bück, Biermaun, Crämer (13 ex.), Michael Teutter, Darnstädt, k. Tning, Friedr. Eppling, Joh. Eigenberg (50 cents), U. Fürbringer, Franz Früchtnicht (50 cents), M. Fischer, Jacob Fischer, Friedrich Fischer, Friedrich Gippert, D. Göglein, G. Gandcr, Joh. Göglein I., Jacob Göglein, Joh. Fr. Gerding, Hermann Heuer, Heitmann, I. Hol- zinger, Hesse, U. Habel, Chr. Hamm, Höhne sen. (1st half), Heinr. Hammer, Jäbker (17 ex.), Friedr. Jacob, Abrah. Joachim, Jacob I. Kuntz, Julius Kuothe, Beruh. Krutop, Knapp, Kühle, G. Kantz, W. Kantz, U. Ktügcl, I. Martin Krauß (1st half), Friedr. Lindemann, Joh. Wilh. Lindlag, Franz Lankenau, U. Lange,?. Löber,?. Lochner, Fr. Landwehr,?. Meißner, Frdd. Meyer, Joh. Heinrich Meyer (50 cents), Friedrich Meyer, Mob- lcnkamp, M. Mulzcr, Mulzer, U. Ephraim Müller, A. MecS, John Nessel, N. Rüssel, Bcrtha Nölting, Neidel, Heinr. Odenthal, Franz Oclschlägc, G. Dhlinger, Chr. Piepenbrink, Edmund Noder, Ruft (1st half), P. Niedcl, G. Nasp, Rabus, Rap- präger, Reinhardt, Rauscher, D Schröer (3 ex.), Schuster, Heinr Sudbrink, Chr. Schroter, F. W.

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## Mailbox.

Vcim entering a new signer, George Jlgin, Lodar Creek Hills, county and state has been forgotten to note. Dec or purchaser is requested to state same again.

## Books and pamphlets to have in the expedition dcö Lutheran around the buried prices.

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The dozen \$1. Hundred piecesK7.

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in the Dntzond -? 1. 50

The pastoral letter of Mr. k. Grabau zu Buffalo v. J. 1840 nebst den zwischen ihm und mehreren luth. Pastoren von Missouri gewechselten Schriften 15

The undersigned, who purchases several of the above-mentioned books for his own account, feels compelled to make  
**cash payment a** condition for future orders, since his limited means do not allow him to continue to give credit for a  
longer period of time. Only in the case of the hymnals, if they are to be considered as commissive articles when ordered in larger  
lots, can monthly credit be given, depending on the circumstances. Those concerned are kindly requested not to be alienated from  
sending their invoices. K. W. Barthel.

Printed by Moritz Nieduer,

O-IVa. 16.-O

# Year 7, St. Louis, Monday, October 29, 1850, No. 5.

## "The Lutheran"

has been absent longer than usual this time. The reason for this is that on October 26, Mr. Niedner's print shop, in which the printing of the "Lutheraner" is now done, was destroyed by fire along with all its accessories. Since Mr. Niedner immediately had the prospect of continuing his business with God's help after a short interruption, the editors preferred to wait with the publication of the next number rather than have it done by another printer. The dear readers will therefore excuse the longer absence of the paper. Mr. Niedner will do everything he can to make up for what has been missed in a short time.

## Editors.

---

In addition to the above statement of the editors, I feel particularly compelled to ask for kind indulgence on the part of both the editors and the honored subscribers because of the irregularities that have occurred in the publication of the "Lutheran". Although I received new writings sooner than I could have expected after the fire, the other material that belonged to the printing house was withheld from me all the longer, so that under the present circumstances, despite the efforts, it was impossible to publish an issue of the Lutheran sooner.

dem. From now on, however, with God's help, we will be able to publish the Lutheran again on a regular basis - weekly, in fact, until the backlog is completed.

Moritz Niedner,

"

## Mission speech by the director of the Evangelical Lutheran Mission in Leipzig.

(Held in the church of Young St. Peter in Strasbourg)

Beloved in the Lord!

Having just embarked on a missionary journey of several years to the East Indies, I could not bring myself to pass your dear Strasbourg. First of all, this is the outermost province of our Lutheran Church, which lies on my long, long way: how could I not have been moved by the longing to lay down my walking stick once again and rest in the bosom of my mother? But then, for a long, long time, perhaps forever, this will be the last opportunity in the church at home where I can speak out for our mission, the mission of this church: how should I not be urged to open my mouth about it before you and put it to your heart! After all, many a gift of love has already flowed to us from your midst: how could I have passed by without a fraternal greeting and handshake? And so, as sons of the house, I greet you with the greeting of peace from our Lord Jesus Christ and offer you in spirit the Hand of brotherly love. After all, we stand and work in complete communion of faith, love and hope; our mission is your mission, as the daughter of our and your church, which has raised you and us with the pure milk of the gospel; We do not give our missionaries a self-made confession, but only our good old Augsburg confession, the confession sealed with the lifeblood of our fathers, the confession with the full sound core, the confession with the shining star of justification by faith alone, on the basis of the holy sacraments. We give this to our missionaries and thus teach the Gentiles to "keep everything the Lord has commanded. So I may also open my mouth about our mission to you, sons of the house! - with full joy of heart and conscience.

Therefore, allow me to take you to the East Indies, our most important mission field, and present you with a picture of the history of the Lutheran mission there. The historical picture I intend to present to you can be found in the last verse of the 26th Psalm. Verse of the 26th Psalm, which reads thus:

"They go and weep and bear noble seed, and come with joy and bring their sheaves."

This saying of the saint. Psalm singer provides four basic strokes to the historical painting

of the Lutheran mission in the East Indies, the first with the words: They go, the second with the words: They weep, the third with the words: They bear noble seed, the fourth with the words: .They come with joy and penetrate their garden,

So first: you go there.

I. "Go ye into all the world, and teach all nations, buying them in the name of the Father, and of the Son, and of the Holy Ghost."

In these last words of our Lord and Master to his church, the right and the duty of the Christian church to do missionary work is so clearly expressed that only the most blind unbelief would be able to doubt such a midday brightness. However, it is not uncommon for our church to be reproached for being the most sluggish, the most stubborn, the most rigid and the most lame of all Christian churches when it comes to actually giving up at the command of their Lord and calling the Gentiles from the fences and highways to the great Lord's Supper. The reproach is, alas, not altogether unfounded in regard to the dreary present; it can and should throw us into the dust there and drive us into prayer: Lord, who before were merciful to Thy servants, straighten again the lazy hands and the weary knees!

With regard to the glorious past, he is screamingly unjust. Apart from a few isolated missionary verses that soon disappeared to the four winds, our church was the first to hear the word of the Lord "Go" and then to move its foot and go and break the way for the others. In the first two centuries of its existence, it had to endure such a hard struggle for its self-preservation, both inwardly and outwardly, that the urge to reproduce could easily pass it by; but at the beginning of the last century, the command of the Lord "Go ye" fell heavily on the hearts of some of its living members. And lo and behold, in the midst of the church, which seemed to many to be a whitewashed tomb full of decaying bones of the dead, it began to stir and stir for a first missionary attempt on still untraveled paths. But the historical course of events is this:

Frederick the Fourth of Denmark was a man after God's own heart and a faithful member of the Lutheran Church; even while he was still Crown Prince, the thought had caused him much anxiety that nothing had yet been done for the many heathens who were subject to the Danish scepter, and when the heavy royal crown pressed down on his noble head, he felt doubly pressed in his heart about it. He told his valiant court preacher and confessor, Franz Julius Lützens, and the latter, to use his own expression, carried wood with joy until he saw this fire blaze up in the royal heart. But there was still a lack of men who stood with legs booted, as ready to drive the gospel of peace. Only the pious A. H. Franke, the faithful founder of the Hallische Waisenhaus, the eloquent preacher of a faith active in love, the man of counsel and deed, to whom one could turn in this respect, was able to help.

The church had turned to the Lutheran Church for help, and bier was also on hand with advice and action. He knew a young theologian of the Evangelical Lutheran Church whom he had educated himself - Ziegenbalg from Upper Lusatia, who later became so famous, and whom he considered capable of assuming the office of evangelist, and although he confronted him with the misgiving: "Father, I am too young, I am not fit to be a preacher! the fatherly man soon overcame all the young man's doubts, and the fire in the royal heart in Copenhagen blazed so high that Ziegenbalg was not even given time to say goodbye to his relatives in person. In October 1705, Ziegenbalg hurried to Copenhagen for his ordination and was no longer alone; his loyal school and university friend, Heinrich Plütschau from Meklenburg, went with him, inflamed by his example, and already in the middle of the following year, after a sea voyage of more than seven months, the two inseparable friends landed in Trankebar, the most important Danish possession in South India at that time. And so, from 1705 to 1824, no less than 56 Lutheran theologians were willing to go, one after the other, as missionaries to the East Indies, and spread the missionary network from one place to another over the whole South. So they went.

II. but it says they go and weep. "They weep": this is now the second basic line in our painting. My friends! Nothing great has ever happened in the same God without much weeping. .Has the Lord Himself offered up prayer and supplication with strong crying and tears, in the days of His flesh. And the apostle writes: We must enter the kingdom of God through much tribulation, and we may add, spread the kingdom of God under much tribulation. However, not counting the natural tears of parting from relatives and fatherland, the weeping started in Copenhagen, despite the full sunshine from the royal throne. Most of the people there did not know how lovely the feet of those who proclaim peace are; they scoffed at their zeal; they were called evening theorists. And when they approached the land at Trankebar with hot desire and the sight of the brownish heathen hosts, on whose immortal souls they were to work from now on, moved their hearts through and through, behold, the Danish merchants and officials there gave them a more than ice-cold reception. Despite the king's handwriting and seal, the missionaries were left to stand all alone in the East Indian glow, first outside the gate, then in the marketplace, all day until evening. After the Danish secretary's philanthropic kindness had finally provided them with accommodation and they had settled down to some extent in the strange East Indian conditions, and they now wanted to open their mouths as messengers of the heathen, the gloom began again from another side: what the heart was full of, the mouth could not overflow.

At that time, there was still a lack of all printed aids for learning the local languages. They did not speak pagan languages, and a suitable teacher for them could not be found. So the two servants of God were seen going to school with a pagan schoolmaster and chewing the cud among the schoolchildren on the ground, first drawing letters, then syllables, and finally words in the sand. And when the word was given to them with a joyful opening of their mouths, and a congregation of 100 souls had already gathered around the word, the Danish commander had the real soul of the mission, the missionary Ziegenbalg, because he had taken up the righteous cause of a poor widow like a common criminal, publicly led away to the city prison in front of an armed band of heathen soldiers. And when Ziegenbalg was finally released after a long and severe imprisonment, he and his faithful friend had to eat their bread with tears for another 5 months, since all support from home was incomprehensibly lacking. Such trials of faith were not uncommon; indeed, once when they were in such distress and the Danish ship, which had a considerable sum for them on board, was already in the harbor, the money sank irretrievably into the sea before their eyes just as they were about to receive it. But they went and wept. So they had quarrels from within and from without, tribulations, the misery with the young Christian congregations completely uncounsed, and while they were crying in Trankebar, they had to let themselves be scolded by the dead Orthodox in Germany and Denmark in writings and from the pulpits, false apostles, arrogant gushers, ghastly vauch servants, impudent liars and deceivers.- Now my friends, this was an apostolic beginning of our Lutheran mission in the East Indies. They went and wept. What more do we want? They went and walked around with lack, with affliction, with hardship, yes, some have suffered mockery and scourge, plus bonds and imprisonment. That was an apostolic beginning.

But they did not let themselves be weakened by crying, as it says in that song: "In tears our courage grows, like palm trees in a salted tide. Siegingen went and cried:

III. carried noble seed. And here we are at the third basic line in our painting. That they should carry the noble seed of the divine



word out into the fallow or rather thorny and thistledown field of paganism was something they were deeply imbued with from the beginning and remained so to the end. Already on the ship, all their thoughts and worries were focused on how they would one day "rightly divide" this noble seed, as God's skilled cultivators. Therefore, when they had left the Cap of Good Hope behind them and the ship was driving them with full sails toward their future field of work in good hope, the two sank deeper and deeper into the depths of the divine Word and decided to each choose a special object of thought for the last remainder of the journey. Ziegenbalg chose wisdom, Plütschau truth, and, as Ziegenbalg himself writes, they did not let themselves be distracted either by the whispering of the wind or by the

The noise of the sea, nor finally the noise and shouting of the shipmen, disturbs their edifying contemplations.

So, I mean, in this apostolic vocation they carried the noble seed of the divine word out into the world of the Gentiles. There they carried it around with them at all times, spreading it out in season and out of season, scattering it on hedges and fences, in front of palaces and huts, in the hearts of princes and beggars, and giving an account of the hope that was in them to anyone who asked for reason or even wanted to hear it. Their main concern, however, was soon to translate the divine word into the language of the heathen there, and to lay down forever the noble seed which they had carried out in the barns of the Tamulen people themselves. Yes, it took a very long time, so 347 of our beautiful hymns, which are full of the core and marrow of the divine word, were translated into the Tamulian (that is the name of the local heathen language). What a noble seed slumbers hidden in them, even the pagans, as such, sometimes seem to feel in their hearts. Our missionaries, at least, tell us a very sweet story about this. I will repeat it here for those who do not yet read our missionary bulletin.

One day - and this was only a few years ago - an Indian penitent came to an English missionary and in the course of the conversation recited the first verse from the beautiful, bell-bright song, wafted by the spring morning air of the last day: "Wake up, the voice of the watchmen calls us very high on the battlement, Wake up, thou city of Jerusalem, etc. 2c". The astonished missionary asked where he got this lovely verse. O, answered the heathen, I have a book "the Hcrzschmelzer," which contains many such beautiful verses. The missionary, who does not know of any book under this title, wishes to see it. Then the old man gently takes out the carefully wrapped book, kisses it reverently and puts it into the missionary's hands. And what was it? An old trankebar Lutheran hymnal, which was missing the title page and to which: the Hindu had attached the name "Herzschmelzer", apparently because he must have experienced something of the heart-melting power of the contents in itself. So, they went and wept and bore noble seed in word and in writing-and behold:

IV. they came with joy and brought their sheaves. And this is now the last line of reasoning in our painting We can be brief here. The English Church, which in a part of its members welcomed the first Lutheran missionary efforts in the East Indies with sincere joy and for a time also supported them with great zeal, gives the best testimony in this respect to the Trankebar mission, saying: "However small the number of workers in this mission at any time and however limited its sphere of activity, it has nevertheless borne the most glorious fruit on Indian soil. No less than fifteen to twenty baptizing souls are now connected with this mission as Christian congregations." And the evangelical

Missionary Taylor, in a work recently published in Madras, speaks of our old missionaries as "ice-breakers" to whom the newer missionaries in the East Indies owe almost everything, and speaks of the sweet balsamic odor that still surrounds their names, even though their bones have long since decayed, among the Christians and pagans there. What wonder? They went and wept, wept the most balmy tears of Christian love, Christian zeal, Christian patience, and bore the most precious seed, the seed of divine word, a smell of life to life, and when the Lord said, "Go in, faithful servants, to your master's house," he said.

Joy! So they came with joy and brought their thousand and thousand beds full of heavenly fragrance. What wonder that the sweet smell of their names still floats around! The memory of the righteous remains in blessing.

And this mission, on which the tears and prayers of these righteous ones rest, we may call ours by the grace of the Lord of all lords, and humanly by the grace of the late King of Denmark. Should we not then, with trembling joy, break out into the exclamation: "Our lot has fallen on the sweetest, a beautiful inheritance has become ours. This is where most of our missionaries have gone, the first one about 10 years ago; since then, eight others have followed him, one of whom, after a short day's work and heat, has already laid down his seed and taken his sheaves, and has gone to the joy of his Lord. But, quite apart from the last case, which was very lamentable for us (for the Lord called home a very capable worker in the deceased), our mission also had to say in part: "They go and weep.

(Conclusion follows.)

"d t "m

(Sent in for the Lutheran.)

## The singing books.

(Continued.) Dear Andreas!

It is indeed a marvelous thing that if one looks into the tangle of today's sectarianism, one always finds the doctrine of works paired with the desecration and disrespect of the holy sacraments, for which lie-

The American traktätchen in their various shades are proof of this. Yes, often and much even old venerable men of God have to use their names as a cover of shame.

The people of the world are making such false teachings, and even under the name and signboard "Lutheran" they are trying to sell such false goods at this time. It is obvious and worldly, how especially here in America many of them sail under a foreign flag, I mean, call themselves "Lutheran", and under such a pretense try to bring erroneous, especially reformed goods to the Lutheran people. And even the "new Pennsylvanian hymnal" is not free of this, for there, to one's greatest astonishment, one finds under the heading: "the Lord's Supper", several songs by reformed authors, which songs also contain only reformed doctrine of the sacrament of the Lord's Supper.

Altar contain. Besiege only there under

The other is hymn No. 305, where you will find the name "Lavater" signed, and in the hymn, therefore, nothing more than the Zwinglian view of the sacrament of the altar; in the first verse there, there is only mention of "of the new covenant meal", in the seventh verse of "pledge of Christ's death and life" and "seal of our blessedness"; of the eating and drinking of the true body and blood of Christ there is also no word to be found. (However, perhaps it did not rhyme better!) At No. 314 you will find the name "Zollikofer", also a hastily reformed songwriter, and here again only the true reformed doctrine of the

sacrament of the altar is expressed. Verse two, it expressly says: "Hail to me, thy bread was broken for me, I drank, Lord, thy covenant wine." Verse three, it says, "Let me appreciate with gratitude what you have done for my soul. Verse five, again: "We ate here of a loaf, we drank here of vain wine". This song speaks of nothing but eating "bread" and drinking "wine," which is truly not Lutheran, but rather genuinely Zwinglian-Reformed, which is not even Krppto (i.e., disguised) Calvinism, but rather straight out, the Zwinglian view. Even the Mercersburg reformers would not agree with this, who, as is well known, at least do not deny that the Believers eat and drink the body and blood of Christ spiritually in the Lord's Supper with faith, and as the Heidelberg Catechism says: "through the action of the Holy Spirit, notwithstanding that Christ "according to his human nature is in heaven and we are on earth," of which, however, the Holy Scripture says nothing, and which is, of course, also spun from reason. That in the new Pennsylvanian hymnal - which, after all, bears the name "Lutheran," and that of the Lutheran Church in the United States" - reformed communion hymns are found in the new hymnal is a matter of course.

This is not only very strange, but also highly suspicious for a true Lutheran; it would seem, therefore, as if the Lutheran Church were too poor in core hymns of this kind, so that it would still need to borrow communion hymns from the Reformed: alone, the old hymnals, which are still to be found now and then in this country among immigrant German Lutherans, as the old Dresden, the old Marburg, the old Schlesinger, the Pomeranian, Prussian, Hamburg, Baireuther 2c. show sufficiently that a large stock of old, pure hymns, which contain the doctrine of the Lutheran Church, has been preserved.

The "Lutheran St. Louis Hymnal" is enough to convince anyone who does not have such an old hymnal in his possession. Therefore, it must be highly conspicuous to every non-Parthean who examines the "New Pennsylvania Hymnal" a little, when he notices the reformed communion songs which are to be found there; and which true Lutheran, I say again, should not be filled with distrust against this "New Lutheran Hymnal"? After all, it is almost a disgrace for the Lutheran Church, which, precisely in the article on the sacrament of the altar, so resolutely distances itself from all

The main difference between the Reformed and other denominations and sects is that in hymnals that are supposed to be "Lutheran", Reformed communion hymns are included. No wonder, however, that now and then Reformed congregations are said to have already introduced this hymnal into their congregations; for the Reformed - according to the doctrine of the Lord's Supper contained therein - can use this hymnal, even though it bears the name "Lutheran," just as well as the earlier communal hymnal, especially since quite a number of hymns from the communal hymnal have been included in this so-called "new Lutheran," regardless of whether the hymns are pure or not, as will be shown more at the end. Therefore it is quite in order that Professor Schaff has praised the Pennsylvania hymnal very much in his *Kirchenfreund*, for Professor Schaff as a Reformed or Union man would otherwise have contradicted himself. - That the reformed communion hymns were included in this hymnal in order to please even those who deny the true Lutheran doctrine, is already sufficiently revealed by the circumstance that the heads and hands of New-Mass regulators worked on it, as can be seen from the three letters S. S. S. (Schmucker) at the end of the preface; so that no one may be in doubt about this anymore. Here it would be appropriate to include some remarks from the "Conversation between two Lutherans about Methodism by Dr. W. Sihler". There it says: "Who are the so-called Neo-Lutherans, whose ways you have just mentioned? Martin. In essence and truth, they do not belong to the Lutheran Church at all, and are a mishmash of Reformed doctrine and Methodist praxis; for they have, on the part of their heads and vocal leaders, certainly not in pure ignorance, the golden vessels of honor of the old Lutheran Apostolic Church, which their leaders have kept. - They have, on the part of their heads and vocal leaders, certainly not in pure ignorance, the golden vessels of honor of the old Protestant Apostolic Church, which their fathers purged of Roman papist impurity, and then snatched from the hands of the swarm spirits, preserved, and bequeathed to their sons, now voluntarily donated to the Reformed with brotherly love, and have asked for their measured vessels;" and further there: "They have, to mention the most essential, abandoned the Lutheran, that is, the pure and ecclesiastical doctrine of the sacraments, especially of the Holy Communion, and instead have adopted the Reformed, i.e., enthusiastic error. i.e., the heretical, fanatical doctrine of the sacraments". These words of the venerable Dr. Sihler are certainly fully applicable to the "new hymnal," which is why I would rather speak in the words of a recognized orthodox theologian than in my own words, for the scholars can always present things more aptly than ours; and as a rule, it also finds more approval among the people, although the scholars (as Luther says) are also often the wrong ones, as is clear enough in the Pennsylvanian hymnal.

Another point, my dear Andrew, that I wanted to touch on, as I noted at the beginning, "The works doctrine." The Pennsylvanian hymnal is not free of this either; here too

Therefore, I would like to mention a few things about it, because you know, we bushmen do not always shy away from all points as quickly as it is the case with scholars, who have trained eyes for it, and sometimes still wear the glasses on the nose. Likewise, there is sometimes a lack of time; however, because the evenings are getting longer, and now the "hymnal feud" has arisen, I have made up my mind about the matter, and will only share with you some of what I have found in my little study, and I hope it will be dear to you; only you must excuse me that I am sometimes a bit rambling, because you know that our one cannot summarize everything as briefly and finely as a scholar can do. Now to the matter in hand.

The doctrine of works, yes, the doctrine of works, where one seeks something meritorious in one's own works, where one inverts the order of salvation and first demands good works, and where one places faith at the back of the list, is something I can no longer tolerate, ever since I got to know Luther's writings better; For I am also one of those who in earlier times martyred themselves in a false pietistic manner under the law and the works of the law, in the erroneous opinion that I must first earn my blessedness, which was already earned through Christ, was already given to me in baptism, and was revealed through the gospel. But unfortunately, even within the Lutheran Church there are still preachers who do not yet understand the matter properly, some of whom point people to their own works with regard to salvation: Cause, because they cannot sufficiently distinguish the law and its final branch from the teaching of the gospel. And, oh! how such congregations should thank God who have orthodox preachers who present God's word to them loud and pure; but unfortunately it is just the way of the world that it is not only not grateful for this glorious treasure, but is often even more hostile to its preachers and sometimes treats them even worse than cattle and sow herders (but the preachers themselves are often to blame for this, especially when they allow themselves to be hired out as if they were farmhands and not servants of Christ.

But forgive me! I have already strayed from my purpose again. Back to the hymnal. In the new Pennsylvanian hymnal, "under No. 418, you will find a song where it reads as follows:"

Ah shall penetrate to the ^el-en. For which (vult created me, shall wrestle after the sky. That, that is my profession.

In a world full of sins, I shall only stay with him, flee them, overcome them. And only then be blessed.

In my earliest youth. I was taught that. Already, divine is the virtue, And my zeal worth.

Dear Andrew! This is what happened to me in my early youth; I was also taught to strive for heaven, to consecrate myself to God, to flee and overcome sin, and only then to be blessed. But God have mercy! How terribly the order of salvation is reversed in this song! If one can only be blessed when one has first overcome sin, then one would first have to earn salvation through one's own works and virtues! Fie!

What Christian would be allowed to speak like this? This would be the greatest insult to the merit of Christ, if one wanted to say that our deeds must also help us to be justified and saved before God. Not so: but we are justified and saved without merit of works, by grace alone and freely, for the merit of Christ; and no work of ours, whether done before or after justification, is to be included in this article of the righteousness of faith before God, that the glory of Christ may not be diminished, and that poor consciences may have continual consolation. First one becomes righteous and blessed through faith all in, and then the good works follow behind. - But you will also find a similar doctrine of good works under No. 275, where it says in verse 6: "To be virtuous, for this we are on earth." But what the hymn writers understand by the word "virtue" is sufficiently well known, and I should think that one should have spared this "new Pennsylvania hymnal with the "virtue songs", which, if one looks at them in bright light, contain nothing more than pagan moral teachings or rationalism, it would have been sufficient that one had enough of such "virtue songs" in the common hymnal.

You will also find the same content under No. 367; there it says verse 4: "If you practice virtue. Which God thy Lord giveth; Whom dost thou serve? Art thou not struggling after thy blessedness." Here again, blessedness is obviously promised in clear words to "practicing and striving for virtue"; no one can contradict this, even if one would know how to turn a philosopher's cloak to all winds. According to this (I cannot refrain from mentioning it again), one does not need the merit of the Lord Christ, in whom alone the sinner has comfort and forgiveness of sins. At no. 696 you will find a song of similar content: it says there in the 5th verse: "Here I seek it only. There I will find it; there I will feel holy and transfigured, the whole value of virtue, the unspeakably great value."- In this verse, bliss is again linked to the unspeakably great value of "virtue," and no Christ and faith are thought of. In No. 515, verse 2,

it is said: "No status can ever give man contentment; the true peace of mind is virtue and frugality. According to this, once again the mind rests in and on "virtue" and not in the stronghold and free place of the perfect<sup>^</sup>: Merit of Christ. Is this ever truly called error and the doctrine of works?" Such a thing is more like the pagan teaching of Aristotle than the teaching of the Lord Christ, who says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest, and ye shall find rest unto your souls." What should one say of a hymnal that contains such anti-Christian doctrines? What should one say of the editors? But that the editors of the hymnal were familiar with the hymns contained therein and did not accept them unchecked is evident from the preface of the hymnal,

The word "Satan" is completely omitted and changed into the word "temptation". This is quite reminiscent of the "new Berlin Unirte Gesangbucher," where the word "devil" was also often omitted, and here and there changed into the word "gallant or "evil"; but especially of the "new Prussian Unirte KirchenAgende," where the baptized person, instead of the previously used words, is asked at baptism: "Do you renounce the devil? " is asked in the new Uniate style: "Do you renounce evil? "and as a learned gentleman once told me, the word "devil" is to be bracketed in parenthesis with very small letters in this new unirte Prussian agendas.

in which it reads, among other things, as follows: "Everything is yours, be it Luther or Gerhard, or Gellert or Spitta"-from this it can be seen how the editors place "Gellert" in the same row with Luther, without any distinction. Therefore, it says further in the aforementioned preface: "Thus one will find in this book songs from the old, even oldest time, as well as from more recent and newest times, but always recognize our desire not to take anything good from the old, but only to give something good and new. I like this last sentence, because it seems that the editors doubt the correctness of the selection themselves, and leave the judgment to the church. That sounds pretty good, that the church has the right to judge; if only it is not to be understood in the "Grabauian" sense, according to whose doctrine of the church only "the pastors" find it, who are to judge its doctrine! but I think the opinion is, every member of the church, and therefore I too have used my right to judge.

However, there would be more songs of this kind, but I hurry to the end, and only want to note some songs, which have lost much of their goodness in the Pennsylvanian hymnal through abbreviations and changes. Mo. 544 contains the song: "Rim from us Lord, thou faithful Gort!" This hymn has seven verses in the original, as it does in the Lutheran St. Louis Gesangbuche; in the Pennsylvanian, two of the most beautiful verses are omitted, which I will insert here because of their excellence. They read: "Sin has corrupted us greatly, the devil plagues us even more, the world, even our flesh and blood, always tempts us, You know such misery Lord! alone. Oh let us be at thy command. Why wilt thou be so angry With us poor little worms? Knowest thou well, O great God! That we are nothing but earth and muck, It is not hidden from thy sight, Our weakness." It seems that these two verses were too old Frankish for the editors of the Pennsylvanian hymnal, or it seemed too offensive to them that they speak of the devil, who plagues the children of men: - as could be concluded from the hymn Nro. 605. There it says in old hymnals, as also in the St. Louis hymnal, verse 3; "Thou wouldst also keep me gracious this day, For the devil's wiles and rages;" in the Pennsylvanian, in this verse, instead of the words: "devil's wiles," those finer-sounding "Satan's wiles," are used. In the 5th verse, according to the original, as also in the St. Louis hymnal, it says: "Thy angel also let blicben, Und weichen nicht von mir, 'Den Satan vertreiben, Auf daß der böß' Feind hier In diesem Jammerthal Sein Tück an mir nicht üben, Leib und Seel betrübe, Und bring mich nicht zu Fall." In the Pensylvan it says in verse 5: "Let Thy angels abide, And depart not from me temptation. That tempt me from Thee. Enclose me everywhere, So nothing will grieve me. So will I practice good. Thus I shall not fall." Here in the Pensylvan Book, in the 5th verse mentioned above, is the

### Suction

#### from the proceedings of the fifth annual session of the Lutheran Synod of Indianapolis.

The German Evangelical Lutheran Synod of Indianapolis held this its fifth session, in accordance with the provision made at last year's meeting, at Cincinnati, O., in the Evangelical Lutheran Church of the Holy Trinity, from Thursday, September 5, to Saturday, September 7, 1850.

#### I. Session, September 5, in the morning.

Last year's president opened the synod with singing, reading of the 4th chapter of the first letter to Timothy and prayer.

Since the secretary of the synod was absent, P. Th. Wichmann was appointed as secretary pro temp. who then read out the names of the members of the synod. The following were present: P. P. 2. F. Isensee, I. I. Meißner, A. Brand, Th. Wichmann, Kand. H. S. Lasar, F. W. John and F. Th. lungck. Also, Mr. G. Bohrer, deputy of the Lutheran Zion congregation in Franklin Co.

As advisory members: Fr. 2" Schulze, member of the Ohio Gynod, Mr. Cyriak. Meyer, preacher in Madison,. Mr. Dieckiyant, deputy of the Lutheran Trinity congregation in Cincinnati. The following attended the meeting: Mr. Breifeld, teacher, Mr. Eand. Polack. Absent were: Rev. Dr. O. Hunger, F. W. Wier, Ehr. Buße, E. H. Lücken, I. F. Hartmann, Ed. Lecmhuis, M. During.

The President then read out his report.

Elected as officers for the current 2year 1850-51 by majority vote were: President: P. Dx. O. Hunger, Secretair: P. ThWichmaun, Kassirer: P. A. F. 2sensee.... H'

Since Father Dr. Hunger was absent/ consequently could not take his seat, but from a letter sent to the Synod it was presumed that he might arrive somewhat later, it was decided that Father J. F. Isensee would preside until then, who also took his seat after he had declared that he had overwritten the leprosy he had written in Lutheran No. 17 1850: Für den Lutheraner au Pastor Kuntze's Einsenvung, nachdem' longer hierüber gesprochen worden, zurücknehmen.

Hereupon, the following co-

mjteen appointed: No. 1 Report of the president uuh letter of the Lutheran Zion congregation at the Bluecreek in regard to P. W. Wier and his former Kirchenrath: P. Meißner, P. Brand, u. Bohrer. No. 2. papers of various 2nhalts: P. Schultze, H. L. Lasar. No. 3 Synodal negotiations.- I. W. John and E. Mayer. No. 4 Last year's negotiations: S. Lasar, H. Dieckmann.

Session concluded with prayer from Fr. Brand.

### II Session,

the afternoon of September 5.

Opened 'with singing and prayer by the secretair, s.;

**Committee** No. 1 reports: 1 u. L 2u Betreff des P. W. Wier und dessen früheren Kirchenvorstandes.

Several complaints have been filed against Father Wier and his former church council of the Lutheran Zion congregation on Bluecreek by a former member of this congregation. The committee sees, however, from one in hands letters, signed by the members of the

of that congregation that the complaints of the plaintiff "Hoffman" are not at all valid to justify an accusation against Father Wier and the church board of the Zion congregation. Since the accuser Hoffman has not responded to the summons of the president to appear at the synodal meeting, the committee moves that, according to the letter of the congregation, which was confirmed by the deputies present, Father Wier and his former church board are to be acquitted of the accusation.

The above report was adopted.

Re 2 The P. Wier and church board of the ev. Inth. Zionsgemeinde an der Bluecreeck is acquitted.

The report of the President is adopted.

Session concluded with prayer by P. Meissner.

### III Session,

the morning of September 6.

Opened with prayer by Kand. Lasar,

Committee No. 4 reported: As can be seen from the proceedings of last year's meeting, the motion made at that time: "No preacher of our Synod may organize and accept a united or so-called Evangelical congregation, nor may any preacher who serves one be admitted to our Synod" has been somewhat amended. The committee recommends this matter to the Synod for special consideration. Anch 2, the mission matter is recommended to the Synod for consideration.

The above report was adopted.

After last year's decision had been duly considered, the Synod recognized that last year's decision concerning mixed congregations could very easily be circumvented and decided: that henceforth it would not permit any of its preachers to organize mixed or so-called Protestant congregations, nor would it permit already existing united congregations to be accepted as such, since it abhors all sectarianism.

Mixed congregations are those composed of Lutherans and Reformed and not infrequently of many-

P. Isensee reports that he has given up his mixed congregation, but that, at the express wish of the Lutheran members, he is still preaching to the greater part of this congregation.

The Secretair reports that he resigned his position at the Lutheran Zion congregation in Cincinnati because the congregation refused to take a purely Lutheran stand.

P. Dr. Dünger reported by letter that he had left his previously served congregation for the reason that they had wanted to introduce the annual rent or things of the preacher and had now provisionally adopted the Lutheran congregation at the Beercreech, formerly served by Father Meissner.

P. Meißner reports that he had to leave his Lutheran congregation because it had adopted a new constitution, which, in addition to the article about the preacher's annual duties that is contrary to Scripture, contains other articles that contradict the Word of God, despite his persistent instruction about this, and the congregation had thus ceased to be Lutheran.

Session concluded with prayer from Fr. Mayer.

## IV Session,

think. September afternoon.

Opened with prayer from the Kaud. John.

On the report of the Committee No. 4, the following report of the Mission Authority was submitted.

### Inner Mission.

a. Although the undersigned Missions Committee heartily desires that the miserable plight of our German Lutherans scattered throughout the State of Indiana be remedied, it has as yet little to report of its effectiveness in relieving the distress. Although it was commissioned by last year's synodal resolution to appoint a missionary preacher and to assign his sphere of activity, circumstances have so far left this resolution unimplemented. The co-interpreter, Father Wachmann, asked the committee to support him in the founding of a new, purely Lutheran congregation in Cincinnati.

The preacher must be Lutheran to the Lutherans and Reformed to the Reformed. Here, the preacher must either be Lutheran to the Lutherans and Reformed to the Reformed, i.e. he must accept the doctrine of the Reformed and that of the Lutheran church and teach both parts according to the confession of their church, or conceal the important doctrines that both churches hold from each other and let the congregations believe what they want about this. But an honest and upright servant of the Lutheran church cannot possibly do this. He sees the teachings of the Word of God as his Lord's legacy, which he should preserve and neither dismiss nor add to. Accordingly, he will teach, for example, the doctrine of the sacraments and the person of Christ according to the confession of his church, as it is contained in the Lutheran Catechism, and denounce that of the Heidelberg Catechism, as the confession of the Reformed Church, as false doctrine. Church, as false doctrine. Furthermore, he will not conceal doctrines, as the unrighteous do, but, following the example of the apostle Paul (Acts 20:20), he will do nothing to his own.

Since the serving of mixed congregations, as such, is a contradiction with the confession of the Lutheran Church, the Synod has passed the above resolution, which, by the way, has long since been passed by the orthodox Synod of Missouri, as is evident from its constitution.

Th. W.

ncbmens for our church, the committee decided to transfer to him the missionary funds in the treasury on condition that he reimburse them on the day of the synod meeting. The Committee believes that it has acted in accordance with the Synod's wishes, but submits its action to the Synod for review and judgment. Since in the course of the past year no new mission funds had flowed to the coffee, nor had Father Wichmann received the collected funds from his former congregation, the committee had to abandon its plan to hire and support a mission preacher.

b. Father Meissner made a visitation trip. He visited on Trinity Sunday the Kand. Jungck in Speucer Co. 9 miles from Troy, was active in the dedication of the Dreifaltigkeit Church of the Lutheran congregation of the same, preached Monday evening in Huntingburg, organized with Kand. Junget a new Lutheran congregation in Rome at Perry Co. served by the latter, and preached on Monday after i. Trinit. Sunday at Hayville, Dubois Co. Ja.

c. Fr. Wichmann visited a German settlement of White Oaks, Hamilton Co. O. on the 6th Sunday p. Trittst. preached there, and exhorted the people to establish the holy preaching ministry among themselves. Preaching Office among themselves, as they are in the perennial to maintain a preacher. This place the committee recommends to the special attention of the Synod, and proposes that a missionary be sent there to make an attempt to gather the scattered Lutherans into one congregation.

O. Hunger. Meissner. Th. Wichmann.

This report was given to a committee consisting of P. Brand, Lasar and Jungck for reporting.

On day committee - report no. 2. was decided:

2. no more candidate licenses shall be granted by us, because we recognize it as absolutely against the apostolic order and practice of our church.

The pastors Dr. O. Hunger, I. I. Meißner and Th. Wichmann form the examination and ordination committee for the current year 1850-51.

4. the examination of the applicants shall be in writing and orally. Written: a sermon on an assigned text, an elaboration. Oral: Biblical history, exegesis, dogmatics, symbolism, church history, practical theology, catechetics.

A document had been handed over to Committee No. 1, which reported on this as follows:

The document given to us is the proceedings of the 10th Session of the Eastern District of the Evangelical Luther. Synod of Ohio, dated August 30. "Page 20 of these proceedings, the Rev. W. Wier, member of our Synod, is charged with having induced the wife of the Rev. Braasch to leave her husband, the Rev. B., member of that Synod, and declares "that Braasch was not to blame for his wife separating from him."

The Committee is fully convinced that Fr. Four has been slandered.

1 The attached testimony of Father Meissner states that, according to the wife's own testimony. Braasch, the bad treatment of her husband had been the cause of the separation.

2 Father Wier justifies himself before the synod by a letter in which he says that he only took Mrs. Braasch to the country at her request.

3) The letter addressed to the Synod by 7 members of the Lutheran Zion congregation of Kand. John, where Mrs. Braasch was staying, says: According to Mrs. Braasch's own testimony, it was not Fr. Wier, but the intolerable mistreatment of Fr. Braasch that



was the sole cause of the separation of the Braasch couple.

Hereafter, the Committee requests that P. Wier be acquitted of this charge.

This report was accepted and closed:

1. The Synod acquits P. Wier of this charge for the above reasons and orders

2. the secretary immediately send the committee report with attachments and this synodical resolution to the Eastern District Synod of Ohio.

Session concluded with prayer by K. Polack.

## **V. Session,**

the morning of September 7. Opened with prayer by the Dop. Drill. The Committee No. 1 also reports in regard to the P. W. Wier.

According to the report of the president, Father Wier has left his congregations in Dearborn Mo. and is now preaching the word of God in Nochester N.A.. The committee regrets that no reason is given why Father Wier has left his congregations, and that it is not stated under what circumstances and on what ecclesiastical ground Father Wier stands there; whether he has taken up a Lutheran congregation there or is about to do so. Lutheran congregation there, or is in the process of gathering such a congregation. Your committee submits this matter to the Synod for deliberation and judgment.

The report was accepted. After talking longer about this step of P. Wier, the Secretair made the following motion:

that because Father Wier has left his Lutheran Zion congregation in Ja. without good reason, and because he is a missionary of that community and an agent of that paper, as is evident from No. 23. 50. of the Free German Catholic, he is to be excluded from the association of our Synod.

This motion was defeated by majority vote and the following motion was made:

Because we are not yet completely clear about the actual position of Father Wier and we consider it wrong to exclude him merely because he is maintained by the Protestant Society and spreads the free German Catholicism, but we do not yet know the actual character of that paper, but he is about to found a congregation on the confession of the Lutheran Church, uses the Lutheran catechism, and is not yet a member of the Lutheran Church. If he uses the Lutheran Catechism, we suggest that the President be instructed to inquire about the actual true position of Father Wier and the tendency of that paper.

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and to report thereon to the next meeting of the Synod.

This motion was adopted and resolved: that; the President Dr. Hunger is instructed to investigate this matter and report on it at the next Synod meeting.

Hereupon the committee, to which the mission report had been handed over. The report was accepted and adopted:

1. that, since Father Wichmann is not yet in a position to return the missionary funds, they should be left to him until he is able to do so.

2. the K. Polack receives from the synod the invitation to visit the place Weißlichen.

3. last year's mission authority shall be re-established in the same manner for the current year.

Meeting concluded with prayer from the Secretair.

## VI Session,

the afternoon of September 7.

Opened with prayer by K. Junget.

Resolved:

1. That the honored editorial staff of the Lutheran be requested to print an excerpt from the proceedings of this year's synodal sessions and to send 200 copies to the members of the synod, for which a remuneration of H 10 is to be paid to them.

2. -that we want to do our best to support the "Lutheran" as a worthy organ of our Lutheran church.

3. That the mission money deposited by Br. John be designated for heathen mission, in the amount of 8 6 76. to the Missouri Synod as support for the Indian mission.

4. that the Synod adjourn until Thursday, September 4, 1651, at the church of P. Penance, Dearborn Co. Jud.

Resolved with prayer by the President.

## Ministerial Sessions.

. The Ministry held several meetings in which it examined the testimonies, diaries, curricula vitae and sermons of the applicants and candidates.

The following applicants had registered.

Mr. Cyriakus Mayer, born Nov. 3, 1605.

"W. Gust. Polack, " 30.Apr. 1625.

" Fr. W. Breüföld, " 23.Z pr.1608.

Mr. C. Mayer was trained as a teacher by the preceptor Pfeleiderer in Blaubeuren, Wurtemberg, was later a teacher at his Latin school and studied theology privately. From a self-prepared apology of Christianity, in short sentences, the ministry gains good confidence in him and recognizes his theological knowledge.

Mr. Gustav W. Polack studied for several years at the Missionary Seminary in Berlin under Inspector Blech, P. Stolec, and also P. Schüttge, and satisfied the Ministry by "submitted" testimonies about his qualification for the preaching ministry. The written sermons confirmed the verdict.

Regarding Mr. F. W. Breitfeld, it should be noted that he was a teacher in Germany and that the testimony presented speaks only for him. The Ministry also has a sermon written by him in its hands, but from all this it cannot yet pass judgment on his theological knowledge. Since Mr. Breitfeld left before the examination of the applicants because of family matters, it was decided:

That the Examination and Ordination Committee be instructed to join the congregation of Hr.

Broadfield to go

1. to investigate his moral conduct, since several things have come to the attention of the Ministry against his person.

2. to examine him, and if he passes the examination and there is nothing else against him, to ordain him.

The above applicants, Mr. Mayer and Polack, and the previous candidates W. John and Tb. lungck, were publicly examined on September 0 and 7 on the matters determined by the synod and because of them it was decided to ordain them to the holy office of preaching reconciliation. It was decided to ordain them to the holy office of preaching reconciliation.

In the matter of Mr. .st and. Lasar, it was decided that, since from the testimonies submitted by his congregation! nickst it is evident on what ecclesiastical standpoint these seven, the Rev. Fr. Wick-mann, John and lungck are instructed^ to go to the congregations of Mr. Lasar to find out the standpoint of the same and iwcnu there is nothing in the way to ordain Mr. Rand. Lasar to be ordained.

! On the evening of September 3, brothers Jungck, John, Mayer and Polack were publicly ordained before the assembled congregation, after having committed themselves to all the symbolic books of the Lutheran Church, by the laying on of hands and under the usual ceremonial chords as ministers of the Lutheran Church.

May the dear Lord grant that these brothers work with all seriousness and zeal so that the One Holy Church may be built up through them. May they build up the congregations entrusted to them and bring them to the living awareness that it is the Lutheran Church that teaches God's Word purely and correctly and administers the sacraments. May they take to heart what Paul writes to his dear Timothy in the first letter, ch. 4. 16: Take heed to thyself, and to the doctrine, persevere in these things. For if you do these things, you will save yourself and those who hear you. The Lord enlighten, strengthen and sustain them by his Holy Spirit. Auras.

The brothers John, lungck, Mauer and Polack and Mr. Dieckmann, deputy of the Luther. Dressaltigkeits congregation in

Cincinnati; signed the Constitution..

.. —

During the session there was daily preaching. On Saturday there was confession and on Sunday the celebration of Holy Communion. Communion.

The order and texts of the sermons was the following.

An" st. Sept. evening P' Mayer about Malea-, ch<3. 1-i.!

1

On 5 Abds P. Joh" on Matth. 16.24-28.

On 6. Abds P. Jungck about Marc. i. 15.

On 7 Abds confessional talk by Fr. Meissner about

lac. 4. 8-10

On the 8th communion sermon from the Fr. Isensce nbcr

Matth. 26. 26-29.

In the afternoon Fr. Brand on Ev. Joh. 5. 39.

In the evening ordination sermon by Fr. Wichmann on Colossians 4:17.

The dear Lord confesses this word of his, let it not return empty, but let it accomplish what he has sent it for.

It should also be noted that the Synod decided at the meeting that the President shall be instructed to submit to each preacher at the next meeting, at least four weeks before the meeting of the Synod, a subject on which he should prepare a sermon and deliver it to the Synod.

Changed and new post office of the brothers are:

P. Meissner. Cannot yet be specified. W. John, St. Peters P. O., Franklin Co. Ind. F. Th. Jungck, Troy, Perry Es., Ind. Mayer, Madison, Ind. Polack, Cincinnati, care of Rev. Th. Wichmann.

The body currently consists of 10 ordained pastors serving 21 congregations. Pastors Meißner and Hartmann currently have no congregations. The following official acts have occurred in the past year: 196 baptisms, 1417 confirmations, 69 copulations, 80 funerals. In their district are: 10 Sunday schools, 11 parochial schools.

That the foregoing is as faithful an extract as possible from the proceedings of the fifth session of the Lutheran Synod of Indianapolis. Synod of Indianapolis, certifies that

Th. Wichmann, Secretair.

The pastor Ed. Leembuis asks the members of our synod, in all our congregations, for the new building of a church undertaken by his Lutheran congregation in Lafayette to be able to have a Eock lecke. The congregation consists of poor members and does not yet have a building of its own. Its address is known as pafw yütte, Tivpccanoe Eo., Ind.

Th. W.

### From the Song of Songs.

What was, thou my nard, to thee?

What a, for sweets! The king turned to me. With his glories,

When the king turned here

With its glories

There du' tete the nard very As if she were full of joy.

My whole heart melted into us.

Oh delight in the mind!

O nard, you break my heart with wonderfully sweet blossoms.

My friend is like a bush tender Of myrrh to my heart.

Of sweet and bitter wonder He is full of sorrow and pain.

O what that! From his suffering, And, oh, from his blood Quilt, as from the spring of bliss, The unnameable good.

Engeddi is rich in grapes, Engeddi flows from the wine - My friend is like a grape refreshing me all alone.

G. Schaller.

## "If we do not believe, He remains faithful; He cannot deny Himself."

2 Tim. 2, 13.

The church father Augustine tells the following strange story in his letters: "A pagan doctor named Dioscurus had an only daughter who suffered from an extraordinary illness. He therefore vowed to become a Christian if she would regain her health. She got well, but he did not think of fulfilling what he had promised. What happens? Suddenly he went blind and immediately it occurred to him why this had happened to him, he publicly confessed his guilt and made the vow again to fulfill what he had promised if the light of his eyes should be given to him again. His wish is fulfilled, and he now does what he promised, but not from the heart; he does not want to recite the Apostles' Creed, as all those who accepted the Christian religion did at that time; indeed, he does not want to confess his faith publicly, under the pretext that he could not learn the symbol by heart for half his age. And behold, suddenly he is paralyzed by a blow to all his limbs, including his tongue. Now he confesses, admonished by a dream, by means of a written essay, that this judgment affected him because he did not want to recite the symbol. After this confession, he regains the use of all his limbs, only his tongue remains paralyzed. But he now makes the written confession that he has learned the Symbolum." (^uAustiiü ep. 67.) O dear reader, offer thanks to God and pay your vows to the Most High! Ps. 50, 14.

## Urgent request only Unterstützrmg our Missions - Casse.

Whereas last year our mission stations among the Indians in the state of Michigan enjoyed considerable financial support from Germany, which made it possible for us to cover their maintenance costs until the end of the same year, this year we are only dependent on our own contributions. Unfortunately, these contributions are so small that in order to cover the needs of our four stations until the end of this year, we still need 5 to 600 dollars, not counting an emergency loan of \$200. If out of 2400 believing Christians (about the fourth part of the number of souls in the congregations belonging to our synod), each one contributes only 5 cents per month, we will have to pay a monthly contribution of \$200.

If there were no more money for the mission, the financial needs of Our stations would be completely covered. How many times a year we pray: Thy kingdom come! Should we not remind ourselves at least once a month to confirm the seriousness of our request by a contribution of 5 cents?

Therefore, dear fellow Christians! Do not pass by this God box so often without putting in your mite. Consider what is written in Marci 12, 41 - 44, and try to make up for what you have missed. The workers in the vineyard of the Lord are still so few: What a shame for us if we let them suffer hardship!

May these few words find their way into hearts here and there! God forbid!

F. W. B.

## Changed address.

Rev. 60tUieb LotiuUer, Detroit, Üliek.

### Get

to the Synodal - Missions - Casse.

From Zion Lutheran Church near Jefferson City, Mo. K3 40.

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" the communities of Mr. k. Hattstädt in and

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rison Townsh. Ban value co., O. by

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Printed by Moritz Niedner,

North - corner of the third and Chdstnutstraße.

# Year 7, St. Louis, Monday, November 12, 1850, No. 6.

Mission speech by the director of the Evangelical Lutheran Mission in Leipzig.

Held in the church of Junq St. Peter in Strasbourg)

(Conclusion.)

At first, it cost our society, which for many years had faithfully assisted another missionary society, no small struggle to break the old trusting bond; weeping in its heart, it had to part from that mother society, so venerable in many respects, because it could not decide to carry on the work of the missions in the spirit of our church. It was a very small group that came together in the name of the Lord and took the missionary work of our church, long interrupted by the intervening unbelief, into its weak, untrained, trembling hand, and in doing so it had to be "like a deaf man who does not hear, and like a mute who does not open his mouth, and like one who has no backtalk in his mouth," and had to calmly let it pass over him that it was branded as a "sect" in a missionary paper, which was given in many, many thousand copies by the Arnd, which had still lacked "the justifying blessing" of the Lord. And when the first missionary came out onto the old mission field of our church, he was not left standing in front of the gate or on the market, but he had to be very glad that he was looked upon as a vain henchman in that

The missionary's heart must have bled when he looked at the mission field, which had been neglected for a long time, without being allowed to put his hand to the plow to the best of his knowledge and conscience. For, we must not conceal, some of the last of those 56 missionaries who had followed the men of God, Ziegenbalg and Plütschau, into their work, were infected by the unbelief then rampant in German universities, and mixed the noble seed of divine word which they were to carry with the seeds of human wisdom, and so a good portion of thorns and thistles had sprung up next to the old good seed. But the Lord has already germinated most of this weeping into arks, and although we have only borne the burden and heat of the day for a little while, we have often been allowed to come and bring our sheaves with joy, and to rejoice as in the time of harvest! The Lord has done great things for us; we are glad of it!

In addition to 4 missionaries in South New Holland, who, like all the other mission workers there, are still sowing hope, and in addition to 1 missionary in North America, to whom the Lord has already given abundant fruit in grace for the short time he has been working, we now have 8 missionaries in the East Indies, at five different posts: at Trankebar, Poreiar, Mayaveram, Puducotta and Madras. They are assisted by 50 to 60 indigenous workers in church and school ministries, working with them in 13 parishes with about 2500 souls, in over 30

Schools with more than 1000 children, at a seminary for the training of native teachers and preachers with about 70 pupils.

The work on the Gentiles, however, which goes through the fresh, skillful, blessed hand of our Milius, is progressing so cheerfully that in the last nine months alone 258 Hindus have been received into the church through holy baptism, and the field is still ripe for harvest and new sheaves are always being brought in. The Lord has done great things for us; we are glad.

But just as the Lord has given power and emphasis to his holy words in the mouths of our missionaries, he has also increased confidence in our entire cause in the Christian world. As the Lord has given power and emphasis to his holy words in the mouths of our missionaries, he has also increased confidence in our entire cause in the Christian world, and not only among our people and in our church. Our connections extend far beyond the Lutheran Church in Germany, to Russia, Poland, Hungary, Sweden, Norway, Denmark, Alsace, North America, and more recently to Holland and England. And even if in many Lutheran churches only a small group prays, speaks and gives for our cause, we rejoice when even one heart beats, one foot stirs. A mouth opens, a hand opens - we rejoice and wait.

But that is not all. About three years ago, East Indo-British Christians donated to us the station of the Anglican Missionary Society of Mayavera, which had become unemployed, together with its grounds and buildings; the late King of Denmark soon gave us this station.

he entire Hallisch-Dänische mission in > the Trankebarsche area, together with its appurtenances of grounds and buildings; but in the course of this year the North American missionaries in South India, because they were lacking in strength, placed their, as they themselves say, flourishing mission at Puducotta in the hands of our Trankebarsche missionaries; and the congregation gathered by our fathers in Vepery at Madras, with five to six hundred souls, which, they do not know how, had come into the Anglican church federation, asked most urgently for readmission to the Transylvanian Lutheran mother church. Lutheran mother church. Yes, even the authority, at whose feet lies the whole of the front of India, was so moved in heart by Him in whose hands all human hearts lie, that She released me from the very costly passage from Suez to Bombay to facilitate the journey in the interest of our mission...- The Lord has done great things for us; we are happy about it.

Let us then also try great things in the name and power of the Lord, and let us not look at these least of all small days, and let us not despise these smallest of all small powers, which are active in the service of the kingdom of God. The Lord, the Most High, who has become the most lowly for us, wants to be with His blessing just with the small and lowly, so that He may remain all in all and no flesh may boast before Him.

But this should not keep us from asking you, dear Alsatian friends, to urgently ask you to help us to strengthen our small strength more and more, and to join hearts and hands more and more intimately with us, so that we do not splinter and the already small strength weakens even more. Consider, however, that the cathedral which our fathers built in South India has not been completed; the Indian pagoda still towers over it, and the sacred silence of it is still interrupted by the Indian idol drum. Oh, that it should not be said of our church and yours, "This church began to build a tower more than a century ago, and now it cannot go forth; for the hearts of the children have turned away from the fathers, and they would rather build on anything else than on the inheritance from the fathers.

On the other hand, let us rejoice as if we were not rejoicing. We do not want to think that there will be nothing but sunshine in our mission. Even a cursory glance at the present dark situation of our home church can help us to avoid such thoughts of sunshine, without whose powerful help we are not able to do anything right, whole and fresh for the Gentiles, with a healthy beat of faith and free prayer; Only that we do not forget that the very shape of the cross of the church, insofar as it is not self-inflicted, is the right, proper shape of the Christian church, and that it is precisely in the beggar's garment and in the Lazarus position that the church is capable of the most royal thoughts, the most heroic sacrifices,-just as a palm tree rises above itself the more it is bent by storm and rain; hence our Luther, too, in the same measure as the old dear shape of the cross of the

The first time that the Church emerged from under the millennial Roman tinsel, it did not weep, but rejoiced. Let us not forget this, beloved.

And now one last word,

When in the days of Ezra the second temple was built by that part of the Jewish people who, by the rivers of Babylon, had not been able to forget the exalted city of Jerusalem, but had returned to the home of the fathers, every one who was building had a sword girded to his loins because of the surrounding enemies, and so he built. But one blew the trumpet. So also at the present time a part of Christendom has returned from the foreign Babylon of unbelief to the herd of faith of the fathers, and is building, under various temptations, on the ruined sanctuary. I hope that each one of you will be found among these builders. Build like them, with the trowel in one hand and the sword in the other. It is not enough that you help to spread the church into all countries, you should also help to preserve it in your own country, so that the roof does not collapse over your head while you are trying to extend the walls. Church and mission stand and fall with each other.

But then - do not forget the fountain around which the children of Israel gathered in their work. I mean by this our unanimous, full-voiced, freely resounding confession based on God's clear Word. Around this trumpet, which certainly does not make an undeclared sound and which has already sometimes blown to battle and to victory, beware, so that you, pulling on "one yoke, on the yoke of Christ," may lead "one speech" and your language not be confused and you be scattered in all countries;- with one word, so that your rooms in the sanctuary do not become a Babylonian tower.

Finally, just as you do not want to exalt yourselves, do not despise yourselves either! You will now build a much more beautiful building than your fathers, the reformers; but do not leave the ban there. Your fathers, in their time, built a cathedral; be content, if you must, in these small days, with a church of lesser size. The children of Israel did not build a second temple of Solomon. For how is it written? Thus it is written: "Many of the old priests and Levites and chief fathers, who had seen the former house, and now the house was founded before their eyes, thought aloud. Many, however, sounded with joy, so that the shouting resounded high, so that the people could not recognize the sounding with joy before the shouting of weeping." So it will also be, if what the merciful God wants to give, in the rooms of our church comes about; there will also be shouting mixed with weeping, and the weeping will perhaps drown out the shouting by far. Oh that it were granted to me to rejoice with you on my return from the land of the pagodas, and perhaps also to weep in between over the first foundations of a new church building, and not only to weep over a thousand newly deposited heaps of rubble. And in this hope for our eternally benevolent King of Denmark, we were soon given da-faithful covenant God, who will not abandon his church, even if it abandons itself, who rather keeps the seven-colored rainbow of his divine faithfulness raised above the black weather cloud of human unfaithfulness-in this bright hope, which, God willing, shall continue to cast a dawning glow even on my darkest thoughts of home; in this morning-red hope, which I will not let go until it is written on the forehead of my people with the pen of God that no more morning redness shall rise for them; - In this most consoling hope I entrust you and myself and all of us to God and to the word of his grace, which has the very best consolation even for the very worst case, to the word of his grace, which so kindly confronts us in our 126th psalm and opens up for us, in the midst of the wildly entangled jungle of this miserable temporality, a foreboding passage and prospect, illuminated at its extreme end by the noonday rays of eternal life, into the fields of eternal life, when it says:

When the Lord will redeem the captives of Zion, we will be like those who dream.

Then shall our mouth be full of laughter, and our tongue of praise. Then it will be said among the nations, "The Lord has done great things for them.

The Lord has done great things for us, and we rejoice in them.

4 Lord, turn our prison as you dry the waters at noon.

Those who sow with thirst will reap with joy.

6. they go - - and weep; - they bear noble seed - - and come with joy, bringing their sheaves.

## **The song - books.**

(Continuation,) Dear Andreas!

"Much study wearies the body," a true proverb; I have now experienced this myself in examining the "Pennsylvanian Hymnal;" but still one gets to know more and more, and experience gives one more practiced senses to distinguish between the "bad and the good. In the meantime, I have again found out some things in the Pennsylvanian Hymnal, which I would like to share with you again, although I intend to be brief this time, because one finally gets tired of the matter; it is too much of a strain on the mind, and would actually be a matter for the pastors, who have more time for it; However, I did not want to leave unfinished what I had begun, although I did not think that there would be so much writing, but, as I said, the more I have occupied myself with the "new Pennsylvania hymnal" and compared it with the old hymnals, the more I have found out to my astonishment. I will. You only need to know a few things about this.



## 43

In the Pennsylvanian Hymnal, the song is found from (under no. 241):

"Receive us thy doctrine:"

In the old hymnals - as also in St. Louis'er - this song has 7 verses, in the new Pennsylvanian only 5, which are still changed. And I will first list the 3rd verse that has been changed in the Pennsylvanian book, and then the same verse as it reads unchanged, where you will immediately find a significant difference.

It reads modified:

"What thou hast built, and bought with thy blood; What thou hast trusted thyself, and baptized in thee. As many enemies storm to thy church's fall: But thou shieldest it as a stronghold and a rampart of rock!

The same verse reads unchanged: "Preserve what you have built

And by thy blood thou hast bought, The church, from which the dragon's fierce tempest is coming. Be thou her shoe and rampart, That, though the world may crash, She may never perish."

It seems that the expressions "The fierce storm of the dragon" were again only too old Frankish for the editors of Pennsylvam's book, because they have eradicated these words so. All, if this were so, then one would also have to take out some of this kind from the Bible, because you have recently heard on St. Michael's Day from the lesson Rev. John chap. 12, 7-12, that there the devil is also called "The great dragon; the old serpent, and Satanas, who deceives the whole world, so this verse agrees completely with the Bible, but why then change it? 2 However, I will quote the following two verses, which in the Pennsylvanian book are completely thrown out of the aforementioned song; they read as follows:

"Receive, O Lord! Your sheep, the fierce wolf arrives; Awake from your sleep, Because no one can save Without you, you great shepherd!

Veit uns auf gute Weid', Treib, na r, erfreu, bewirthe Uns in der wüsten Haid.

Preserve us, Lord, Thy heritage, Thy precious sanctuary, Tear, tear, destroy. What we your glory, let your law guide us, Grant us your heavenly bread, Let your ornament adorn us, Salvation us by your death."

No orthodox believer will doubt that these verses contain pure common sense; St. Paul also speaks of the false apostles. St. Paul also speaks of the false apostles: "I would that they were cut off, who thus deceive you;" and the Psalms of David, in which the state of the Christian church is painted as if with living color, are full of them; and I think the Christian church would have reason enough to sing such glorious psalm songs in these last times, and to pray that Satan's kingdom might be shattered, and the wolves in sheep's clothing might be destroyed.

be multiplied! But why does one seek to banish such song verses from the church? - Dear Andrew! I said in my last letter: "Our one does not always find out everything like this right away. That this is so, you can see from the following. - In the Pennsylvania hymnal there is also the song by Paul Gerhardt:

"You people who are baptized."

This song has in the original, as I also find it in the St. Louis hymnal, 12 magnificent verses forming a beautiful whole, so that if one were to take even one verse out of this song, it would appear in a very badly mutilated form; and yet this is the case in the Pennsylvania hymnal; There are only seven verses left, and even in these there are quite a few changes, and the most powerful five verses, which contain the teachings of the important articles of "original sin" and "the effect of baptism," are completely thrown out; but because they are such exceedingly glorious verses, from which alone a Christian man could recognize both his unclean damned Adam's birth and his new birth through holy baptism, I will list them here, they read as follows:

"Thou wast, ere thou wert yet born And drawn to the light, Condemned outcast and lost," Therefore that thou wast sucked From thy parents' flesh and blood A kind that ever turns from the highest good, The eternal God.

Your body and soul were riddled with sin, as a poison, and you were not God's child, after the covenant was broken, which our Creator established, when he gave us the light of his image and a beautiful dress.

All this at once lifts up, And beats and presses it down The water bath of holy baptism; Replaces against it, what Adam has made corrupt. And what we have brought through the fattest with our evil nature.

This bath makes you free from sins," and gives real beauty.

Those whom Satan's dungeon decided before will become free and sons of Him who wears the highest crown, He will let them inherit what His only son inherits with him.

What by nature maledeit and embraced with the curse. That becomes here in the baptism again, to obtain the blessing. Here death dies, and strangles no more. Here the holly breaks, and all her host Must lie at our feet."

Why the editors of the Pennsylvanian hymnal have omitted these 5 wonderful verses, I have already explained sufficiently in my first letter, so that it is not necessary to repeat it here. - In the New Year's song No. 581, the Pennsylvanian hymnal again omits the main verse, which reads:

"Comfort me with thy love, Take, O God, my supplications, Because I am so much deceived, And full of fear and sorrow. Though I sleep or awake, Look, O Lord, on my substance Strength me in my afflictions, That sin and death may not kill me."

I mean yes, this verse contains nothing unchristian, but wonderful thoughts of a New Year's prayer; just so "rag here no one say the song was too long, it contains only five verses according to the original. - Under No. 602 in the Pennsylvanian Hymnal is the song:

"How beautifully the morning star shines upon us." In old hymnals - as well as in St. Louis'er - this hymn has eight verses, and in the "new" Pennsylvanian only 3 changed. - These 5 verses missing in the Pennsylvanian hymnal may also be cited here.

They read:

"I lay in proud safety, Did not see with what danger I surrounded this night;

The devil's branches and evil, the hell, the tyranny of death, were after my life and limb, so that I would hardly have escaped and these buildings, if you had not stood by me.

But, O Jesus, my joy in all fear and sadness, You have set me free today; You have warded off the enemy's power, You have given me protection and a gentle rest, May this be blessed. My courage, my blood shall now sing, shall now leap. All my life shall give thee songs of thanks.

O my Lord, sweet haven of life! Let thy mercy's gate remain open to me today; Be my fortress and stronghold, And let no enemy projectile ever drive me from it; Stand for me to fight and to muffle arrow and iron, When the enemy wants to prove power.

Turn accident away, it may be different;  
If not, then I give myself in. I will not resist; But come, O sweet morning dew! Refresh my heart that I may trust thee, And remain devoted in the cross. Till at last,  
after suffering, I am lifted to joys, Where I can praise thee forever.

But sing and leap, my heart, In all the cross be good; Heaven is open to thee. Let not gloom take thee in, Think that the dearest little children All the time the  
misfortune trod. Therefore be glad, believe firmly, That the best, so brings the pious, We get in that world."

It is indeed strange how just this song appears so much abbreviated in the Pennsylvanian book, since it is known that the said song is almost everywhere among the German people still well known from the old prayer books, so that it is a general civil song.

right in the church, which will probably not be easily taken away from him again. But it seems that the verses of the hymns mentioned here again sounded too old-fashioned and superstitious to the editors of the Pennsylvanian book, since the old author of this hymn depicts the work and tyranny of the devil as too dangerous. - Or did the last verse in particular seem too "Methodist" to them? although the poet does not want to indicate anything else with it than the "spiritual joy" in the heart, because at that time one did not yet know anything about "Methodist, stomping, death and lawn; the Methodist "conversion machines" had not yet been invented, and the "madness of the fear bank" was not yet thought of at that time.- Nevertheless, a significant number of false pietistic songs from Germany, as well as methodistic songs produced in America, are included in the "new Pensylvan" book, as can easily be found and proven for everyone without much effort; what is meant here can offend no one, it is written at the end of the preface of this hymnal: S. S. Sch. 2c. 2c. - In the aforementioned preface it is said that the editors had the intention "not to take anything good old, only to give something good new, but how this promise was kept is sufficiently proven by the many old excellent songs, which have been changed and abbreviated here; it is just the other way around; much good old has been taken, much bad new has been given in exchange; a bad *swop* (barter).

Here, of course, one must praise the "Lutheran St. Louis Hymnal", for in it one has the old hearty hymns unchanged, unmutilated, and exactly as they came forth from the hands of the old poets; and the St. Louis congregation has indeed done a great thing - for which a thousand Christian hearts are thankful, and no doubt will still be thankful for it in heaven - that it has remedied the great "hymnal need".- May the God of all grace continue to rest His rich blessing on this congregation, and keep its youthful strength in the most beautiful and pure virginal bloom, so that its light may shine from the west to the east, north and south. - For apart from the wonderful content of the most exquisite hymns, the St. Louis hymnal is also to be praised for the fact that it is printed in such beautiful, pure, large type, which is most gratifying, especially for old people; and reminds me so rightly of my dear old mother, who also always had an old hymnal printed in large type in use, read from it, and sang with me when I was still a little boy; for which I will probably still thank my dear mother in eternity. When I came to a more complete understanding, I also thought and said to my mother that our "new hymnal", which had been introduced in our area at that time, would be better - improved - (but unfortunately it had been changed); however, my mother always looked at me sadly and sorrowfully about such remarks and had to let out one sigh after the other; she often took it for granted that she would be able to read the hymnal again. She also took off her glasses and looked around a bit in the new book, but soon she put it aside again, shaking her head, and used her old hymnal all the more diligently; sometimes she even began to complain loudly about me and to lament that I, a young boy, wanted to be smarter with my "new hymnal" than the old people with their old hymnals. - But thanks be to God and praise be to God that I have now followed in the footsteps of my dear old mother and can now join her in singing the wonderful old songs and refresh myself with them. Oh, that all Christian mothers would try to acquaint their little children with the wonderful old church songs at an early age, for they are a seed that can never be completely eradicated. Yes, especially in this country, where the circumstances are often such that the education of children depends more on the mothers than on the fathers, may the mothers be anxious to imprint such beautiful songs and song verses in the memory of their dear little children, according to their ability. Should then perhaps also some mother in later years lukewarmly weep and wait for the return of her "Augustinus", then a good sowing will be followed by a rich harvest, as with the women Monica, mother of Augustinus, who later became one of the greatest lights in the church sky. Yes, may school teachers and parish priests, when teaching the children and especially the catechumens, see to it that they receive a rich gift from the core of the best songs, then many a soul will certainly be preserved for the true church, and will not be so easily seduced by "the voice of the stranger"; and Rachel, the pious mother, the true church, will be allowed to weep less for her children, who were stolen from her arms and torn from her, and who are spiritually murdered by false teachings in irreligious sects. God keep us with and in the true church, for only in it is true refreshment to be found. O Zion! You lovely city, waved by the bloody flag of the cross, you make the earth beautiful, only you. - O who would desire to dwell longer in this desert, in these primeval forests, if Jerusalem were not there, with its springs of peace and joy. If the Lord's mountain were not there, where the dew of Jehovah's grace refreshes us in word and sacraments! - It is indeed better to be a doorkeeper in the courts of the Lord than to dwell long in the dens of the wicked. Oh, may the glorious songs of the church also become a means for the return of the lost children of the church! May they repentantly throw themselves into the arms of the mother again, so that the praise of the Lord may resound in Zion from now on until eternity. Yes, Zion! "Blessed is he who blesses you, cursed is he who curses you".

(Submitted.)

## News in brief

from

the origin, the progress and the current holdings of the Lutheran Preacher's Institute.

Seminar on Fort-Wayne, Ja.,

first

orally read at the dedication of the new building, called the Worterhaus, on August 29, 1850.

After it pleased the almighty and all-merciful God to revive our dear Lutheran church even by means of the false union of our time, faithful children of this church in the German fatherland also took heartfelt care of their fellow Lutherans who had migrated here. So faithful children of this church in the German fatherland have also taken heartfelt care of their fellow Lutherans who have migrated here, so that they would not wither and wither in isolation and separation without all spiritual care, nor would they be

converted to their sect by the spiritual freebooters and partisans swarming around.

These dear Lutheran brothers, among whom especially Mr. Pft. Löhe in Neudettelsau in Franconian Bavaria, made it possible from 1842 - 1846 for 19 faithful, ecclesiastically-minded, and teachable men to come over to serve the Lutheran church here as preachers and school teachers, after they had been prepared for this in their home country, tested, and provided with special instructions. The main impetus for this, however, was given by the Lutheran pastor Mr. Friedr.

After he had seen and experienced many times in his missionary work how the souls of his fellow Lutherans were disturbed and shattered by the false teachings and the carnal proselytizing zeal, especially of the Methodist mob and swarm spirits, he soon set out for Germany himself; and partly through oral speeches in various Lutheran countries, and partly through the well-known writing: "The distress of German Lutherans in America", he called forth a lively movement in several places, such as Franconian Bavaria, Hanover and the Kingdom of Saxony. In several places, e.g. in Franconian Bavaria, Hanover and in the Kingdom of Saxony, he evoked a lively participation and activity for the beginning relief of this distress; and the first fruit of this from 1842 - 1816 was the sending out of those 19 brothers mentioned above.

In 1846, however, the self-sacrificing love of the brothers on the other side, and especially that of P. P. Löhe and Wucherer, went even further; for at the suggestion and the suggestion of the Rev. Sihler at Fort Wayne, they made the plan to found a seminary there, so that believing young people, equipped with the necessary gifts, would be educated in the fastest and most thorough way possible for the future assumption of the holy preaching ministry in the Lutheran church. It rightly seemed more appropriate and relevant to the associated brethren on both sides of the sea, if their young friends were trained in a lively view of the church conditions here and especially of the struggles of the Lutheran church against papists, red spirits, union contrary to the Scriptures and false brethren, as well as against unintelligent and maliciously disruptive members in the individual congregations for the service of the church.

The young friars were brought to Germany as if this were to happen far away from the scene of their future work and effectiveness in Germany. Accordingly, in September 1846, several young brothers, accompanied by Pastor Röbbelen, now working in Liverpool Medina Co., O., arrived here safely, together with funds for the first establishment, whose names are as follows:

1. J. G. Wolf of Wuerttemberg, formerly a school teacher in the Fort Wayne community in the city.
- 2nd P. Kalb of Franconia, dermalen k. in and near Jefferson City, Mo.
3. C. Straffen of Mecklenburg, k. in Collins- ville, Madison Co. Ills.
4. I. Birkmann of Franconia, k. at Collins- ville, Madison Co. Ills.
- 5th M. John of Franconia, near Sulphur- spring, Jefferson Co. Mo.
6. I. Seidel of Franconia,?. near Marysville, Union Co. O.
- '7. A. Claus of Silesia, in Neumelle, St. Charles Co. Mo.
8. R. Lange of Silesia,?. in St. Charles Mo.
9. H. Wunder from Franconia, I>. in Centreville, St. Clair Co. III.
10. A. Zigel of Franconia, a school teacher in the Fort Wayne rural community.
11. I. Rope; from Franconia, without employment.

In November 1846, the blessed and unforgettable Pastor Wolter, a native of the Kingdom of Hanover, arrived here and, according to the wishes of Father Löhe, took over the position of head teacher, which he administered until his late death on August 31, 1849.

His faithfulness, which was just as great as his efficiency in this profession, was the most important means in the hands of God, so that under the grace and blessing of the Lord, the newly founded plant nursery soon made good progress and the fruit of his work became more or less visible to all. For the blessed one had not only an excellent teaching gift, to present the essential parts of the existing teaching material in a good context and to make them accessible even to the less gifted in a lively and yet comprehensible way, but also a no less excellent educational gift, to recognize the peculiar spiritual need of each individual of the young brothers, and to remedy it soon as an older brother in Christ, soon as a spiritual father. It was given to him by God to be more or less everywhere a teaching father or at least a fatherly teacher, and accordingly not only to enrich the minds of his pupils with the necessary knowledge, but also to exert a penetrating and blessed influence on the foundation of their Christian attitude, on the fortification and ecclesiastical development of their character.

However, it is undeniable that most of those first children showed a rare earnestness and zeal, and an immense striving and independent educational drive, and thus presented a special sensitivity and receptivity to the educational influence of their teacher.

It is due to both of them that we already in November 1847 the young friends, Kalb, Strassen and Birkmann, who, by the way, had already received preliminary training \*) in Germany, could be sent to St. Louis, since several preacherless congregations from Missouri and Illinois had turned to the president of our synod for supplies.

The summer before, I. Seidel had already left first as assistant preacher to the Rev. Ernst, then with Marysville Union Co. Ohio and already in January 1847 I. Wolfs taken over the school of the Fort Wayner congregation in the city. In July 1847 we sent R. Langemach to the seminary then at Altenburg Mo. to undergo there the learned theological preliminary training, since he already brought along good knowledge of the old languages.

In January 1848, A. Clans left the seminary to accept the call of his Lutheran congregation in Noble Co. Ja.

In the meantime, the good Lord had seen to it that others took the place of those who had already left; for in the course of the year 1847, the following entered here: Mich. Eirich from Franconia, who had already been in the country for 12 years and spoke English, Joh. Rennie from Courland in Imperial Russia, Paulus Hcid from Franconia, Dau. Stecher from Westphalia, Nie. Volkert and Wolfgang Stubnatzi, both also from Franconia, Andreas Fritze from Würtemberg, Casp. Ulrich, and Joh. Pinkepank both from Hanover, so that at the end of 1847 there were again 13 students in the seminary.

In the course of 1847 it also happened that the German Lutheran Synod of Missouri, Ohio and other states, which met in Chicago at the end of April, asked the founders of the seminary, PP. Löhe and Wucherer in Bavaria, to leave the seminary and its management to them and to continue to support it in a friendly manner, since the synod does not yet have sufficient strength to maintain the seminary completely from its own resources.

Thereupon a deed of donation dated 8 Sept. 1847 was received from the two pastors mentioned above, in which the seminary in its best form was given to the above-mentioned synod as its sole property under the following conditions.

- i. that it serves the Lutheran Church forever and educates only its preachers and pastors;
2. that the German language is adopted as the sole medium of instruction in the seminary and remains unbreakable;
3. that the seminary remains what it is, namely an institution whose purpose is to enable the most thorough possible, but also the most rapid possible, equipping of preachers and pastors for the countless abandoned German co-religionists and for newly immigrating congregations of our tribe and confession.

It is not intended to be a theological institution in the ordinary German sense, but a nursery of preachers and pastors whose study is a rigorous preparation for the sacred ministry itself.

4. that, if necessary, the seminary may also be used for the training of missionaries under

By the way, this also applied to the later named present P. P. Seidel and Claus, as well as to the school teachers Wolff and Zage!  
serve the pagan natives of North America.

Among the statutes of the Seminary drafted by the Synod on this occasion is §. 8.

"Only godly young people who not only have the natural gifts necessary for the preaching profession, but who are also equipped with the most necessary elementary knowledge, and in whom a good foundation has been laid in beatific knowledge, are accepted into the institution as pupils."

In 1846 left the seminary, Paulus Heid, called by the Lutheran congregation at Wappaconetto Auglaize Co. O. - Andr. Zage! called as a country school teacher by the congregation at Fort Wayne. Joh. Pinkepank appointed as school teacher at Frankenmuth Saginaw Co. Mich. Casp. Ulrich, appointed as school teacher to the Lutheran parish at St. Louis, Mich. Johannes, to take over the Lutheran congregation at Sulphurspring Jefferson Co. Mo. as preacher and pastor, Heinrich Wunder, to enter, as he was still very young and equipped with good powers, the seminary then at Altenburg, Andr. Fritze, at first as assistant preacher to Mr. Pastor Husmann for his two congregations in Adams Co. Ja.

In 1848, however, Georg Kühle, Gottfried Eigner, Georg Volk, Erhardt Riedel from Bavaria and Jul. Province of Saxony, so that at the end of 1848 the seminary consisted of 12 students.

In 1849 entered the service of the church: Dan. Stecher called from the Lutheran congregation at Columbia, Whitley Co. Ja. and to Huntigton Co. Ja., Mich. Eirich, to take over the Lutheran congregation at Echester, Randolph Co. III. Nie. Volkert to serve the Lutheran congregation at Calumet on Lake Winebago Wisc, Wolfgang Stubnatzi, appointed by the Lutheran congregation at Coopers - Grove, Cook Co. III, Joh. Neunicke, as pastor of a luth. congregation. Parish at Belleville III. not far from St. Louis, Joh. Seitz as school teacher of the luth. parish at Chicago III., Julius Koch, as school teacher in the parish of the Rev. Richmaun Fairfield Co. O.

On the other hand, in the same year entered the seminary:  
Rudolph Klinkenberg from Pomerania Ferdinand Steinbach from Saxony Weimar Jacob Rauschert from Franconia Fried. Eppling from Alsace Martin Quast from Franconia Otto Eisfeld from Hanover  
Gottself Reichhardt from Pruss. Saxony Aug. Siemon from Mark Brandenburg Wilh. Holls from Hesse-Darmstadt Johannes Kuppel from Franconia Georg Link from Franconia  
Joh. Johannes from Franconia Cour. Bonnet likewise Paul. Beyer the like.  
Wilh. Bergt from Royal Saxony Edmund Röder from Prussia. Lusatia.

In the same year, 1849, two events occurred, one of which was pleasant, but the other was heartily saddening for our seminary.  
The latter was the purchase of the until then the widow

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Wines, 1 mile from the city, 15 acres of land with its buildings and a beautiful orchard and vegetable garden, which was perfectly suited to host our seminary, which until then had led a wandering praise.

The purchase sum of 2500 dollars was covered almost exclusively by the signatures of the Lutheran congregations in and near Fort Wayne and especially by the first and the one of Hr. k. Jäbker in Adams Co. both of which, in honor of God and the church, contributed very generously, the first giving 1600 and the other, together with the small branch at the Wab "sh, 350 dollars.

Soon, however, after the Seminary moved into this place of its earthly rest, it pleased God to bring home to the heavenly rest He who until then had been the most distinguished caretaker of this plant nursery.

On August 31, 1849, our beloved Fr. Wolter fell ill with the cholera epidemic, after having cared for the cholera patients himself and the students, after having written his will the day before and after having bequeathed 200 dollars to the seminary. A. also bequeathed 200 dollars to the seminary, he fell ill with the same disease and after about 10 hours passed away gently and blessedly in his Lord Jesus Christ.

Although the faithful God, according to His secret wisdom, painfully afflicted us and inflicted a deep wound on the still young and tender little plant, namely our seminary, He soon showed Himself to be the One who heals and binds up; for He guided the heart of Pastor Biewend, then living in Georgetown near Washington City, to come to the seminary for the time being as a teacher at the urgent request of Sihler's urgent request, and to exchange an abundant income and pleasant conditions for a poor salary and various privations.

And although his stay among us will not be long, since he has recently been elected by the electoral college of the Synod to a larger sphere of activity at the Concordia College in St. Louis, we nevertheless have every reason to give heartfelt thanks to the Lord and to him that he has rushed to our aid in self-denying love and as a friend in need.

May the Lord bless him abundantly according to his promise: "To him who has, to him will be given" in his further sphere of activity!

In 1850, as far as it has passed so far, entered the service of the church Georg Kühle, called from the Lutheran congregation at Dutchmanspoint, Cook Co. III. not far from Chicago.

Otto Eisfeld, on the other hand, and Georg Volk, both of whom have sufficient knowledge of the ancient languages and promising facilities, were sent to the theological seminary in St. Louis to receive their further scholarly training there.

There entered the seminar for it:

Fried. Ottmann from Bavaria Fried. Schumann likewise Andr. Häckel the like

Phil. Wambsganß dgl.

Wilh. Richter from Nassau, only for a few months, as a guest, since he has already been appointed as a school teacher in a branch of Mr. Pastor Brauer in Addison Ill. for next winter.

There are currently 19 students at the seminary. And from the beginning of the seminary until today, 46 students have entered and 22 have left the seminary as preachers or schoolteachers; several, as already noted, have transferred to the preparatory school, currently in St. Louis, of whom 2 have already taken over the sacred ministry of preaching.

Due to the strong growth of our institution in the fall of 1849, it now happened that the previous dormitory became too narrow, as 6 students had to live together in one room and 4 in the other, which is also a teaching room. Due to the internal enlargement of our seminary, we were forced to expand its rooms and to build a new house with 4 rooms and a large dormitory, the completion of which is the reason for today's commemoration.

If we now turn from this day to the first beginning of our planting protection in the autumn of 1846, then we must set an Eben Ezer with Samuel, i.e. a memorial of God's help, and speak with him.

"Up to here the Lord has helped us"

For who else but the faithful God has moved and strengthened the hearts and hands of the beloved brethren in Germany to send over more than 40 faithful and gifted young brethren together with a faithful and capable teacher, considerable funds, books and other needs for the building up and further development of our dear Lutheran Church in these lands in the course of these 4 years and to call into being and maintain this planting school of ours?

Who else but the same faithful God has awakened willing and cheerful givers on the other side of the ocean, and especially here in our congregations, to promote, for the same reason of faith with the brethren there, and in the same love of Christ, the work begun, to provide a permanent dwelling for our doctrinal preceptors, and also in large part to build this new house and to help provide for the living of our young friends, 9 of whom are maintained by the local congregation alone?

Therefore, in childlike trust in the same faithful God and Father in Christ Jesus, we will cheerfully and confidently turn our inner gaze away from the past and into the future, in joyful confidence that He will not turn away His gracious face from this house and will not withdraw His hand as long as pure doctrine and righteous godliness prevail in it. Rather, we cherish the joyful hope that the gracious God will also, especially in the living and awakening Lutheran congregations, come closer and further not only preserve the old caretakers and friends for this work, but also turn new ones \*) to it, since certainly no care of a work of God can be naive to a righteous Christian.

Since the legacy of the blessed? Dotter and a gift from his like-minded sister in Germany were not enough to build this new house, and therefore some debts still exist, so we would accept with heartfelt thanks and acknowledge in the Lutheran any gift of love for their repayment.

The Lutheran Church must be more concerned about this than about leaving behind the pure doctrine of the divine Word, which is familiar to us Lutherans, for its children and children's children as well.

May the Almighty, merciful God further bless this for the sake of His dear Son Jesus Christ, Amen.

Soli Deo Gloria

Glory to God alone.

## Mission Message.

The friends of the first mission have heard from No. 2, Year 6 of the Lutheran that our highly praised Savior, as He does in all ways, also professed the proclamation of His Word in grace among the natives of this country, that a small group of souls eager for salvation formed a little congregation, with the desire to become a light among their brethren still immersed in paganism. You will not be surprised that the devil was angry to lose a dwelling in which he had lived for so long; he still walks around like a roaring lion, seeking whom he may devour. 1 Petr. 5, 8.

Therefore, he has not yet tired, neither by enticements nor by threats, to regain possession of what he has lost. \*) So it also happened here.

The chief Nakchigoma and his gang often tried to persuade the won ones to participate in their festivities, and after this remained fruitless, he threatened to poison them together with their missionaries. Recently, however, he had shown himself to be quite friendly toward us, so that we rejoiced and cherished the hope that he might yet be won over to Christianity. However, he did not refrain from inviting the Christian Indians to his festivities from time to time. About 14 days ago, when the majority of the men of my community were busy cutting down the bushes surrounding the church, he sent another delegate here and urgently invited them all, along with a heathen woman, to a feast. My interpreter immediately brought it to me, whereupon I very earnestly admonished them all to beware of such devilish service for the sake of their souls' bliss, and to remember that in holy baptism they had renounced the devil and all his works and creatures, but had pledged eternal filial allegiance to God their Savior. By God's grace, through which we are all preserved to blessedness, the enemy's plan was thwarted this time as well, because the pagan was persuaded to stay at home.

\*) As we have recently seen again in the mission messenger, who calls you missionaries Auch and Maier "pantheists", why? - Because they do not dare to distinguish any other meaning from the words of Jesus: "this is my suffering and this is my blood", than they have according to their sound (as the missionary messenger does with an insolent forehead), but believe in simplicity that Jesus Christ, who is true God and true man in one undivided person, will give us what he has promised and sealed for us in his testament, despite the devil and clear missionary messengers.



It will therefore not surprise you, dear readers, when you hear that the devil has made assassination attempts and has said, as in Job, "Have you laid up their houses and what they have. But put forth thine hand, and touch their bones and their flesh; what matter, they will bless thee to thy face?"

On September 29, three men, Peter Ninikasong, Samuel Beneswabe, and Jacob Nackchigam, left after the service to get some supplies in Saginaw. But since the night hurried them and they were in danger of filling the barge because of the strong wind, they decided to spend the night near the Bogwamkisi River. (A Frenchman lives at this place, who trades with the Indians and sells a lot of brandy among them). There they found Nacktschigomä drunk with others of his gang (among them was one who had come into the way of Br. Auch and me about eight days before); but since they were very friendly toward these men, they did not suspect any harm; they asked the Frenchman for permission to pitch their tent at his hut and lay down to sleep. But what happened? About midnight Nacktschigomä crept near them and stabbed Father Nimkasong twice in the back of the head; the latter immediately screamed for help with the words: "Naktschigomä wants to kill me! His brother F. Nackchigam jumped up and by God's providence immediately got hold of the knife that the attacker was carrying, otherwise he would have stabbed him, which was his intention. At the same time, the other Indians carried away everything the travelers had in their boat and hid it. In the morning, when the former wanted to continue and S. Beneswabe opened the door of the above-mentioned hut and asked for his skirt, Nakfilfigomä had hidden behind it and stabbed him in the left cheek and in the right hand with the words: "I have long since decided to stab you; I would like to see your Christ's blood. I think your preacher also has the same. I do it deliberately." Others of his people encouraged him in his murderous desire, shouting, "That's right, Nackchigome, stab these guys." However, none of them was mortally wounded. When they returned home and told what had happened to them, men, women and children gathered at my house in full consternation to discuss what should be done. This, dear friends of the mission, I have not written, that you should pity your red brothers in particular, (because one is not to be pitied for what one suffers for the sake of the name of Jesus), but that you should pray earnestly for them and for us, who are ambassadors of Christ among them, and call out to God, that we may be given to testify against the works of darkness with a joyful opening of our mouths, that the devil's strongholds may be destroyed, that his plots may be nullified, and that through your faithful prayer and love many more souls imprisoned by the prince of darkness may be freed and become a reward for the sufferings of Jesus.

Shiboyank, October 4, 1850.

J. F. Maier.

### Luther's strange prophecy of our time and good advice against the heretics.

About the glorious prophecy of the prophet Jeremiah (23,6.) about Christ: "And this shall be his name, that they shall call him: Lord (Jehovah), who is our righteousness," Luther, God's highly enlightened armor, writes the following:

"The Hebrew language has almost ten names to call God, among which there are many, to call God by his works. But this name Jehovah, HErr, means only God, as he is in his divine nature. In the other book of Moses, 22:26, the judges are called Elohim, gods, because of their office, because they sit in God's stead, and are God's servants. Similarly, all Christians are called gods, as Christ indicated in the 62nd Psalm, v. 6, John io, 34, when he said to the Jews: "Is it not written in your law? I said ye are gods?" But this word, Jehovah, thou wilt nowhere find attributed to any other than the divine majesty alone. And therefore, when the Jews read this Tcr here, they do not read Jehovah, but Adonai. So we Christians can confidently conclude from this saying of Jeremiah that Christ should be recognized as a true and natural God.

Therefore, let us remember this text, when the heretics and sects rise up and challenge this article of our faith, that Christ is not a true and natural God (as this heresy will surely come), that we may be prepared to hold this saying up to their noses, against which they can easily raise no objection.

With such sure, strong sayings, they must be guarded, or they will slip away and pass through, as the fish washed through a net. It is a slippery thing about the heretics, they are hard to keep, and are careless to act in divine scripture. This makes everything that they carry their good darkly into the Scriptures, and the Scriptures must be directed, bent and guided according to their head and mind.

Therefore, we should hear God's word with fear and act with humility in it, and not plump it with our own conceit. You would rather fall into all sin than into your own conceit, such a dangerous, harmful thing it is. For the word of God is not to be trifled with. If you cannot understand it, take your hat off to it. It suffers no reproach, nor any human interpretation; but it is in earnest, and wants to be honored and restrained. Therefore beware lest you fall with your conceit. For if you fall in with your arrogance, you will stoop down, like our riffraff, and will not know whether you are in the back or in the front, and it will be difficult for you to be advised. For if a man falls into his own conceit, he cannot easily be helped out of it. So it also happened to the Jews; they were able to do this.

They have not heard, nor can they hear this day, that Christ is a natural and true God. For they are hardened and captives of the devil, who holds them in his power; with hearing ears they do not hear, and with seeing eyes they do not see, as Esaia C. 6:10 pointed out about them. This is what happened to all heretics: when the truth was presented to them so clearly and plainly that they could have grasped it, they still did not see it or want to understand it.

So do all the sects and all the sectarians, as many as they are; they will not be persuaded, however clearly the Scriptures say so. Is this not the devil, that one does not hear or see that which is before his eyes? But this is what the 109th Psalm v. 18. says: "It has passed through them like oil through their marrow and bones, and like water into their inward parts." If thou hast drunk water, and it is turned into flesh and blood unto thee, thou canst, bring it forth. So also with oil; if it has flowed in at all, it cannot easily be brought out. So it is also with the heresy, with our pride: if this pestilence is rooted in, the devil pulls it out, I do not. Therefore St. Paul says to Tito C. 3, 10: "Avoid an apostate man when he has been admonished once and again, and knows that such a one is perverse and sins as he has condemned himself. Therefore, beware of the sects. It is easy to get in, but difficult to get out. Believe me, you cannot get out as easily as you can get in.

(d ut der ü'eer lrr. 28, 5-8.)

(Submitted.)

8.

Ans the song of songs.

Look at you! Behold, fair bride, how great is thy beauty!

Out of water I have built thee With holy praise.

I still know the hour when you woke up, when I, full of my own blood, made you alive.

When I washed you, when I gave you the most beautiful bridal gown. When I took thee from the grave with bitter sorrow of death.

Trum are you, girlfriend, also so beautiful, , Trum shine your

And they are so shy, and look alike as the dove's eyes.

Where is beauty's highest prize? - That is, my friend, alone. - How cedar and cypress rice bloom children him so fine!

G. Schaller.

## **Roman Church and Revolution.**

The history of this antichristic empire has proved so clearly that the papacy carries in its bosom, among other atrocities, revolt and indignation against the temporal authorities, who were appointed by God and confirmed in their supreme power, that no one can seriously deny it. Only the papists themselves are so impudent as to deny this fact. Among others, the unfortunate Oertel, editor of the Katholische Kirchenzei, distinguishes himself in this.

He is the only one who, in the face of all clear rebuke, only sneers and scorns and the most miserable farces and meanest Bajazzo jokes. It is true, of course, that for a time he thundered mightily in his paper against those subjects who in recent years had rebelled against the oppressions and violations of rights by Catholic princes; but how little he and his glittering companions cared here for the honor of God, who in his holy words says: "Let every man be subject to the authority that has power over him; he that sets himself against the authority is contrary to God's order," of which this Pabst servant gave only too clear proof in one of the last numbers of his paper. In the number of 17 Oct. d. In the number of Oct. 17 of this year, he does not hesitate to inform his readers of the following, among other things:

"In the present struggle that the Church is facing in Sardinia, the legal facts are very simple and clear. The so-called Siccadian laws unilaterally abrogated certain rights, namely the *privilegium fori* (privileged jurisdiction) of the clergy (the Roman priesthood), which had been formally guaranteed to the Church by legal treaties between the pope and the king of Sardinia, expressly guaranteed to each in the Sardinian constitution. Archbishop Franson of Turin and the other bishops of the kingdom therefore did what their duty required them to do; they protested against these laws and issued circulars to the clergy, instructing them that nothing had been changed by those unilateral and therefore non-binding statutes of the state in the rights that had existed until then, and that therefore, in particular, the clergy, if summoned before secular courts, must henceforth obtain the authorization of their bishop in order to be allowed to appear before them. The ministry, seeing in this a rebellion against the state laws, had the bishop arrested and brought before the court - and since he, declaring the court incompetent, refused to appear, the court sentenced him to a month's imprisonment and a fine. Moreover, in his own handwritten letters to the archbishop and the Sardinian bishops, the Holy Father expressed his full approval of their proceedings and his recognition of their steadfastness. The government, however, persisted in the path it had taken, and the minister-president Azeglio, by repeated notes to the apostolic see, maintained that the government was in the right, and that a state could "change its political institutions even without the consent of the Roman court." The tragic end of this neat parochial story is found in the Cincinnatier, the so-called "Truth Friend"; in the number of October 31, it says: "We have the important but saddening news to report that Archbishop Franson has been sentenced by the secular authorities, allegedly (?) for abuse in ecclesiastical matters-with 13 votes to 1-to immediate and perpetual banishment and the loss of all his goods. Immediately after this verdict in Turin, three police officers were sent to Fennestrelle to execute this decision, which outraged every Catholic heart, and to transport the most reverend prelate across the border. The consequences of this step cannot be calculated. - A similar fate is said to have befallen the Archbishop of Cagliari."

Here we have once again a proof of the principles which the Roman clergy, their most unholy father at the head, cherish of the power of the secular authorities and what a state has to expect where these lords take up residence. As long as they are granted privileges, liberties

But woe to the government, which (recognizing the imminent danger that a priestly state brings to the state and the abuse of the privileges granted) wants to curtail the priests' liberties again and take them back under its control: the thanks for the privilege long enjoyed is then -rebellion and indignation under the title of defending old good rights.

Who knows the history, this cannot take a miracle. For the Roman priests it has always been an unbearable yoke to stand under "secular" authority like other common people. Nothing, therefore, has always been more to their liking than to wrangle with their own courts, in order to be able to settle among themselves all the shameful things that occur among them, and to keep them secret from the rabble, who otherwise might soon lose respect for their ecclesiastical fathers. One has gone so far as to persuade people that a Roman priest, together with the pope, is free from all secular jurisdiction, not by favor of some authorities, but by divine right. Thus, among others, the Jesuit Azorius (died in Rome in 1607) wrote in his book on morals and cases of conscience: "It is divine right that a priest, if he becomes a patricide, a robber, a traitor to the fatherland or a rebel, and if he has incurred debts, cannot be prosecuted before the secular judge". (Institut. nioral. Poin. I. lih. V. ool. in. 406.) Thus further writes the famous Jesuit and Cardinal Robert Bellarmin: "Although secular princes have sometimes meant that with them is the power to judge also the clergy, as their subjects, at least as regards temporal matters; nevertheless, all Catholic teachers declare and confess that the pope is the absolute prince and recognizes no one on earth above him, not only in spiritual but also in temporal matters, and that in the same way the other clergy, as the members of this head, recognize no secular prince for their rightful superior." (Thus Bellarmin writes against Paul Sarpi, after the latter had taken parthei for the Republic of Venice, which Pope Paul V had imposed the interdict \*) on account of certain decrees. *Respons. contra P. Servatum* p. m. 112.)

It is true that the Lutheran Church in several countries has enjoyed the privilege of having its own court for its preachers, but it has never claimed it as a right, but has enjoyed it with gratitude as a privilege as long as it was granted it.

\*) Interdict is the name of the shameful, blasphemous, so-called great ban, with which the Pope, when he still had the power to do so, at times imposed on entire cities and countries if they had defied him, as a result of which all kitchens had to be closed and no church service, no administration of the sacraments, no Christian funeral 2c. was allowed to be held any more. Thus Pope Innocenz III imposed an interdict on England in 1208 because King John would not allow the collection of St. Peter's groschen in England and that the pope should have the power to grant all ecclesiastical posts.

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### Acknowledgement and thanks.

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# Year 7, St. Louis, December 26, 1850, No. 7.

(Eingesairdt.)

## Luther and Melanchthon.

Under this heading, an essay appeared in this year's February issue of the "Kirchenfreund", which, for several reasons, requires a response from our side. If we were to remain silent, we would deny the integrity of our doctrine as well as the testimony of history, we would make ourselves guilty of the most despicable ingratitude against God and His gifts, as well as of the most shameful indifference in matters of our most holy faith, we would reveal that we have lost even the last trace of practiced sense for the distinction between good and evil, and that we, like the people of Nineveh, no longer knew what was right or left; Our silence could awaken in those who indulge in sweet dreams of uniting repugnant doctrine an all-too-hasty hope according to the proverb: He who is silent agrees; we would also be denying love if we did not at least try to warn those who might be tempted by such siren song of Irish writings, even if we knew in advance that we would achieve little with it and would only incur the reproach of narrow-mindedness and unkindness anew.

This subject, however, also has a general importance; whoever has come to a secure judgment about these two dear men of God and their mutual relationship, must have thus gained a lot for the correct evaluation of a lot of related objects from the time of the Reformation down to our days.

Of the four points of difference established in the aforementioned essay, let us now consider the first three and feel the last until another time.

First of all, the assertion is made that the bond of friendship between Luther and Melanchthon has been marred several times, especially since 1536, by the former's vehemence and capriciousness and by the latter's yielding to Roman Catholics and reformers. In the further description of both characters it says of Luther: "The fight was his real element. All his deeds are battles, in all his words one smells powder. Admittedly, he was not seldom too impetuous, let himself run like an untamed horse, and in his polemics made the crudest outbursts at personalities such as Eck, Emser, Henry VIII." Of Melanchthon, on the other hand, it is said, among other things: "Sapidity, mildness, calmness and prudence were his guiding qualities. He loved peace above all else.

For a more precise assessment of what is said here about Luther's vehemence against friends and enemies, let us first hear Melanchthon's own testimony, which he gave in his speech at Luther's funeral after twenty-eight years of experience. He said in his speech at Luther's funeral after twenty-eight years of experience: "Everyone who has known him well and has often been around him

The testimonies of the other men testify that he was a very kind man, and when he was among people, he was kind, friendly and sweet in all his speeches, and not at all insolent, impetuous, obstinate or quarrelsome, and yet there was a seriousness and bravery in his words and prayers, as there should be in such a man. Summa, in him the heart was faithful and without falsehood, the mouth was kind and blessed, and (as St. Paul demands of Christians) everything that is true, what is honorable, what is just, what is chaste, what is lovely, what is well 2c. 2c. Therefore it is evident that the hardness he used against the enemies of the pure doctrine in his writings was not of a quarrelsome and spiteful mind, but of a great earnestness and zeal for the truth. All of us and many other strangers who saw and knew him must bear witness to this. - But that some good-hearted people have complained at times that Doctor Luther was a bit too hard and rough in his writing, I do not want to discuss this, neither to excuse him nor to praise him, but leave it at the answer that Erasmus often gave here: God has given the world in this last time, in which great and severe pestilences and afflictions were rampant, also a hard and sharp physician. And so God has raised up such an instrument against the enemies of the gospel, who run against the truth with great pride, insolence and iniquity, as he says to the prophet Jeremiah ch. 1, 9: "Behold, I have put my words in your mouth, that you may speak out of the truth.

tear, break, disturb and destroy and plant and build 2c. 2c. And if he wanted to frighten them with Dr. Luther's hard writings, they may appeal to God about it, but they will settle with him in vain.

Here, however, also belongs what Matth. Ratzenberger reports of both men as an eyewitness: "As *modeste* (modest) Philippus M. was in his *publieis serixtis* (public writings), so dissolutely did he let himself be enraged *vel in yrivstis, vel in publieis äisputa-tionibus* (in public and private disputations) that he did not want to listen to many opponents where he could not present his argument so daintily or formally where it would have been necessary. He was so indelicate that he let himself be enraged *vel in yrivstis, vel in publieis äputa-ionibus* (in public and private disputations), that he did not want to listen to some opponent, where he could not present his argument so daintily or formally, where it would have been necessary, and ordered him to remain silent and give room to another. Luther, on the other hand, always had this custom and manner, the more vehement he was in his public writings, the more *plaoiäe* and meek he was against everyone *vel in privatis eoHoguis* (in private conversations) *vel in publieis äisxuMtw- nibus* (in public disputations) in the Collegio, so that often, where already an opponent brought a weak argument in the Collegio, Lutherus himself always assumed such a bad argument, even gave it a graceful form and manner, as it had been brought, and always confirmed it with such important circumstances, far more splendidly than it could have occurred to the opponent; Afterwards he solved the same argument again with excellent reasons, so that men were not only well pleased with it, but could learn much more from it than he himself would have meant." (S. Hallische auserlesene Anmerk. II., 267.) Where, as described here, Melanchthon himself appears at the Diet of Augsburg in 1530, a few months after the handing over of the Confession: on the one hand, as far as the doctrine is concerned, pliant, as far as his person is concerned, fierce and rebellious. Thus, among others, the pious Hieronymus Baumgärtner of Augsburg, where he was as a deputy of the city of Nuremberg, wrote to Lazarus Spengler in the latter city: "God has decreed to us, but by grace, that the Confession is out and once delivered, otherwise our theologians would have long since confessed another. Philip has become more childish than a child. Therefore, for the sake of God and His Word, I ask you to do your part and write to Dr. M. Luther that he, as the one through whom God first reopens His Word to the world, should forcibly intercede against Philip and warn the pious princes, but especially his own Lord, against him and admonish them to be steadfast.

He has also gotten into such an arrogance that he not only does not want to hear anyone else talk and advise about it, but he also fires out with clumsy scoldings, so that he frightens everyone and demeans them with his authority and authority. I do not like to write such things about him, because he has so far been considered so great by men, so I let it stay and at the same time my conscience has admitted much to him again. (From Sept. 13 and 15, 1530<sup>A</sup> S. Samml. von Alten und neuen theol. Sachen. 1730.)

But whether the indulgence matters of faith, as it is praised in Melanchthon "in deep  
If, on the other hand, Luther's inflexibility arose from arrogance, let us hear his own explanation, which he gives in his Commentary on the Epistle to the Galatians (chap. 2. v. 6,V. 6.) when he says: "That we should allow ourselves to be robbed of the dear, comforting gospel, the faith and Christ Himself, is all too much, and we cannot, nor should we, nor do we want to suffer this, and must only be eternally cursed in the abyss of hell the damned, harmful and blasphemous humility, which in this matter wants to let itself be pressed and give way, but everyone, if he otherwise does not want to deny Christ, is in this only proud and courageous, stiff and defiant. Therefore, also in this, if God wills, my head shall be harder than all my enemies, if they were once so many, and also in this matter I do not want to be or be held otherwise than stubborn, hard, stiff, proud 2c. 2c. And this shall be my rhyme: Oeäo nuUi, that is, aside from what is in the way here he goes, who softens no one. And only do me good in my heart that I am called stiff-necked, obstinate and defiant in this matter; for I confess it here publicly that I am stiff-necked, defiant and obstinate in this matter, and want to keep my stubbornness and hard head, God willing, and not give way by a hair's breadth, let it be so."

We still have to draw attention to some details in the description of Luther. It is said of him: "the fight was his real element," just as if L. had always liked to seek opportunities for quarreling and fighting and had felt as comfortable as the fish in the water, since the beginning and progress of the Reformation sufficiently shows that he was forced and urged to fight. "All his deeds are battles;" that is about the same as if one wanted to claim of the prophet Elijah that all his deeds were that he slaughtered the apes of Baal; that L. not only fought, but as Melanchthon suggests in the above passage, also planted and built, that already teaches a cursory overview of the great Reformation's work. As it is written in Nehemiah 4, he built the temple of the Lord in such a way that he did the work with one hand and held the weapons with the other against all who wanted to hinder such construction.

But what shall one say to the assertion: "in all his words one smells powder?" This certainly requires a very fine nose or a strong imagination. As only a few readers of Luther's writings will agree with this verdict, many readers, on the other hand, will have had similar experiences as the noble Prince John Frederick the Magnanimous in his prison, saying: Dr. M. Luther's writings were heartfelt, went through the mind, and were not only a source of inspiration, but also a source of inspiration. Luther's writings were heartfelt, went through marrow and bone, and had right spirit in them; for if he read a sheet of other writings and held only one leaf of Luther's against it, he would find more juice and strength and also more comfort in it than in a whole sheet of other scribes."

But should the assertion, in all the words  
If we consider that so much can be said about L.'s powder, that he bore witness against all kinds of enemies of truth at every opportunity, we can only consider this something very praiseworthy and worthy of imitation, especially in our time, which is so rich in Babylonian confusion and powerful seduction.

If, furthermore, L. is criticized that he was not seldom too impetuous, then this rebuke is in obvious contradiction with the concession made there that he was particularly suited to be the originator of the Reformation and the champion of it. The expression that he not infrequently let himself run like an untamed horse is as ignoble as it is untrue and a new contribution to many similar vituperations.

The accusation that L. made the crudest attacks on personalities like Eck, Emser, Henry VIII. is similar to reproaching the hero David for his proceedings against Goliath, instead of boasting with the daughters of Israel: "Saul has smitten a thousand, but David ten thousand. One only has to read the bitter and coarse pamphlets of L.'s enemies and compare them with his counter-pamphlets, as well as with his defense pamphlets written for this reason (e.g. because of Eck in Walch). B. wegen Eck bei Walch, 15, 1533 u. folg. und wegen Heinrich VIII. ebendasselbst 19, 435 fg.), one will undoubtedly come to a different conviction, unless one himself adheres to errors that L. sharply punishes.

Of Melanchthon, on the other hand, it is said: "he was supposed to restrain L.'s wild strength, to dampen his passion and to keep him from many an imprudent step. The words of L. cited here, however, do not prove what they are supposed to prove, in that he only characterizes his and Mel.'s quite different activities and states that he, L., must uproot blocks and stones, cut away thorns and

hedges, while Mel., on the other hand, drives along neatly and quietly on the thus prepared field, sowing and watering with pleasure. The above assertion is therefore also to be regarded as taken out of the air, until it is substantiated by certain testimonies. The same applies to the remark thrown in: "we cannot know where L. would have strayed in his anger without the good genius of this noble virgin spirit. But it can easily be assumed." According to this, L. often strayed in his anger, but we are not told where, but probably he was thinking of his mighty punishment of those who defended false teachings, especially in the Lord's Supper. Otherwise, we would be very eager to receive more detailed information about the manifold aberrations of the wrathful L. that have already happened, as well as about those that have not yet happened, "but which can easily be suspected. Thus, the dear Luther, resting in God, whom Mel. himself calls, along with a thousand others, his father, teacher, chariot of Israel, and his interpreters, must allow himself to be compared to a man who, in his blind rage, runs around, foams and rages, causes nothing but terror and destruction, and would have caused even more if Mel. had not restrained him! On the other hand, we have sufficient reason to know where the

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Mel. has really lost his way and to suspect where else he would have gone astray if he had not been held back by L.; for, as the "Kirchenfreund" himself admits, "with his shyness and love of peace, he would have given in far too much to the papists and also to other erring parties and would have reversed the Reformation for the most part;" of this, in particular, the correspondence between these two friends at the time of the Diet of Augsburg also gives sufficient evidence.

To prove that L. let himself be appeased by Mel., the following incident is told according to the report of the latter: "Luther once showed himself exceedingly angry (on which occasion, whether in personal or in matters of faith, is not said); deep silence reigned all around. No one dared to raise his hand against the roaring lion. (Should Mel. have used this expression and why did he not rather cover the shame of his spiritual father?) After a while Mel. held up the verse to him:

Be also the conqueror of wrath, You constant victor in battle.

L. sing to smile and said, "let's not argue about it anymore."

That Mel. was not always as gentle as one usually assumes, however, is evident from what his trusted friend and student Camerarius tells: The bile had often produced in him a greater vehemence of emotions, which is why he was very irritable; but even if this sometimes happened so quickly and violently that it seemed as if he was no longer able to control himself, the storm soon subsided and he immediately returned to prudence, and as he was easily moved to violent anger, so again no one was easier to calm than he.

The comparison of the friendship alliance between Luther and Melanchthon with a marriage, in which the former represents the male, the latter the female principle, which has become a favorite idea among many, cannot be ours either, even at the risk of appearing censorious; Luther stood alone at the most decisive moments, when it was necessary to break ground or to assert the field; Mel. Mel., on the other hand, would have largely reversed the Reformation because of his excessive indulgence, if L. had not resisted him. Therefore, if this comparison is meant to say that Luther and Melanchthon had an equal share in the implementation of the Reformation work, we must express our opposite conviction; however, it is meant to refer only to Luther's loyal love for Mel, and Melanchthon's voluntary submission to Luther's teachings, we will gladly accept this comparison and must only regret that Melanchthon did not always remain faithful to such an alliance and that often those who otherwise praise him the most try to be least like him in this praiseworthy quality.

Also, the only implied similarity of L with Paul will be easier to carry out than the Mel. with John. If one remembers that Christ gave him and his brother James the name "children of thunder" when they were sent out, so in L's opinion a confirmation of this name can be found in the fact that John wrote the right gospel, which is a powerful sermon that frightens and turns everything around and makes the earth fertile, but it would be difficult to find something similar in the effectiveness of Mel. Spirit in his second epistle, v. 10 and 11, by his behavior against the false teacher Cerinth, when he and his companions hurriedly left the bathhouse where the latter was staying, because he feared that it would collapse on this enemy of truth, then one will try in vain to find a similar trait in the life of Mel.

We now proceed to the second point of difference between Luther and Melanchthon, namely that the former was a man of the people, but the latter was a scholar in the true sense of the word and had more effect on the scholars. We do not dispute this fame and the honorable epithet: Teacher of Germany, but we ask, who was Melanchthon's and other theologians' teacher in all theological disciplines and especially in all doctrinal articles, was it not Luther? It is true that he often praised his friend highly because of his erudition; once, when he had briefly and accurately characterized some theologians, he said of Melanchthon: "What Philip writes has hands and feet, the matter is good, so are the words also good; then Philip came to this in passing, and after he had praised the merits of some friends and called himself a dialectician, he added: " V610 nobis oinnibus nneeellü or as Matthesius translates it: Luther is All in All. "To this testimony we want to add only two others. Brentius said: "We write and act the holy scripture, but against Luther we are only pupils," and the Strasbourg theologian Fogius testified publicly with good rough words: "You are called Kleinhans or Großhans, what you know in theologia you have to thank Luther for.

If one therefore calls Melanchthon the teacher of Germany with full right, one can call Luther the teacher, father and master of all Lutheran teachers of his and the following time with the same right.

Whether there is more definite evidence of Melanchthon's influence on the scholars than of Luther's influence, we leave aside, and only want to draw attention to the widespread effectiveness of his 95 theses, his public disputations, his academic lectures and the large amount of his writings in general, which extended throughout Europe and not only to the people, but also to the scholars; After all, the Heidelberg Disputation held by Luther in 1518 alone won four theologians, Brentius, Snepf, Bucer and Billicanus, for the work of the Reformation.

With regard to what was said about Melanchthon's assistance in the German translation of the Bible, we must note the following. Melanchthon revised the German Bible in collaboration with Luther in the

As is well known, the revision of the entire Bible translation after the first complete edition of 1534 was not Melanchthon's work alone, but other scholars besides Luther took part in it, such as Cruciger, Bugenhagen, Jonas, Aurogallus.

The remark is added "that without Melanchthon's assistance there would certainly be many more errors and inaccuracies in the German translation of the Bible". If one said something like this about two high school students, one of whom would have helped



the other in the preparation of a workload, then this would be in the right place, but if one speaks of two men like Luther and Melanchthon and of a work like the translation of the Holy Scriptures, then this seems to us to be quite inappropriate; and this especially because the merits of this gigantic work are sufficiently recognized before all other German translations (which more or less follow it); But then also because this is a very unjust reproach of Melanchthon, as if he had still overlooked many errors and inaccuracies in Luther's translation of the Bible, which only now, after 300 years, would have had to be discovered by other suspicious eyes, or one would have had to resort to the popular reproach that Luther's obstinacy and capriciousness had prevented the incorporation of Melanchthon's improvements.

With regard to the third point of difference, we want to leave the description of Luther and Melanchthon alone, namely that the latter was not really a systematic, philosophically organizing spirit and always "worked" out of the abundance of immediacy (?!), but that Melanchthon was a great friend of order and that his efficient classical studies had developed in him the sense of form and harmony. As evidence for this, Melanchthon's *loci theologici* and his Augsburg Confession are cited as evidence. The former book, as the first compendium of Lutheran dogmatics, undoubtedly had a great influence. The former book, as the first compendium of Lutheran dogmatics, undoubtedly exerted a great influence on young students and scholars, and Luther praised and recommended it highly; However, it cannot be overlooked that from the first edition in 1521 to the last one by Melanchthon in 1555, it was not only multiplied threefold, but also underwent such additions and changes that the praise it rightly received at the beginning was greatly diminished; indeed, Luther himself, shortly before his death, had the author seriously admonished to change some points in it, but this did not happen.

It would certainly be a worthwhile undertaking to produce an unaltered. It would certainly be a grateful undertaking to publish an unchanged reprint of the first edition of these loci by Melanchthon from 1521, together with the German translation by Spalatin, and to show not only the later changes in the Latin editions as well as in the German translation by J. Jonas, but also to supplement them with historical notes and

The aim is to provide a thorough assessment of the deviations from the pure doctrine.

In the writing of the Augsburg Confession, we would like to emphasize not so much Melanchthon's prudent, systematically ordering spirit as the faithfulness with which he bore witness in it to the most necessary doctrinal articles, with the assistance of his theological friends and especially Luther, who, as is well known, provided the basis for the Augsburg Confession in the 17 Schwabach Articles. Confession in the 17 Schwabach Articles.

Just as we are happy to acknowledge the great merits of our dear Melanchthon in the writing of the Augsburg Confession, we must also express our deepest regret that this fame has been greatly diminished by the changes that Melanchthon made in some of his articles only ten years later. We also express our deepest regret that this fame has been greatly damaged by the changes which Melanchthon made in some articles, especially in the article on Holy Communion, already ten years later, most arbitrarily and to the great detriment of the pure doctrine; of course, this was not his intention, but rather he wanted to bring the contending parties closer together and to help eliminate the reluctance of the reformers against the Lutheran doctrine; but that this changed Augsburg Confession did not lead a single reformist to accept the Lutheran doctrine, but unfortunately brought many Lutherans to accept the reformed doctrine. Unfortunately, however, it brought many Lutherans to accept the reformed doctrine and for a long time caused unspeakable discord, since many pseudo-Lutherans sailed under this flag and deceived many with the good name of the Augsburg Confession. Finally, because there were then two confessions, namely the unchanged and the changed one, the Lutherans were reproached, especially from the papal side, that they themselves no longer knew which was the right Augsburg Confession—all this the "peace-loving, prudent" Melanchthon probably did not suspect, otherwise he would certainly not have taken this deplorable step. In an occasional comparison of Luther's exegetical achievements with those of Calvin, it is said of the former: "He takes the deepest looks into the heart of the Bible and, as it were instinctively (?), usually hits the right sense, but he does not bother about a grammatical argumentation or logical development and never stays with the line, he merely makes the text the starting point to scatter his own thoughts as they occur to him. Of Calvin, on the other hand, in contrast to Luther, it is said: "He observes the strictest order and discipline, he follows the sacred writer step by step wherever he leads him, refrains from unseemly remarks, rambling episodes and far-fetched allusions and outbursts" (as one probably finds all this to blame in Luther's exegetical works). "He always combines grammatical sharpness and logical argumentation with a rich theological depth of thought." We do not want to go into the details of this assessment or rather condemnation, which can only be explained by a certain aversion to him, nor are we willing to go into an exchange between Calvin's and Luther's exegetical writings.

The first testimony is that of Melanchthon, which he gave in the preface to the third Latin part of Luther's works in 1549. In it, he says: "It is good that we have Luther's commentaries, because they not only explain the prophetic and apostolic books, but also contain his confession of the entire doctrine of the church; for what a skilful commentator he was, the intelligent can easily judge, especially when they hold other interpretations against it. I remember that Erasmus of Rotterdam used to say: There is no more skillful and better interpreter among all those whose writings we have after the apostles; and I myself have heard learned and respectable men, who well understand the doctrine of the church, say the same about Luther: and it will be clear to anyone who uses only reason, attention and honesty when reading. - He understood Hebrew and Greek well and could develop the idioms excellently. - He took from the right meaning of the speech a unified and certain understanding and did not bring foreign kinds of understanding to it. - Thus, he dealt with important matters in interpretation as a wise and experienced church ruler and successor of the prophets and apostles, but not as one who did not know what was customary and decayed in common life, and considered the cause of the prophetic interpretations. He sees to what end they are to be directed and to which main pieces of doctrine all individual pieces are to be brought, what belongs to the law and what to the gospel, what is spoken by the church and what by worldly wise men."

The foregoing will provide readers with sufficient material to judge for themselves whether and how the "Kirchenfreund" has achieved its intention through that essay, "to counteract the so frequent narrow-mindedness in judgment and one-sided overestimation of one man at the expense of another"; for our part, we must raise this reproach, which is obviously intended to affect us Lutherans, against the "Kirchenfreund" with respect to Melanchthon; For although in some respects much praise is made of Luther in it, this is evidently only a bait for ignorant readers to bring them all the more surely into the artificially set nets of the subsequent censure, so that they may consider it in all respects as just as the preceding praise, and especially in comparison with Melanchthon: Luther would have done little on the whole if Melanchthon had not done his best in the matter and helped everywhere. That this was not the case, however, we have already seen in the first three points of comparison, and we will see it even more clearly in the fourth, which will be discussed in the next section.

(Conclusion follows.)

## Of old and new melodies.

Readers will probably have heard something about the fact that in recent times, in several Lutheran churches, a completely different way of singing the songs, which is usually called rhythmic singing, has been introduced. Both in Germany and in America, many are opposed to this way of singing, which is called a new way, and yet is precisely the old one; most of them probably because they do not know the matter. However, since it is our deepest conviction that, if the old rhythmic singing were to be generally reintroduced, the private and public worship would be not a little promoted, we cannot help but bring up this matter once again in our paper and leave it to the consideration of the readers, especially the pastors and cantors. For this purpose, we are therefore sharing with you an essay that can be found under the above title in the 1847 volume of the Nördlingen Sunday paper, currently edited by Pastor Leydel. May this beautiful essay achieve its purpose better here, where something new can be introduced much more easily than in Germany. The essay reads, after an introduction concerning Germany alone, as follows:

The first question is: Is it necessary, is it worth the effort, to exchange the present way of choral singing with another, with the older, original one? - I think we will soon agree on this. It is with the melodies, as with the songs. Whoever has compared the old and the new songs with each other will soon say: "The old ones are more beautiful and better. It is the same with melodies. It is a pity that we no longer know the most powerful and beautiful of the old melodies, e.g. "We all believe in One God 2c.", "Our Father in the Kingdom of Heaven 2c.", "Christ lay in bands of death 2c.", but at best only know them by name. But whoever has heard the old and new melodies sung side by side, whoever has sung them himself, will certainly prefer the old to the new. Of course, I cannot audition here on paper, but I will say what can be said about the matter.

I ask first: What is more beautiful and better, a work of art as the master originally created it, or as incompetent bunglers,

botchers and blotters have messed it up? In other subjects, one unhesitatingly gives preference to the masters over the botchers. For example, old masterpieces of architecture are cleaned of the squiggles and scribbles with which they were disfigured in later, tasteless times; finally, people realize that in older times they understood church building better than in more recent times, and now they are building churches again according to the old patterns. One may also only use such an old venerable church and such a new-fangled house, which they call a church, but which one can just as well turn into a theater, into a dance hall, into a riding school, into a

If you compare the old and the new with each other, you will soon see which is more beautiful, the old or the new, who understood church building better, the old or the young. It is a similar matter with the old and new melodies. The old melodies originate from a time and from men who were permeated, carried and driven by religious and ecclesiastical spirit; the new-fashioned, spoiled ones are fabricated by people who had no or only a weak, morbid ecclesiastical life, who were and lived more at home in secular than in ecclesiastical music: which melodies will and must now be better, the old or the new? But I also want to show the reader, as much as is possible here, how the good old melodies have been spoiled.

First of all by the fact that one has added all kinds of squiggles, which actually do not belong in it. Now one often sings two notes on a syllable, where the author (or composer) of the melody has written only one. For example, on the words: "Dearest Jesus, we are here" there should be seven notes, on each syllable one note; but now one usually sings eleven instead of seven on them. Furthermore, in "Wie schön leucht't uns der Morgenstern," eight notes should be sung on the eight syllables; now one usually sings ten or eleven on them. Why is that? Is that beautiful? This singing is just as if one wanted to read, instead of how it is written; "Lie-ib -ster Je - su-u wi - ir si-ind hier," or: "Wie schö - ön leu - eucht't uns der Mor-ge -en - stern." Who would not think this an unbearable foolishness when reading it? When singing, however, it is suddenly supposed to be already and well, what is to be run away from when reading.

Furthermore, one now usually sings one note as long as the other. This was not originally the case with all melodies. Rather, as one does not speak all syllables of the same length when speaking, but one longer, the other shorter: so it is also in many melodies, they often have longer and shorter notes, which alternate among themselves. But then they gradually made all the notes the same length. I will try to show the reader how miserable this is, how they have taken away all freshness, all life and all movement from the melodies, made them lame and boring. For example, when I read the song: "Allein Gott in der Höh' sey Ehr," I soon notice that I do not speak one syllable with as much emphasis as the other, that I do not dwell on one as long as on the other, but one reads like this: "Allein Gott in der Höh' sey Ehr.

sey Ehr" and so on. The line above the syllables always indicates the syllable on which there is more emphasis, on which one dwells longer than on the others. This is how one sang in the past, and this is how one wants to sing again, i.e., to hold the notes on the syllables "- lein, - in, -Höh, --Ehr" longer than those on the others. (This is what the reader has to think of when he hears about rhythmic singing). Instead, all notes have been sung on all syllables for the same length.

You can imagine how disgusting it is, if you read this line, instead of reading it like every sensible person, who can read properly, reads it by himself, like a child reads it, who cannot read yet, so every half hour one syllable; or if you read these words after the pendulum beat of a big wall clock or also after the bell beat of the tower clock: Chimes of the tower clock, on each stroke a syllable. It is unbearable; but this is exactly what this singing sounds like, when you sing the notes that are supposed to be short as long as the lute notes. You said that this would be solemn, dignified; yes, if solemnity and lameness and boredom were one and the same. But since this is not so, this newfangled lame and boring singing is nothing. Just think of the worldly songs that you often sang with your comrades in your younger years. Did you also sing so lame and boring? Certainly not! You don't sing a secular song like that; but only in church should what everyone else considers miserable suddenly be beautiful and dignified. If anything is to be spoken solemnly, it is the words of institution and the Lord's Prayer, the blessing, or the text that the priest reads before his sermon. But I would like to know what you would say if your pastor read everything as it has been sung up to now, i.e.: "Va-ter un - ser der du bist im Him -mel" etc., one syllable as slow as the other. You would think that your priest was not quite in tune, or that the blow had paralyzed his tongue. But it is not a bit different when singing.

Further, when singing, they make no distinction between joyful and sad melodies, between a song of thanksgiving and a penitential song, between an Easter song and a Christmas song, singing everything in the same slow and boring way, one after the other. How nonsensical. The joyful wants to be sung faster, the serious and sad wants to be sung slower; the melody: "Praise the Lord, the mighty King of Glory" must go faster than the melody: "O sadness, O heartache." In general, people now sing too slowly rather than too fast; in the vast majority of places, the singing is extraordinarily sluggish, to fall asleep, goes like a corpse - or like a (with pardon'.) dung cart. Of course, too fast is no good either. Here, the right feeling must teach the right thing to do.

Finally, between the individual verses of the melody, they have patched in something that doesn't belong there at all, and which they have called an interlude. Namely, when the congregation sang: "Allein Gott in der Höh' sey Ehr," then the one on the organ bench plays something in between, as it comes into his head and fingers, which usually no one in the church understands; then it goes on again: "und Dank für seine Gnade," and so during the whole song. When he starts his so-called interlude on the organ bench, I always want the wind to go out of the organ and not a single pipe to make a sound. Say

what this thing is supposed to be good for? Does it edify you? Certainly not, rather the opposite; does it help you to sing the next verse better? Not either! If you know the melody, you don't need an interlude; you see that when singing without an organ, and thus also without an interlude, where, if the song has a familiar melody, it goes just as well as with organ and interlude. If you don't know the melody, the interlude doesn't help you either; you can notice that when a song is sung to an unknown melody. You don't know how to begin the next verse of the melody you don't know and, what is most important, how to continue singing it. You wait until the organ begins to play and sing the next verse, then you sing it modestly, at first despondently and uncertainly, then the

more often the better and more confidently, until you can do it without organ and interlude. But you would have learned it without the interlude, and even more easily than with the interlude; that you finally know the melody after repeated singing, you truly owe not to the interlude, but to the practice of this excellent teacher. Therefore, away with these whimsical interludes; they only tear apart and disfigure the chorale. At best, they look as if one were to pray in a jumble: "Our Father"- "God wants to entice us with it"- "you who are in heaven"- "that we may believe that he is our right Father"- "Sanctified"- "God's name is indeed holy in himself"- "may your name"- "but in this prayer we pray 2c." Usually, however, they are so unchurch-like and worldly, so meaningless and empty, that they look something like this: "Our Father"- "we wrap the virgin's wreath around you"- "you who are in heaven"- "Heisa, heisa, hopsasa "rc. All sensible, Christian and church-minded organists and cantors understand this, and gladly omit these whimsical insertions from the chorale. But to the simple-minded, vain people among the cantors and organists, who only want to show their great art in the interludes, and cannot let go of it, because it is just so fashionable, and because they have been chanting their interludes for such and such a long time: to them the pastors should give the thumbs up, and order them that they should no longer disgrace the church with their stupid stuff, mutilate the cho ral, and annoy the congregation instead of edifying it. In general, some of these gentlemen (to say this in passing) should have their wings clipped a little, so that they do not make a dance hall, a comedy house, a concert hall or a parade ground with their preludes and postludes, just as they do with their church music.

I mean, you will now understand that our choral singing must not remain as it is, if people are not to completely lose all desire and love for it, which they already seem to have almost completely lost, because they mostly do not come to sing, but only under the

Coming to church singing. Nor can one say, "If one has sung thus far, why should one not be able to sing thus longer?" After that, one should never and nowhere sweep out the old sloppiness. So fresh to the work!

We have now seen that an improvement of our church singing is necessary; we have also convinced ourselves that it consists quite simply in singing the chorales as they were originally written, without embellishments, long what should be long and short what should be short, not everything, joyful and sad, over one bar, not so tragic and sleepy that one can hardly sing two notes with one breath, without interludes. The question now is: Is it possible to sing like this, to sing like this again, after not having sung like this for at least a hundred years?

That one can sing in this way is proven first of all by the fact that one really used to sing in this way; this can be seen irrefutably from the old chorale and hymn books, in which the melodies can still be found in their original form; in these they were printed as they were really sung. It was, incidentally, not so bad to print the melodies in the hymnals; it is even better, of course, to print them separately for everyone's use, of course, only the top voice, the actual melody, not also the accompanying voices, which would only confuse most people. It is the most convenient and practical thing to do, because if the melodies are printed in the hymnal, then of course each melody can only be printed once in one place; but then one does not always have the melody in front of one when one needs it, and there is a perpetual haggling. Therefore, it is better to have the melodies, especially printed, next to the hymnal; for a few kreuzer, they could be printed together; the 12 that were mentioned are already available for one kreuzer (from Father Wiener in Kurzenaltheim near Gunzenhausen in Bavaria).

The fact that it is possible to sing again, as one used to sing, is also evident from the fact that this good old choral singing has already been reintroduced in many places. It is gone, the people have a joy in it, they sing the old melodies in house and field, what happened with the new-fangled and turned, lame and boring ones very rarely or never at all. Of course; the people like only the popular, but the new-fangled melodies are not popular at all, while the good old ones are to a high degree.

But how was it possible to get the old melodies sung, how can it be done? Won't there be disturbances and inconveniences if one wants to reintroduce the old chorale singing? Won't many people have to listen first before they can sing along again? - I can and will deny all this; admittedly, until a melody is sung, people must listen quite attentively rather than sing, must moderate themselves in singing, especially the loud screamers (one should sing without

We do not want to sing in the church either too weak or too strong, but with a moderately strong voice, we do not want a chirping or a shouting in the church); but I say against all these concerns and difficulties: One does not shun the inconveniences and inconveniences that it causes when one wants to restore a church; one does not shun the inconveniences and inconveniences that are connected with the whitening or painting of a room, with the painting of a house, and the like. One should not shy away from the inconveniences and disturbances that are unavoidable if one wants to reintroduce the old choral singing; the good purpose is well worth such a sacrifice, and it is only a matter of a short time, then everything goes well again, and even better than before.

The reformation of singing, of which we are speaking, must, by its very nature, come from the pastors, cantors and organists. Admittedly, it is to be lamented that they are in part unable or unwilling. There are pastors who, through no fault of their own, understand little more about music, even about choral singing, than (as the saying goes) a donkey knows about lute playing. For while otherwise everyone must learn everything that he needs for his profession: so far, as a rule, no one has asked whether someone who wants to become a pastor also learns or has learned as much music as he needs in his office. That is why so many pastors have to put up with everything that their cantors and organists do on the organ; they can't tell them anything because they don't understand anything about the matter; that is why so many pastors bark or roar at the marches instead of singing. But this, I hear, is to become better; one wants to take more care of the musical education of the future pastors than before; even many an old pastor is not ashamed to become a singing or music student, and that is right. "What you can't do, it's not bad to learn!" As much as a priest needs music, can be learned with some skill and good will, and if one is not already too old; the priest is supposed to become an accomplished musician. - But I must not and will not only complain about the musical incompetence of many pastors; there are also cantors and organists who cannot sing and play a chorale properly, and who are too old and unskilled to learn it better. Where the situation with cantors, organists and pastors is like this, there is of course nothing that can be done, and one must wait for better times. But things are not so bad everywhere, there are enough parishes where things are better in this respect, where the pastors can and may, cantors and organists at least can. However, the latter are sometimes lacking in liking; they are so banned into the old slovenliness, so drowned in the newfangled, secular music that they have no sense and taste for the old music and for the old chorale. So the pastors should not let the effort be wasted to first teach them better; if they do not want to, well, then they must; because Can

The pastors and organists, even if they call themselves choir directors and music directors ten times, are under the pastor, and must do not what they want, but what he wants, in all ecclesiastical actions. - —

Wherever the pastor can and may lay hands on the work of chant reformation, he should first explain to the people what it is about, that the chant must and can become different. One should not take people by surprise with the matter; it makes people angry and is of no use; here, as everywhere, one should proceed honestly and openly. This instruction about the necessity and possibility of a chant reformation should now be given by the pastor quite confidently in the church, in the pulpit, in or after the sermon. "But is this appropriate in the church and in the pulpit?" O dear people! How long shall the pulpit continue to be a cage in which the pastor is locked up so that he cannot move freely? How long shall the choir robe continue to be regarded as a straitjacket

in which the pastor cannot and should not do what the present needs of his congregation demand, but what the masters of "pulpit eloquence" have concocted in their study rooms? How much longer will the pastors be forced to walk along the broad and hard-trodden, dusty military road of this so-called pulpit eloquence like wire puppets or parade soldiers, or even like slaves with a gag in their mouth and chains on their hands and feet, unable to say and do what is right now in the time and place? Nothing is excluded from the pulpit that somehow touches the life of the church and the congregation; everything that relates to it is not against the dignity and decency of the church and the pulpit. So the pastor may well address the congregation about church singing in the church and from the pulpit.

Once he has done this, he may practice the chorales with some "parishioners" who have the desire to do so, either in person or with the help of the cantor and organist, so that not only the school children or the choir (who, as is self-evident, must learn the old melodies) lead the singing, but also other people in the parish. Experience has proven that people already come to such singing lessons, and they come with pleasure.

When learning melodies, it will be good if people have notes. Even if they don't learn to sing formally according to notes, they can still see from the notes whether it goes up or down, what has to be sung longer or shorter. It is certainly easier and faster with notes than without them.

The melodies must also be practiced quite accurately and punctually, securely and firmly, not superficially and waveringly; completely, or not at all.

If one has come so far that one considers it advisable to have a newly rehearsed melody sung at the service, then one will have to have songs sung to one and the same melody for a longer period of time. This is, of course, for the

It is a bit inconvenient for the pastor if he cannot let sing for a while because of the melody, which fits best to his sermon; but it is possible and must be done if something is to be achieved.

Of course, the practiced melodies must be diligently repeated, because only practice makes perfect.

"Yes, you say, that may well be possible in the country and in small communities, but in the city and in large communities!" I admit that in some respects it is easier in the countryside and in small communities than in the city and in larger communities; but even there it is not impossible, if one only has good will and does not start the thing quite clumsily. "Desire and love for a thing, makes all the work and the moving go smoothly!" Of course, "no tree falls in one fell swoop; patience and perseverance are needed in the countryside as well as in the city; it will take decades before we get proper church singing again. Moreover, cities have many aids for this purpose that are lacking in the countryside. There are usually many music lovers, church singing choirs, choral societies, song boards, etc., also other musicians, who could play and accompany the chorales until they are learned (but no longer!) on their instruments (only not on violins and pipes, which do not belong in church). As a rule, one does not have all this in the countryside. It is only important to use the musical forces available in a city properly, to win the people for the purpose that one wants to achieve. If this were to happen, it would no longer be the case that things would progress better in the countryside than in the city, as has unfortunately often been the case up to now. But I can see from the city in which I live that it is also possible in the city.

Our church has a great treasure in its hymns, it has already delighted and comforted many souls with them; the Jesuits said of Luther that he had murdered more souls through his hymns than through his sermons (as they put it), i.e. won them for the pure doctrine, thus actually bringing them not to death but to life. Shall this treasure be lost to us, shall we have it only as under lock and key, to look at under glass and name, or even like an old junk in the junk room, but not for free and diligent use? But that would be the case if we could not sing our old good songs at all, or not in the right way. Psalm 33:3 says, "Sing to the Lord a new song, make it good on strings with sound." This is a word that also fits us and our church singing. We also want to sing new songs, namely the old ones that have unfortunately become new for us because they have not been sung for so long. We have sung heartily badly for long enough; it is time that we finally do it well again; but we do it well when we sing the songs as they were originally composed and set to music. I, too, have wanted to contribute my mite to this; it would be good for me if it had not been done completely in vain.

### **Description of the pope and his clergy by Petrarch.**

Petrarch, one of the greatest and most celebrated poets of Italy, born in 1304, died in 1374, describes the Pabst of his time with regard to faith and life, among other things, as follows: "You see here," in Avignon, where the pope was staying at that time, "you see here a people that is not only hostile to Christ, but even under Christ's banner revolts against Christ, serves Satan and thirsting for Christ's blood boldly says: it behooves us to speak, who is our Lord? It is a hard-hearted, godless, hopeful, greedy people; a people who betray the Lord like Judas Iscariot; praise Christ's name day and night, and yet bargain him away." "In this kingdom of avarice," he writes in another letter, "nothing is considered harm, because only money is certain. The hope of eternal life is fable to them, and all that is told of hell; the resurrection of the flesh, the end of the world, the future of Christ in judgment, they regard as buffoonery. Truth is considered foolishness to them, abstinence stupidity, shamefacedness great disgrace; finally, impudent sinning high sense and excellent freedom; the more shameful the life, the more brilliant, the more crimes, the more glory. I let alone the emergency crimes, the robberies, the incest, the adulteries, which are now gimmicks to the papal courage." - "Shall I, it says in a third place, choose Babylon (Avignon) for my abode, only to see the good oppressed, the wicked exalted, the eagles creeping, the asses flying, shall I see the wolves free, the lambs bound, Christ expelled, the Antichrist as lord, Beelzebub as judge?" - Thus Petrarch describes what the Roman stooges call the "center of all Christian Catholic life"; a man who could write: "Visa lognoi-, non anciw," i.e. I speak of things I know myself and not from hearsay. Incidentally, one must not think that Petrarch was therefore mistaken about the religion of the Bible itself; indeed, as great as this great poet's admiration was, with which he studied and used the old pagan classics, he writes of them (the pagan classics): "They were human beings, learned as far as human research and knowledge reach, also brilliant in eloquence, blessed with natural gifts, but deplorable in depriving themselves of the highest and unspeakable good. Because they trusted in their powers and did not seek the true light, they often fell like the blind. We want to admire their spiritual gifts, but in such a way that we revere the Creator of these gifts. Let us feel compassion for the errors of those men, but let us wish ourselves happiness and recognize that by grace, without all our merit, we were preferred to our ancestors by him who hid his secret from the wise, but graciously revealed it to the underage. Let us philosophize in such a way that we love wisdom. The true wisdom of God is Christ. To become true philosophers

If we are to be Christians, we must love and honor Him above all else. Let us be Christians above all. Let us read philosophical, poetical, historical works in such a way that Christ's gospel may always be heard by the ears of our hearts, through which alone we will be sufficiently instructed and happy, but without which we will become all the more uninstructed and miserable than we have learned much. Only on the Gospel can human diligence, as on the only unshakable foundation of all true science, safely build." Petrarch honored and loved Augustine above all the Church Fathers; the latter's "Confessions" were among his favorite books.



Even before Petrarch, the Italian poet Dante (d. 1321), who was at least as great, had sung about the popes:

"That bad the world is by your covetousness, "The good sink and the bad rise.

"To you shepherds the evangelist meant

"With her, sitting on the ocean waves,

"To fornicate with kings." Rev 17:1-6.

And in particular Dante had introduced St. Peter thus by Pope Boniface VIII. Peter was thus introduced by Pope Boniface VIII:

"He who presumes upon my chair there on earth,

"Of the chair, the chair, on which no shepherd now watches, "Before Christ's gaze, for the protection of his herds, "Has made my tomb a cloak."

## The New Pennsylvanian Hymnal.

A Correspondent of The *Lutheran Standard*

who calls himself "Hermann", tries to prove in the last numbers of this paper that the criticism of the new Pennsylvanian hymnal, which appeared in the "Lutheraner", is an unjust one. Whether this is really so, we may well leave to the judgment of our readers. Whoever has a tender conscience for purity of doctrine and against all, even the slightest falsification of the Word of God (2 Cor. 4:2), does not need our anti-criticism according to what has been presented, but to whom this tenderness of conscience is lacking, our counter-conviction would appear only as foolishness and annoyance. We therefore prefer to leave it at our prayer that God will promote and complete the good work of better knowledge, which He has visibly begun in the synods where the hymnal in question has found its way in; once this has happened, we will soon join hands in fraternal agreement in our judgment of the new hymnal. There is only one thing that Mr. "Hermann" says that we cannot pass over with silence. He writes that "it would require a great deal of love, which he is willing to exercise, to believe that the talk of our correspondent in the Lutheran about the article of justification by faith was caused by something else or intended something else than to arouse prejudices against the new hymnal and to promote the circulation of the hymnal of the Missouri Synod. If ever an unjust suspicion has been cast upon us, it is this, as if we were trading in divine truth and making a trade out of godliness. God forgive this dear Mr. Hermann. We will gladly put this uncharitable weakness of his on account of human weakness, which can be so easily provoked to also

one, even if it can only be done with a: "We do not want to believe that "rc. 2c. We can solemnly affirm that our correspondent is not known to us, nor, as far as we have ascertained, to anyone in our synod, much less a member of our synod, but a member of a synod which has adopted the new hymnal. We can further solemnly affirm that we have not seen the new hymnal ourselves, and since we heard that it had been edited in a better sense, had decided to keep silent about it, unless God would compel us to testify about it by special circumstances, precisely because we feared that the slightest censure pronounced by us could easily cast the appearance upon us that it was based on the base motives of material interest; All the more so, since we would then not stand before the eyes of many as the only shameful example, but only as one among many in America.

9.

(Submitted.)

### From the Song of Songs.

Do you know where Saron lies? Did you see the flower blooming there? Nazareth has weighed me, Saron saw the flower bloom.

As the field in the bride's garment shakes flowers, rich in gold, so I am a flower wonderhold to the barren land.

A Lily in Thats,

White as snow and painful, Confined in bitter agony, I give fragrance from the kingdom of heaven.

My friend! You are a rose among thorns, wrapped in mourning moss, weeping under the myrrh bush.

What can be lovelier than you, than the little rose so red! It blossoms on death's bosom and never tastes death again.

My friend, eternally beautiful. Eternally you will be lovely, Unspeakable praise will delight you after suffering!

G. Schaller.

### Upholding the Bible.

Johannes Wesel, who can be counted among the forerunners of Luther, had a great patron in Franz von Ravero. This general of the Franciscan Barefoot later became pope and left Wesel the choice among the proofs of his friendship that he wanted to give him. Wesel was not at a loss what to ask for, he asked for a manuscript of the Bible from the Papal Library, because printed Bibles were not available at that time. The pope (Sixtus IV) found this request extremely ludicrous. "Fool, said he, why do you not rather deny a bishop's mitre?" He meant a bishop's office with rich revenues. "I have no need of these," Wesel replied, took his Bible and happily returned to his hometown of Gröningen, where he could read his dear Bible without hindrance.

If you, dear reader, did not have a Bible yet -

which I hope I may not fear from any reader - would you also pick out a Bible from all the glories you could choose? - Test yourself!

### Last notice.

In the book which Bugenhagen had published under the title "Public Confession of the Sacrament of the Body and Blood of Christ" against the Zwinglians, he concludes with the same in the following words: "Those who deny the word of Christ shall hereafter expect nothing more from me, but may fear Christ, against whom they fence and fight in His word.

### Open confession.

How excellent the secular and ecclesiastical regiment must have been shortly before the time of the Reformation can be seen, among other things, from the open-hearted statement of an emperor of that time, Maximilian I, which reads as follows: "Eternal God! how would the world fare if you did not have a special supervision over it, under an emperor like me, who is only a miserable hunter, and under such a wicked drunken pope as Julius II is."

### Change of office.

We have just learned that our dear Cräm c r, who, as most of our readers will already know, was unanimously elected by our electoral college to succeed the blessed Wolcer, arrived happily with his dear ones on the 24th of last month. He arrived happily with his dear ones in Fort Wayne on the 24th of the month and has already taken up his important office as second professor at the Seminary there. As great as the sadness was, as we have heard, with which our Crämer was dismissed from his former congregation at Frankenmnt, so great was the joy, on the other hand, with which he was received by teachers and students at Fort Wayne. We do not doubt that the merciful God has herewith healed the deep and dangerous wound which was inflicted on the institution at Fort Wayne, and thus on our entire church, by the resignation of the late Wolter; may God now also soon compensate the dear congregation at Frankenmnt, which has made such a difficult sacrifice in Christian willingness for the general welfare of the church, for the hard loss they have experienced!

We hereby draw the attention of the correspondents of the above-mentioned to the fact that from now on the address of the same is the following:

kev. Prof. A. Craemer, care ok Kev. Dr.

8ilüer, cortIn

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to the Synodal Missionary Fund.

From Mr. Jacob ArcherK-50

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Müller, Fr. Meyer, Christian Nvse,?. Schliepsiek, I. G. Ströbel' Mich. Schönell, Conr. Trier, Adam Wildcrmutl', Joh. Wcidncr, G. Wiedcmann, Christ. Wöbting.

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15.

Printed by Moritz Niedner,

North - corner of Third and Chestnut streets.

# Year 7, St. Louis, Monday, December 10, 1850, No. 8.

(Submitted.)

## Luther and Melanchthon.

(Continued.)

The fourth point that the "Kirchenfreund" emphasizes in regard to the mutual relationship of Luther and Melanchthon is this: "They not only complemented each other personally, but they also necessarily belonged together in order to carry out the work of the Reformation, which was far too extensive for one man, all the more securely and to protect it from extremes. By this "secure execution" and "preservation from extremes" nothing else can be meant than this: Melanchthon's excessive yielding to the papists ("by which the Reformation would have been largely undone") was supplemented by Luther's steadfastness, and Luther's excessive steadfastness against the reformers was supplemented by Melanchthon's yielding, and thus the Reformation work finally came to pass. Regarding the latter, the "Kirchenfreund" says: "that Melanchthon supplemented the strict Lutheran direction also in its relationship to the Reformed Church. Luther was known to be "relentlessly strict and sharp, even uncharitable and repulsive, because of their different views of the sacraments" (thus the Swiss did not have the doctrine of Scripture, but only a view of it). From him there was no union of the two directions of the prote...

stantism" \*) (quite natural; for Luther had to protest against the false teaching of the Reformed, while the latter felt called to protest against Luther's right teaching). "Melanchthon, on the other hand, was later inclined, when the Lutheran zealots took the matter so much to extremes" (a popular, rather worn-out reproachful designation of the necessary sharpness in the exposition of the right and rejection of the wrong doctrine, since the Word of God itself is sharper than any two-edged severity) "more and more toward the Reformed side, not toward the Zwinglian, but toward the Calvinist doctrine of the Lord's Supper, which, however, as an attempt at mediation" (i.e., not as an attempt to bring the truth to light - quite true!) "had stepped between both extremes. Melanchthon's theological direction is to be regarded as a bridge from strict Lutheranism to the Reformed Church". (This is

When the gentleman church friend wrote this, he had probably not yet read our dear peace messenger here; that would have brought him at the end on other thoughts of Luther. Because this messenger understands his Unirungshandwerk obviously better; he lets the past - past be and makes his history himself; by this means the far-traveled messenger transforms even Luthern into a new-fashioned Union man. In old times, of course, such a fellow would not have been called a peace messenger, but a lie messenger, and no honest man would have had anything to do with such an impudent liar. D. R.

once spoken freely and unfortunately also all too true).

Before we proceed to a closer examination of this assertion, we must declare ourselves against an expression which is too closely connected with the matter in question to be regarded as a mere quarrel about variety, and that is the expression Reformers; As is well known, this high honorific name is attached not only to Luther, but also to Melanchthon, and even to Zwingli and Calvin, in that they are regarded as joint promoters of the great work of the Reformation; to our knowledge, however, this has never been done on the part of resolute Lutherans, at least not intentionally, but only by reformers and un-reformers, or by those who lean toward them. About the fact that Luther alone deserves the honorary name of reformer, we will take some testimonies, especially from those theologians who can least be accused of a certain partiality. In his recitations, Selneccker quotes the following words from Melanchthon: "If we did not want to be completely blind, incomprehensible and ungrateful, we would have to say that in our Germany, especially in Meissen and Saxony, God chose the one Luther, awakened him, taught him, led him, governed him and protected him for the purification of the teaching of the Gospel. Bucer thus

We want to thank the heavenly Father from the bottom of our hearts, who through Dr. Luther has wonderfully and happily restored the summa of the Gospel, that all our blessedness is contained in faith in our Lord Jesus Christ. He calls him the "sent forth apostle of the pure Gospel, the most distinguished defender of the pure doctrine and the bravest witness of true Christianity." Even Calvin wrote the following to a friend: "I wish above all that you would consider what a great man Luther was, what excellent gifts, what a brave and enduring spirit he possessed, how great the power of his teaching was, with which he has been unceasingly endeavoring up to this point to overthrow the kingdom of the Antichrist and at the same time to spread the wholesome doctrine. I have often said that even if he called me a devil, I still wanted to do him the honor of recognizing in him an excellent servant of God. I therefore implore you and your colleagues to be especially careful to make common cause with this most excellent servant of Christ, to whom we all owe so much."

These few testimonies alone justify the assertion that Luther, and he alone, was the chosen armament of God, through which the Reformation was not only bravely and wisely begun, but also gloriously and happily led out, according to its very essence, namely the doctrine. We assert this neither for the sake of vain glory nor out of disdain for the gifts of those whom God has placed at his side as co-workers, but only because we cannot forgive truth. If we must now protest against the fact that open opponents of Luther's doctrine, such as Zwingli and Calvin, are placed in the same row as Luther and regarded as promoters of one and the same work, while they should rather be called deformers instead of reformers, we will soon be able to convince ourselves with regard to Melancthon as well, that, despite his undeniably great merits for the Reformation, he nevertheless could not lay claim to the epithet reformer, and all the less so, since he later, by forming a bridge from the strict Lutheran direction to the Reformed Church, partly reversed Luther's Reformation on this side for many, and partly hindered it.

If we want to gain a reliable yardstick for evaluating Melancthon, we have to pay attention above all to the fact that he did not always remain the same, but later, already from the year 1536, but especially after Luther's death, he became a completely different person than he had been before. Earlier, he held firmly to the salutary doctrine, he was one of Luther's most faithful and active co-workers and did not easily do or write anything publicly without his advice and judgment. Later he stood orphaned and was left to his own devices; he was often consulted, against his will, in all kinds of difficult church dealings and theological disputes. Moreover, what was worst of all, he fell into the company of many dishonest people who, under the pretense of wanting to promote peace and harmony in the church, knew how to ingratiate themselves with him and win his unrivaled trust. This fellowship, especially with his son-in-law Peucer, as well as the correspondence he had with several opponents of the Lutheran doctrine, had an all the more damaging effect on him, since he was already inclined to untimely compliance in view of his weakness of character and faith. The "Kirchenfreund" does not only want to excuse this indulgence, but even justifies it by claiming that "it had its reason by no means merely in natural shyness and weakness of character, but just as much in Melancthon's deep humility and tender conscientiousness". What would the "church friend" say to this, if one similarly wanted to claim of Peter's denial that it had its reason by no means merely in his disobedience to Christ's warning and fear of man, but just as much in the duty of self-preservation as in the prudent accommodation to the prevailing circumstances? That it is false humility and conscientiousness that gives way to the adversaries in divine matters and that it must rather follow the principle: *cedo nulli*, we have already heard in the first point of comparison from Luther's words in Gal. 2:6.

The "Kirchenfreund" seeks to justify this assertion of the actual reason for Melancthon's compliance even further by saying: "Of all the Reformers, he felt most the heavy responsibility that weighed on them and foresaw most clearly the confusions and dangers that would still follow in future days from the great rift in Western Christendom and have actually followed. "If one wants to paraphrase this, then the following sense comes out: the great rift in Western Christianity, which arose through the separation of the papists and reformists from the Lutherans, as well as the old confusions and dangers, which have followed from it up to this hour, weighs with heavy responsibility on Luther and his co-workers, consequently they and especially Luther, because they did not even feel this responsibility. They should not have held on to the right doctrine as rigidly and stiffly as their opponents held on to the wrong doctrine; the latter, however, had no heavy responsibility for this and therefore did not feel it either; Melancthon, however, was the only one among all who felt it and tried to prevent this rift by his yielding. But since this, as history shows

If, as the Church teaches, the divisions have not succeeded, and if, on the contrary, the divisions have increased and become almost incurable, the blame for this must lie mainly with Melancthon, who was mistaken in his choice of means. -

A similar meaning has it with the remark: "Melancthon loved peace above all" (thus also more than the truth of the Gospel, against the word of the Lord Zach. 8: "love truth and peace") "and therefore we understand the deep pain, which he felt in his later years about the increasing disunity in Protestantism, as well as the longing, which he felt for unity of the church, for deliverance also from the *rage* of the theologians (*a rabie theoloZorum*)."

But who was to blame for this increasing disunity of the church, who prevented the unity in the spirit (because the unity of the church remains intact under all divisions according to the third article I believe a holy Christian church)? Christian Church)? Were they not the ones who caused division and trouble besides the doctrine they had learned (Rom. 16,17.)? Who were the theologians from whose *rage* Melancthon wished to be freed? The "Kirchenfreund" will answer: It was the Luther. It was the Lutheran zealots who carried the matter to extremes; but we must add by way of explanation: It was especially the Jena theologians (for the Wittenbergers were all with Melancthon), to whose zeal in those dangerous times we owe the preservation of pure doctrine. Granted, however, that they were often lacking in words against Melancthon's person and even showed something that could be taken for anger, one must regret that Melancthon was only sorry about this, but not about himself, since he himself gave rise to all those disputes by his persistent straying from the path of truth.

In response to the ever-repeated accusation of the Reformed, as if Luther and the Lutherans were to blame for the division that had arisen, in that they had not shown enough love of peace, we must always refer to the answer that Luther gives in his writing: "That the words of Christ still stand firm: This is my body". First of all, that we begin when they write and make books and admonish that Christian unity, love and peace should not be torn apart for the sake of these things, for it is a small thing (they say) and a small quarrel, for the sake of which Christian love should not be hindered, and they reproach us that we hold so stiffly and harshly about it

and make disagreements. Behold, dear man, what shall we say? We are like the sheep that went with the wolf to water. The wolf stepped above, the sheep stepped below into the water, then the wolf scolded the sheep, it made the water turbid for him; The sheep said! How should I make it cloudy for you?

do you stand above me and make it cloudy for me? In short, the sheep had to be used, it must have made the water murky for the wolf. So my enthusiasts, too, have lit the fire, as they themselves gloriously praise as a blessing, and now want to shift the blame for the disagreement from themselves onto us. Who called Dr. Carlstadt to begin with? Who called Zwingel and Oekolampad to write? Did they not do it before he himself? We would have liked to have peace and still have it, but they would not admit it! But I would still like, if such enthusiasts did not want to fear God, that they would be a little ashamed in front of the people and not write such impudent lies. They say that one should have peace and do not stop themselves to increase such discord, as everyone sees and hears, is also their joy, the further it goes. They say that it is a small matter, and yet there is not a single thing that they are doing, worrying about or stopping; the other things are all lying still. Here they become martyrs and saints, whoever does not rave here is no Christian and can do nothing in the Scriptures nor in the Spirit, so excellent is the great art who can say bread and wine, in the art the Holy Spirit alone now works; but in truth it is nothing else, but that our the wretched devil still mocks through them, as if he should say: I will by deed cause all unhappiness and disunity, and afterwards I will wipe my mouth and say with words: I seek and desire love and unity, as the Psalter also says: They speak of peace with their neighbor, but evil is in their heart, Ps. 28:3. Because they are so wicked and mock the world, I will add a Lutheran warning and say: "Cursed be such love and unity in the abyss of hell; because such unity not only miserably divides Christendom, but also devilishly leads it to such their own misery: It mocks and fools them to their own misery. Now I do not want to interpret it so badly that they do it out of malice, but are thus blinded by Satan and perhaps make such a conscience that bites them, namely: We have truly stirred up a great trouble and lit a fire, so we only want to paste and cover it with words and pretend to find happiness, it is not a big thing. And even if we lost the matter, we would have prevented it by not having lost great things, and by having put in a little beauty, and as they say of singers, when they are missing, they have only made a piglet.

"No, not to me, dear sirs, of peace for love. If I strangle a father and mother, wife and child, and want to strangle him as well, and then say, 'Peace, dear friend, let us love each other, the matter is not so great that we should disagree about it, what should he say to me?

gen? Oh, how he should love me! So, the devotees strangle Christ, my Lord, and God the Father in his words, and my mother, Christianity, and my brethren, and want to have me dead, too, and then they say: I should have peace, they want to cultivate love with me.

From this it is clear that no union of the two directions of Protestantism could be expected from Luther. But that all such attempts at union must be in vain, we will only cite the well-known passage on Ps. 110, v. 2: "There are now (1539) some clever ones who want to patch things up, advise and settle disputes, say that one should give way and give in on both sides; we let them do and try what they can, grant them the effort; but if they make the devil pious and one with Christ, then they are the first. But I consider such patchwork (as Jesus Sirach says in v. 7, 22) as if one wanted to patch up broken pieces; and although there have already been many cobblers who have undertaken it, they have also worked in vain, and both have lost their thrust and stitch.

Nevertheless, Luther did not lack salutary advice for the promotion of a true union, as the history of the Wittenberg Concord in 1536 shows. 1536; and when, in the following year, the two deputies of the Swiss and other congregations met with him in Gotha to discuss the matter, he proved to be quite friendly and affable toward them and, among other things, let himself be heard as follows, as Matthesius relates: "That would be the best thing for the matter, that they would henceforth be silent and teach rightly and confess freely and openly: Dear friends, God has let us fall, we have erred, let us now see to it and teach rightly; for it cannot be done with fumbling around, one cannot satisfy people's consciences with such circumlocutions, God will also demand a sharp reckoning for the sake of doctrine, therefore we may not forgive God anything in our office.

If now further "Calvin's attempt at mediation through his doctrine of the Lord's Supper" .it is already clear enough from what has been said so far that we must reject this attempt at mediation, as well as all attempts at mediation that have been made up sooner or later, once and for all as contrary to the truth; for we cannot recognize any mediation between God's thoughts and ways and those of man, for they are as far apart as heaven is from earth; No mediation between God's word, which is truth, and man's word, which is lies; no mediation between Christian faith and human reason, for they can never make peace. What is the mediation What mediates between light and darkness but the dawn before nightfall? What lies between warm and cold but lukewarm? But the Lord wants to spit out lukewarm from his mouth. No, we do not want such attempts at mediation; we want to remain with Luther's teaching and in Christ's teaching, for he still calls out to us today in all his writings: This is the way, the same go, otherwise neither to the right nor to the left, and whoever wants to walk on this way with us, we extend the brotherly hand in the name of the right one mediator between God and men and know certainly that in such then also the prophecy will be fulfilled: Ye shall profane your idols that are silvered above, and the golden garments of your images, and shall cast them away as filth, and shall say unto them, Out! Isa. 30, 20. 21.

Is it not also a loud testimony against all such attempts at mediation between the Lutheran and Reformed doctrines? Is it not a loud testimony against all such attempts to mediate between the Lutheran and Reformed doctrines of the Lord's Supper that even among those who lean more toward the latter, complete agreement has not yet been reached? Luther calls the seven-headed serpent, were united among themselves, all the later attempts at mediation, most of which came from the Reformed, have brought the people of different views closer together, not everyone has held his view as the most correct, and it can also be otherwise, since the Reformed, as the "Kirchenfreund" himself confesses, are only "views" and, moreover, even in recent times the view knows how to gain more and more prestige, as if the doctrine of Holy Communion were not an article of faith. Therefore, one should not quarrel about it, everyone wants to believe what he wants here!

But as far as Calvin's ecclesiastical influence is concerned, Walch, in his introduction to the theological disputes within the Lutheran Church, says succinctly: "After Luther's death, the complete separation of the Reformed from our church took place, which was promoted in particular by John Calvin and a few others. Until then, the disputes between the Lutherans and Zwinglians concerned primarily the doctrine of Holy Communion. However, when Calvinism arose, the other points of contention concerning the communication of divine attributes and the election of grace became more and more active. Several who outwardly professed the

Augsburg Confession began to subscribe to such Calvinist doctrine, which evil gradually became widespread, the main opportunity for which had been given by Philip Melancthon."

We must now proceed to the sad business of proving Melancthon's deviations from Luther's teaching, especially with regard to the Holy Communion. We must now proceed to the sad business of proving Melancthon's deviations from Luther's teachings, especially with regard to the Holy Communion.



Both periods from 1536 until Luther's death and from then until Mel's death. In the first period the traces were the- On the contrary, Mel., as long as Luther lived and stood by him, still gave pleasing proofs of his agreement with him from time to time, even in the doctrine of the Lord's Supper, which he did less and less later, when he was deprived of this support. This explains why Luther and others were sometimes worried about Mel., but did not have sufficient reason to testify against him publicly, as became necessary after Luther's death. Also, it was quite natural that some of Mel's written and oral statements, which had not been known before, or had not been considered suspicious, had to be looked at with different eyes later, after his deviations became more and more obvious.

We now want to give some evidence of Mel.'s fickle mind, which he showed from 1536 until Luther's death, by declaring himself sometimes in favor of the reformers and against Luther's doctrine, sometimes again, as it were, picking himself up, against the reformers and in favor of the Lutheran doctrine.

Soon after he had carried out the Wittenberg Concordia together with Luther, the Landgrave of Hesse invited him and Bucer to Cassel in order to hear the opinion of his fellow believers about this Concordia. Mel. spoke about this in a letter to Camerarius: "What my opinion is, you do not want to know from me now, because I have been a messenger of a foreign opinion, although I will not conceal my opinion when I have heard what ours answer!" Does Mel. not thereby clearly indicate that he had outwardly carried out the Concordia, but had a completely different opinion than his co-religionists? - —

In 1537 he signed the Schmalcald. In 1537 he signed the Schmalcald Articles, in which, as is well known, a short but decisive confession of the Sacrament of the Altar is made; he also wrote in the same year to the Elector of Saxony that the Zwinglians were nothing but folly, sacrilege, and the delusion of reason, so that one could not stand for God.

In 1538, he wrote that Christ should not be torn apart as if he were only with us according to divinity, but not also according to humanity. Communion.

<Shot follows.>

(Submitted.)

## Letter to a community leader. \*)

Werther Lord!

In your valuable letter of - you answered my last letter that, as far as church customs and separation from your "reformed brothers" were concerned, a Lutheran pastor would not be welcome to you. Because you now nevertheless accept the Lutheran Concordia Book, you are in contradiction with yourself. To prove this to you in Christian sincerity and love is the intention in which I write to you once again. First of all, however, I would like to remark that I was not at all disconcerted to receive such an answer from you, because unfortunately the principles you express are only too common in our days. On the contrary, I am pleased with your openness, and if you examine the present letter with the same love of truth and do not view everything with suspicious eyes because it does not correspond to your habits, then I hope that by God's grace you will in time come to recognize the full truth as it is known in the Lutheran Church and, which is closely connected with this, will not be so timid as before before the rejection of all and every teaching that is in conflict with the truth, even the reformed one.

May the Lord grant me grace that in the manner in which I speak to you through this letter I do not miss anything and that it is well understood by you.

I. About the church customs. They share with many Protestants of our day, who have been neglected in their knowledge, the error that the Lutheran ceremonies or church customs are nothing more than a remnant of the papacy, and count among them especially the sign of the holy cross and the absolving of individuals in the confessional. They especially include the sign of the holy cross and the absolving of individuals in the confessional. After this, it appears as if Luther himself had either still been in some papist error and therefore had remained with many so-called "Catholic" ceremonies, or that he had retained some leaven of the papist nature for the sake of the people, who had not yet been enlightened to such an extent. Well, from a time that knows Luther as little as the present one, nothing better can be expected. There is hardly a true description of the life of this man of God except for "Luther's Life by Meurer. Whoever has come to know the blessed man to some extent from a book such as the one mentioned can only be angry or smile with pity at such an opinion, which our people, so highly enlightened by the Holy Spirit through God's Word, have not been able to form. Luther, who was so highly enlightened by the Spirit through God's Word and so full of faith, to be a fool or a hypocrite.

\*) From an American Lutheran preacher to the leader of a vacant unchurched congregation.

D. R.

The book is also translated into English and is available under the title "Life of Martin Luther b/ Meurer" in New-York at H. Ludwig, Street No. 70, for 2 dollars. wants to make. Luther, who read and pondered God's word more than one person, should not have understood better than our modern enlightened people what belongs to the papacy and what does not? Luther, who for the sake of truth did not respect the curse of the whole world, should have kept behind the mountains with a few church customs? No, dear friend! Luther did not retain anything from the "Catholic Church" out of mere compliance with the times, still less out of his own pleasure in it. In rejecting the papacy and in retaining what was not papist but truly Catholic, God's Word guided him. For this does not forbid any use of the church, unless it is to pay homage to a false doctrine. The apostle Paul circumcised Timothy, circumcised his head in Kenekrea and fulfilled a vow in the temple. These were all church customs far more offensive than any Lutheran ceremony. Nevertheless, the apostle was not forbidden to observe them; he had freedom to do so, as it was beneficial to him according to his 1 Cor. 9, 19 - 23. expressed principles for the spread of the gospel. He had also renounced the Jewish law at his baptism, knew and confessed that we are not saved by the works of the law, but by faith alone (Phil. 3, 9.)! Nevertheless, he keeps these Jewish customs, not as if he wanted to be saved by them, but because, according to Christian liberty, every ceremony is free to him, if he does not commit himself to false doctrine by it. Now, as we see from such individual examples that the Christian, without thereby breaking his baptismal vow, may observe various ceremonial customs, if only they are not connected with any false doctrine, so the history of the apostolic church shows us that the whole Christian community from the beginning has followed this principle and observed certain

ceremonies in the divine service. These were not expressly commanded, for that would be just as much against Christian liberty as a prohibition of them; but the Christians chose for themselves, when they had the power to do so, such ceremonies as they recognized to be "proper," according to the principle prescribed to them by the Holy Spirit. 1 Cor. 11, 15. Examples can be found in 1 Cor. 11. 4 - 6, 14. 15. 14, 34. 35.

In accordance with this principle that church customs or ceremonies are subject to Christian freedom, are not forbidden and not commanded in detail, Dr. M. Luther did not abolish all ceremonies like Carlstadt and the Reformed, but kept all customs of the church genuinely Christian, which "stand well" (according to 1 Cor. 11, 13), serve for good order (according to 1 Cor. 14, 40) and for the improvement of one another (according to 1 Cor. 14. 26) and do not promote false doctrine. What a nonsensical thing that would have been, al

Why should we throw away the Bible unseen, because it was also observed by the so-called Catholics? Then we would not have been allowed to baptize, because baptism is also practiced in the papacy. We should not have prayed because "the Catholics" also pray 2c. The papists only added errors to the truth and thereby distorted the truth itself and in fact abandoned it. Luther repudiated the errors, but he kept the truth. Does this mean to take something from the "Catholic" church? No. It means: to keep what the "Catholics" themselves have inherited from the apostolic times, from the first centuries, when no pope was thought of. And if it had arisen at the time of the papacy, but it did not conflict with God's word, then why take it away? Is that why the thaler is not taken, because it has also passed through the hands of thieves and swindlers? God's word, not such an external thing, whether it also takes place among the papists, decides in all matters, also in the church customs. Luther, for example, rejected the worship of the saints, because this is a practice that pays homage to false doctrine, the false doctrine that there are other mediators than the Son of God and the Son of Mary; but he did not reject the images of Christ, the apostles and other saints, because one can have them quite well in chickens and elsewhere, in order to remember them better by looking at them. Whoever would still today forbid us the latter, would make us sin something that is not a sin, would take away from us the power to do what we as Christians have the power to do, would limit our Christian freedom completely against God's word, and would subjugate us in a horrible way. You see, this is why Luther and the entire Lutheran Church protest to this day against the disgraceful presumption of the Reformed to forbid such ceremonies that can be observed without prejudice to pure doctrine, such as: having a crucifix in the church or an image depicting holy persons and objects, using hosts in Holy Communion, the use of the Holy Communion, the use of the Holy Communion, the use of the Holy Communion, the use of the Holy Communion, the use of the Holy Communion. These are: to have a crucifix in the church or a picture representing holy persons and objects, to use hosts in Holy Communion, to make the sign of the cross, and so on. It is well understood, however, that the Lutheran Church does not enjoin such ceremonies, does not make a law out of them, but protests against the prohibition of them and preserves its Christian freedom by observing them.

More detailed information on this subject can be found in the Concordia Book: Augsb. Conf. art. XX<sup>A</sup>. (in the New York edition, p. 44): "Also many ceremonies 2c. are held, as order of the mass and other chants, feasts 2c., which serve that order be kept in the church." Apology of the Augsb. Conf. IV. Of the Church (p. 1474: "But as the unity of the churches is not separated by this, whether in one country, in one place, the days be naturally longer or shorter than in the other: so also we hold that the unity of the churches is not separated by this,

whether such human statutes have this order in one place and that order in another. However, it also pleases us that the universal ceremonies are held uniformly for the sake of unity and good order. Concordia formula: Summarical term X. Of church customs: Of ceremonies or church customs, which are neither commanded nor forbidden in God's Word, but instituted in the church for the sake of good order and prosperity 2c. (S. 503.)

As for the sign of the cross in particular, it is a gross error to think that it comes from the papists. The papists have it, of course, but like baptism, the gospels, the general creeds and other things, not from the pope, nor from the time of the papacy, but from the apostolic church. This is also not related to any papist false doctrine, but argues against it. This sign confesses the Crucified that he has reconciled us with God on the cross, that he has redeemed us from sin, death and the devil through his innocent suffering and death, while the papists in their false doctrine attribute this honor at least partially to the saints and to their own merit. The origin of this sign is Golgotha, where the cross stood. There the Lord honored it and took on the form of the cross with his outstretched arms. Do we now fall away from our faith by such a sign, which reminds us so powerfully of our Savior! Do we thereby break what we have vowed at the altar? I ask you, dear friend, how can you come up with such thoughts? Do you not know that Luther always had a crucifix on his table? Do you not read in his small catechism: "in the morning, when you get out of bed, you should bless yourself with the holy cross 2c. 2c."? Have you not heard that the first Christians greeted each other by putting a cross in front of their foreheads? A highly deserving Lutheran divine scholar, Johann Gerhard, writes of this: "The ancient Christians who dwelt among pagans, whom they reviled for the cross of Christ (1 Cor. 1:23), marked their foreheads with this sign. With it they testified that they boasted of it as their badge of honor. They thereby made a confession of their faith, and proclaimed how highly they esteemed the suffering of Christ." An old teacher of the Christian Church, Cyril, who was bishop in Jerusalem in the years 350-386, that is, at a time when the heresies of Pabstism were not yet thought of, writes of it: "Let us not be ashamed to confess the Crucified, but let us press with joy on our foreheads the sign of the Cross." Another, Augustine, who lived around the year 400, wrote the following: "For the sake of the cross of Christ, the wise men of this world mock us and say: How can you worship a crucified God?

you draw it 2c. 2c." And Johann Gerhard teaches further: "So we make the sign of the cross, once to testify to our faith, that we believe in Christ crucified, and therefore press this sign on forehead and chest, as a testimony that we are not ashamed to belong to Christ, but carry him in our hearts; then as a reminder that we must also bear the cross for the sake of the confession of Christ.

Just as unfounded is the mistrust you harbor against another church custom, namely the absolving of individuals in the confessional. I have already shown you that this is the Lutheran custom and that general confession stems from the time of decay. You can convince yourself of this if you read the passages in the Concordia Book that deal with private absolution, as: Art. XI and XXV of the Augsb. Conf., Apol. d. Augsb. C. (p. 153): "if they all run to the altar at one time in a whole parish, they cannot be so diligently interrogated and instructed." P. 154: "Although it is good to instruct the rough and inexperienced to confess some sins 2c. 2c." P. 175: "Therefore it would be against God (ungodly!) to refuse absolution from the church 2c. rc. "). Schmalkald. Article: 8. full of confession (p. 309), Luther's cl. catech.: "How to teach the simple to confess 2c. 2c." Large. Catech. (p. 470 at the end: "Therefore, when I exhort to confession, I do nothing else, but that I exhort everyone to be a Christian; if I bring you there, then I have also brought you to confession."), Concordia Formula: Art. XI (p. 641: "Therefore we also keep, as the Augsburg Confession says, the private confession. Confess. says, private absolution, and teach that it is God's commandment that we believe such absolution 2c. 2c.")

This usage does not originate from the papacy either. Already in the third century fin-  
The desire for this came from the members of the congregation at that time. What can be more comforting to a Christian than to

hear Christ's voice, His comforting word of forgiveness, in absolution according to John 20:23, Matthew 18:18? Therefore, it has always been dear to Christians. It has been abolished by swarms, false teachers and unbelievers. That is why the Lutheran Church has kept it alone. It took a lot of struggle to preserve this treasure. Luther left Wartburg Castle in 1522 in order to re-establish, among other things, the private absolution in Wittenberg, which had been abolished by the heretic Carlstadt. In the sermon he gave at that time on the office of the keys, it says: "No one knows what the holy confession can do. There is no one who knows what holy confession can do, because he often has to fence and fight with the devil. I would have long since been overcome and strangled by the devil if this confession had not preserved me. For there are many doubtful and erroneous things, in which a man alone cannot well skill, nor understand himself." Just as warmly ver-

Luther denies this confession in his letter to the Frankfurters. There he says, among other things. "If a thousand and one thousand worlds were mine, I would rather lose everything, because I would let the smallest piece of this confession come from the churches. - It is the first, most necessary and most useful school for Christians, in which they learn to understand and practice God's Word and their faith; which they do not do so powerfully in public lessons and sermons." In another place he writes: "There must remain a form and discipline in the churches, which cannot be maintained without confession. And if people in confession were not used to respecting sin and waiting for absolution or forgiveness, then in time absolution and forgiveness of sin would be completely abandoned and become a thing in reverse, and people would run to the sacrament again out of their own devotion as before. In this way, one must leave room for the comforting, free Gospel, so that it can be said to every person, as well as to many. But what is absolution but the gospel told to a single person, who thereby receives consolation for his known sin? Thus Christ's example, Matt. 9, where he absolves the gout-breaker individually, and Luc. 7 the sinner." Further he writes: "For although a preacher in the pulpit also teaches the law and the gospel, he nevertheless leaves it at that, practices, asks and inquires of no one how he grasps it, nor can he see where it is lacking, whom he should further comfort or punish, because he has no particular person before him whom he can practice 2c. 2c."

I hope to have shown you sufficiently through all this that private absolution can be as little an obstacle for you to call a Lutheran pastor as the sign of the cross. If you are otherwise serious, this will not deter you. If it holds you or others back from taking up the sacred ministry among yourselves, then it will not deter you. If it keeps you or others from establishing the holy preaching ministry among yourselves, then it is a sign that you do not care much about it at all. But if you then still want to accept the Book of Concord, you yourself do not know what you are actually doing with it. For it is precisely the Book of Concord that teaches us how we have the freedom and right to observe such church customs and orders as the sign of the cross and private absolution.

The fact that you and others in your congregation are unfamiliar with such things and that they were not imposed at the altar during Confirmation cannot be an offense to you, since you must have convinced yourself and everyone can convince themselves from the Book of Concord that these are Lutheran customs and ordinances. Moreover, ceremonies are neither commanded nor forbidden to you at the Confirmation, but you have vowed to keep God's word and faith. God's. However, as I have shown you, the Word teaches us to observe good and edifying ceremonies. Therefore, you are not breaking your confirmation vow, I if you accept a church custom that you may hold according to God's word, although you did not know the same in childhood. Could the Reformation ever have come about because Luther and those who followed him said so? We did not know all this before, therefore we do not want to know anything about it?

But do not misunderstand me; if I have told you here that the sign of the cross, private absolution and other Lutheran church customs are praiseworthy ordinances, it is not my opinion to rank them with God and sacrament. There is a world of difference between these means of grace, which God expressly commands, and such church customs, which are praiseworthy and good, but in and of themselves are not means to salvation. No! There it remains what the 7th article of the Augsburg Conf. Conf. says: "For this is enough for the true unity of the Christian church, that the gospel is preached with one accord according to a pure understanding, and the sacraments are administered according to the divine word. And is it not necessary for the true unity of the Christian church that uniform ceremonies, instituted by men, be held everywhere, as Paul says in Ephes. 4: "One body, one Spirit, as ye are called unto one hope of your profession: One Lord, One faith, One baptism."

If, under certain circumstances, individual Lutheran customs can be omitted and a pastor would also like to leave it up to his congregation whether it wants to accept unusual ceremonies after having received instruction, thus also the sign of the cross and the private absolution are not indispensable conditions under which a pastor would go to you through my mediation, it is nevertheless absolutely necessary to demand that those who want to join a Lutheran congregation with you give up church fellowship with the "Reformed". Let me write you a few more words about this.

(Conclusion follows.)

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## A likeness.

"There was a noble maiden, very beautiful and rich, who was under high guardians, who were supposed to protect her, because greedy alleged relatives wanted her rich inheritance. So the guardians agreed with the evil alleged relatives to take the maiden aside and divide the inheritance. How should they do it? They decided to bury her alive and give her a sleeping draught beforehand. As they thought, so they did. They gave the virgin poisonous sleeping draught, she sank into unconsciousness and seemed dead. The guardians asked for a large funeral party and made very pious faces. Just as they were about to close the lid of the coffin, the virgin awoke. The mourners bade her to lie still, and versi-

The guardians and relatives went after her to recapture her and bury her. The guardians and relatives followed to catch her again and bury her. Then the chase began over hill and dale. Some of her dead clothes, the last nest of her great riches, still remained on the bushes; but fear gave her haste, she escaped. For a long time she wandered in the fields and woods as a beggar; at last a compassionate soul is said to have given her a stable to live in. The guardians and relatives did not want to let go of the inheritance and maintained that she was dead; But since they could not bury the virgin, because they no longer had her, they put a stuffed doll in the coffin, covered it with a lid, in which glass panes were attached, and buried her with great pomp in a church-like building, and if someone now comes and wants to talk about what happened, or even demand something of her good for the virgin, they show the doll through the glass windows, and one is supposed to believe that this is the virgin, as if she had really died. But she lives, and will live longer than her relatives who squander their goods. The most horrible thing about the story is that it is true. God have mercy on the land where such stories happen."

The meaning of this parable, which I read somewhere the other day, will probably already have approached some readers without special interpretation. To make matters worse, I want to add some "interpreters".

The "noble, beautiful, rich young friar" is our dear, sacred Evangelical Lutheran Church. Her "rich heritage" is her pure, scriptural confession, her beautiful church services. The "guardians" are the high lords in ecclesiastical and secular offices, who had the obligation to protect and preserve their inheritance. The "evil alleged relatives" are - it may sound harsh, but I can't help it! - the Reformed, for whom the Lutheran Church has always been a thorn in their side. The evil relatives and bad guardians (bad, because they did not do what was their duty) wanted to divide the inheritance of the virgin, i.e. her confession, as far as it suited them, to appropriate her churches and church goods. This, of course, they could only do after her death and burial, i.e. after the complete destruction of the Lutheran church, which is what they were working towards. In order to achieve this, they first gave the virgin a sleeping potion, but one so strong that, in their opinion, she should fall asleep from it forever; this is nothing other than the union by which the people were to be dulled so that they could no longer notice the difference between Lutheran and Reformed. The sleeping draught did its work, the virgin sank into unconsciousness and suspended animation, it seemed to be over with the Lutheran church. But it awoke again against all hope and expectation, i.e. individual Lutherans and Lutheran congregations arose and gathered again. Admittedly, they were and still are in part very miserable and bad, as can be seen in the following.

tct is that it is said that one wanted to bury the most awake virgin after all 2c. (allegedly all for her sake). But the burial of the virgin is now over, and although she has no enviable lot in front of the hand (the likeness indicates her present situation by living in a stable), so she will still live on and strengthen and outlast her evil guardians and relatives, even if they continue to talk about her as a deceased, and pretend to have her corpse in the coffin; it is with this relic, as with many others, nothing but lies and deception. The reader knows the country where this story took place, without my naming it; he knows where the Union was introduced with cunning and force, but where, thank God, the Lutheran Church has not yet been eradicated, even if it is only allowed to live there as a tolerated beggar. But - the old God is still alive! - —

How do you like the likeness, dear reader, if you read it again now, after you have read my "Deuter"? I think you will like it, as I do, very much. However, I did not put this simile into the S. Bl., because it is beautiful and true, but also because we can learn many things from it for our own ecclesiastical circumstances. It is true that there is no talk of a union in our country yet, and God willing, it will not come to that. But other thoughts, even worse than union thoughts, haunt the minds of many people, unfortunately also the minds of pastors; they no longer want any confessions at all, and when asked about their faith, want to answer nothing but: "I believe what is written in the Bible! But if they are asked, "Well, what does the Bible say?" - they do not want to give a round answer. But a church without a confession is a thing, and to take away a church's confession is to ruin it to the ground; it is just as much as if one wanted to take away a ship's flag, helm, rudder, sails and compass, or a soldier's uniform and weapons. Such an intentional unconfessional church is reminiscent of the next too much about the boy who was asked: "How do you bite?" - Answer: "Like my father!" - "What's your father's name?" - "Like me!" - Don't you see the nonsense and the deceit? Nonsense, because no one knows what I believe simply by referring to the Scriptures; deception, because these people, for the sake of their own dear bread, still want to be considered Lutherans, even though they are no longer Lutherans. No one should be forced to remain Lutheran who does not want to; everyone should be able to believe what he wants. But one should not expect the Lutheran Church to allow itself to be deceived of its confession through ignorance or hypocrisy, to tolerate people who want this in its midst, least of all as teachers and preachers. Such people are even worse than those in the same likeness, who only wanted to bury their relatives, their wards, alive; but these want to bury their brothers and sisters, even their mother, alive, and yet still carry the name of the murdered, even boast of this matricide and sibling murder as a good, worthy work. Beware of

If they want to do their grave-digging work on you or yours, resist to the last drop of blood, think and say: "They shall not have me! Even if they succeed in their work for a while, the Lord Jesus Christ, who raised Jair's little daughter on her deathbed, the young man at Nain in his coffin, Lazarus in the grave, who himself came out of the grave alive on the third day to the great horror of his enemies, is the same yesterday and forever. Therefore, do not be particularly afraid of this rabble of gravediggers, but watch, pray and fight against them; for the rest, let the dead bury their dead, they will not succeed with the living, and do not forget that the Lord Jesus said: "Where there is carrion, there eagles gather. (Matth. 24, 28.) Also for this carrion the eagles will not fail.

(Sonntagsblatt herausgegeben von Pfarrer Leydel in Nördlingen.)

## Mission Message.

Sibiwaia, 28 Nov. 18b>0. Reverend Father!

It is a difficult task for me from the Lord to inform you and our entire synod of this terrible accident. that befell our mission on the fifteenth of this month. Missionary Maier with an external man named Haushahn, bier resident, found their grave in Saginaw Bai on the day remembered. They traveled with the intention of bringing home winter provisions, which I2tcu from Sibiwaing, left Lower Saginaw on the 5th in a favorable but very strong wind, and as the wind was getting stronger and stronger, and there was such a thick fog from the sea that one could only see a short distance ahead of them, they ran into the worst surf on the whole east side of Saginaw Bay, and crashed here, about half a mile from the shore and six miles from Sibiwaing. Just as I was leaving Shiboyank, the residence of Miss. Maier's residence, where I was holding services in his absence, I found a man returning to Sibiwaing.

The ship was brought home with a letter from a merchant who had taken the ship's cargo into custody in a well-meaning way, which contained some terrible news. Mrs. Miss. Maier was with us during her husband's absence and now received the news of her husband's misfortune. Husband with us. I will not describe the scene of grief that followed. The Lord, from whose hand the affliction came, also comforted us according to His great mercy. For this, praise, glory and honor be to him!

The next day I rode to the place and found it, as I had been told, the mast broken off the ship, the ship itself overturned and the cargo scattered for half a mile along the shore. Although I rode back and forth along the user for eight miles, I found only the cap of Mr. Maier driven out of the shore. How I was filled with despair! The next day, I went back to the Uuglucksort with our German settlers here, who showed themselves very self-sacrificing and compassionate and turned the ship over in the water. After we had again searched in vain for the corpses on the water, we returned to Sibiwaing with the much-damaged cargo of flour.

I refrained from making any further inquiries until last Monday, the 25th; on which day I went to the place again, accompanied by our interpreter, Mr. Maier's brother, who had come here on the news of his brother's death, and with another man. Two miles above the site of the accident, I and Mr. Maier's brother went ashore, and while the other men left in an Indian boat, we searched the shore. I found a skirt belonging to Mr. Maier on the way, along with other small articles from the ship. At last we came to the place where most of the flour had lain, and as I turned my eyes forward I saw Brother Maier lying on his face in front of me, the skirt over his head, beating from the water, in about four inches of water, on the shore. Calling out to his brother, I hurried over. Oh what a sight! We turned him over, his hands were washed snow-white, his face brown-red, the skull smashed in. Maier's brother was wailing terribly; I tried to comfort him from God's words, but I cannot describe how my heart ached to see my brother-in-law like this before me. We also found the other man only sixty steps away from **Mr.** Maier. We returned home. The next day we buried them and thus sowed the first seeds here on the mission land that await a blessed resurrection.

Missionary Maier was faithful in his profession. I can give him this testimony with a clear conscience. He lived up to his Lord in faith; and thus, from God's unchanging word, we also have the assurance- He died to the Lord as well. His age was 27 years, one month and 11 days.

A great rift has been made in our mission. Who will fill it? Our Indian community is very sad. The chief said to me, when I comforted them with God's word: "Yes, now we had a pastor among us, who preached God's word to us; I was heartily pleased about it with my people; I thought I would soon be able to teach God's word myself; but how is it sifting now? Nakedness and darkness surround us again when I think of going to school. But I believe it, as you told us from God's value, that "to those who love God, all things must serve for the best." „—"

Trusting in God's help, I have now taken over Shiboyank again; every Sunday and, weather permitting, once a week, I have promised to hold services there. I have also started Indian school again. The local Indians, together with about eight German families, are my concern; therefore, there is not an hour left in which I am not surrounded by work from all sides. Oh how inept I feel to this



such a serious profession! I often almost don't know how to help myself because of my small faith. If God's Word were not my consolation, I would perish. Therefore, I ask the entire Synod and you, dear Praeses, in particular, to remember me in intercession before the Lord as your little brother. May the Lord have mercy and soon give again a shepherd to the abandoned sheep in Shibopank! They have asked me sincerely to bring their situation to the attention of the Synod, with the request that a pastor be sent to them again soon. God forbid; rc. 2c. I. I. F. Also.

### General Schmettau.

During a mountain march in Silesia, the pious General Schmettau was walking in the mist of Frederick II. The king wanted to dispel his displeasure at the slowness of the march by joking and mocking the general's piety. Schmettau could not even get a word in edgewise. But since the king was silent for a moment, he took the floor quite boldly and calmly: "Your Majesty is much wittier than I am, and also much more learned. Moreover, you are my king; the struggle between you and me is therefore unequal in every respect. But still you cannot take away my faith. And even if you succeed, you will have harmed me immeasurably, but you will also have harmed yourself. The king stopped and said with flashes of displeasure in his eyes, "What do you mean, Monsieur Schmettau? I should harm myself by taking away His faith?" - Schmettau replied, "Your Majesty now thinks you have a good officer in me, and I hope you don't inen yourself. But if you could take away my faith, then you would have a wretched thing on me, a reed in a windstorm, on which there would not be the least reliance." Frederick was silent at first, then he asked kindly: "Tell me, Schmettau, what is his faith?"

"I believe in divine redemption from all my committed sins. I believe in a divine providence that counts every hair on my head and in an eternal, glorious and blessed life after death." - "And this does He really believe with all confidence?" - "Yes truly, Your Majesty." Then the king, moved, grasped Schmettau's hand, pressed it, and said, "Schmettau, He is a happy man!" - —

Then he went on reflecting, and never again did he make Schmettau's faith the subject of a joke. .

### "Testify before the Lord that they do not quarrel about words, which is of no avail but to pervert them that hear."

2 Tim. 2:14.

I have a good conscience, Luther writes, if only I have not taught anything evil. Un Even the highest and most pious fathers in the church have spoken accordingly, and not infrequently even in the highest articles of the faith; it is in vain to dispute about expressions and words when it is known that the doctrine itself is pure and pure. But the quarrelsome debaters of words, whose whole conscientiousness and care is more concerned with what words they speak, while they are little concerned with the matter itself, indeed teach nothing but unrighteousness, these always find something in other people's books to blaspheme about. They cower gnats and swallow cameos; the splinter of an improper little word they make a crime in other people's writings, while they worship the beams of ungodly opinions in their own, as something quite divine itself. Let these alone want to be valid and let them feast on their own, as much as they want, what is ours may offend them, but they may - only not offend against it. (From a preface by Luther to the Latin edition of his church postilion of 1528. See: Innocence. Nachr. of 1730. p. 186.)

### The Christian prays without ceasing.

Wherever there is a Christian, there is actually the Holy Spirit, who does nothing else but pray all the time. For even though he does not always stir the mouth or speak words, yet the heart, like the wrists and the heart in the body, goes and beats without ceasing with such groans: "Oh, dear Father, that your name may be hallowed, that your kingdom may come, that your will may be done for us and for everyone," 2c. 2c.; and after that the blows and temptations and distresses press and drive harder, after that such sighing and pleading goes the stronger, also verbally. That no Christian can be found without prayer, as little as a living man without the pulse, which never stands still, stirs and beats for itself forever; although the man sleeps or does otherwise, so that he is not aware of it.

Luther.

by Mr.B.

### Acknowledgement and thanks.

For the church building here I received K8. 20. from the congregation of Mr. Fürbringer inElkhorn,Pr. Ills.

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To the benevolent donors, I express my heartfelt thanks on behalf of my congregation and the house of God, and wish God's abundant retribution and blessings in earthly and heavenly goods.

Sagniuaw City, December 6, 1850. ,

Ottmar Eloeter, k.

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# Year 7, St. Louis, Monday, December 21, 1850, No. 9.

(Submitted.)

## Luther and Melanchthon.

(Conclusion.)

In 1540 Melanchthon assured in his will that he wanted to remain with the doctrine of the Wittenberg Concord of Holy Communion until death. In the following year, at Regensburg, he declared himself in favor of the unchanged Augsburg Conf. on this point, and in 1542 he co-signed an answer of the Wittenberg theological faculty against the Zwinglians. However, it cannot be denied that in the two following years he again fell into great weakness and was especially misled by an all-too-familiar correspondence with the Swiss theologians, as he also proved by his behavior at the Reformation in Cologne, even though he wanted to lay all the blame on Bucer.

That Melanchthon aroused even more suspicion against himself during the last two years of Luther's life is unfortunately shown by several circumstances. This includes in particular a letter from Chancellor Brück to the Elector of Saxony, in which he reports to him: "I told Luther what your Elector! Grace of Philip's opinion, namely that he will stay behind the mountain until he finds a convenient time, which he hopes and expects especially after Luther's death; and I am truly afraid that your Elector of Saxony will not be able to find a suitable time.

Grace do not think so without reason. Martinus thinks that if he does so, he will become a wretched man and will have no peace of mind.

How much reason there was for such fears can be seen even more clearly from a conversation Melanchthon had with Luther, which was communicated to his first son-in-law Peucer. When Luther wanted to publish his last writing against the Swiss (short confession of the holy supper again the swarmers from the year 1543), Melanchthon declared himself in favor of the Zwinglian doctrine and exhorted Luther to appease him, but received this emphatic reply: "this is my business and I will defend it without you; stay with your repugnant opinion, if you consider it more correct, I need neither your protection, nor your help". With reference to this, Melanchthon soon wrote the following to the Reformed theologian Bullinger: "Perhaps before you receive this letter, you will receive Luther's more than sharp writing, in which he renews the controversy over the Lord's Supper. (?) Rock never did he press this matter with such vehemence, and I therefore lose all hope for the peace of the church." This refutes at the same time the assertion in the "Kirchenfreund" that the clouds in Luther's and Melanchthon's friendship were only temporary.

The result is that Luther could not and would not allow any addition to or mediation of his teachings with respect to those of the Reformed.

In the next year (1545) Melanchthon seems to have changed his mind again, for he wrote an opinion in the name of the theological faculty that they should abstain from the Zwinglians and he also opened a letter to the chancellor Brück that he was not satisfied with them.

Already at that time, Melanchthon's direction was not without harmful influence on others, especially on the older, most courageous Cruciger, as can be seen from one of his letters written around this time, as well as from the fact that he wanted to leave Wittenberg with Melanchthon not long before Luther's death, because they could no longer tolerate his unbending strictness in teaching. But also with other theologians there, things may not have been on the best of terms at that time, as one must conclude from the words that Luther wrote to Major's door before his last journey to Eisleben: "Our professors are to be examined on the article about the Lord's Supper!

At the end of this evidence, a conversation shall be shared that Ratzenherger has preserved for us in his handwritten description of Luther; it reads as follows: "It once happened that M. Georg Aemilius engaged Mr. Philippum as his private pupil in the dispute about Luther.

He asked about the Lord's Supper, how it should be done thoroughly, because he thought that the preceptor did not agree with Luther on this point. Philip Aemilio answered that Luther wrote about this matter too clumsily; for do you think, he said, that Christ can be torn with the teeth and digested again through the body? When now Aemilius on this notice further stops, it would be however fair that the gentleman Philippus compares this misunderstanding with Luther's, because they both still lived on account of the descendants, that they would not be left in doubt, which now and with their healthy life and reason could well happen; Philippus answered angrily: Yes, you Harzlanders (for Aemilius was Luther's compatriot and friend) have such hard stubborn heads that if one says something to you, then you soon run over one's mouth, throw one's sack for the door and let no one be good. From this it can be heard that Philip had Lutherum almost in the same suspicion, in which the Swiss held him and falsely accused him, as if Lutherus should teach the Papist transubstantiation or a Caparnaitic meal".

We now have to consider Melanch. Melanchthon's meaning and behavior after Luther and until his death, i.e. in the period from 1546 to 1560. Scarcely had Luther departed from this life, and scarcely had the excellent testimony (unfortunately the last of its kind), which Melanchthon had given at Luther's grave, died away, than he revealed in a letter to the Privy Nach von Carlowitz a completely opposite attitude, by writing him (it is almost unbelievable) the following: "I will discover to you my whole heart; up to this point I have lived in what I might call shameful servitude, in that Luther served his opinion more, and with no small ambition, than the common good." Melanchthon's behavior in an incident reported by the aforementioned Ratzeberger in another writing is completely consistent with this statement. When in 1547 Melanchthon declined the call to the newly founded university in Jena, which he had already accepted, and took his way from Weimar via Halle, he said to the church servants and especially to Dr. Gestein, who escorted him as their teacher: "He was planning to establish a university in Wittenberg again and now the time had come when he himself could openly express his opinion, which he would not have dared to do during Luther's lifetime. To this Dr. Goldstein replied: "Well, dear Mr. Preceptor, if you had disagreed with Luther on something, you should have brought it up while he was alive, but if you now teach a different doctrine, you will certainly find many who will disagree with you. At this speech, Philip's face became discolored and his *bifurcated vein* ran open on his forehead, which was a sign of his agitation.

was, turned away from him supportively and continued not to speak a word to him, but moved away.

Melanchthon spoke out even more bluntly against the Brunswick preacher Caleander. Caleander, as Schlüsselburg tells of the theology of the Calvinists. During a visit, Caleander asked Melanchthon, for the sake of God's honor and the welfare of the church, that he would only publicly express his opinion of the Holy Communion with a leaf. He asked Melanchthon during a visit, for the honor of God and the welfare of the church, if he would only publicly state his opinion of Holy Communion, whether he held with Luther, which many doubted, or whether he was with Calvin, which most believed, because the sacramentarians abused his name, patience and silence in their public writings to spread their error. To this Melanchthon replied in anger that he had written enough, but if he were provoked to write more, he would publish a work by which the whole world should be awakened. Caleander asked quite humbly and kindly that he would not interpret the request made to him in an evil way; he had made it so that he could excuse him against those who say of him that he does not believe in the presence of the body and blood of Christ in the Lord's Supper. Melanchthon then picked up a piece of paper from the ground and immediately threw it away, with these words spoken with the greatest vehemence and indignation: "My Lord Caleander, if the natural and true body of Christ is in the blessed bread of the Holy Communion, as you say, it is the body of Christ. If the natural and true body of Christ is in the blessed bread of the holy supper, as you believe, why is his body not also in this paper? When Caleander heard this harsh and untheological speech from Melanchthon, he sadly left him.

When Calvin and Martyr made common cause with the Zwinglians through their declaration in 1549, Melanchthon did not do anything against it and remained in friendly communication with them, and when others wrote against them, he expressed his displeasure. He also let Joh. a Lasco, who had converted, do as he pleased. On the other hand, in 1557 and 1559 he declared to the Lutheran churches in Lower Saxony that he rejected the Sacramentarians, and in his German *examen Oräi- nLväorurn* he confessed that, if they contradicted Calvin, he was in agreement with them in doctrine. But already in the latter year, at the Frankfurt meeting on the settlement of doctrinal disputes, he gave a very vague, ambiguous, Calvinizing statement regarding the doctrine of Holy Communion. However, despite all objections, it asserted its right. In 1559, on behalf of the Elector Palatine, he wrote an expert opinion on how to resolve the disagreement between the then still faithfully Lutheran Heshusius and the Calvinist Calvinist. Heshusius and the Calvinist Klebitz, in which he advised that both be deprived of their offices. In 1560, he wrote on similar matters to the Bernese preacher *Hardenberg*, who had already three years ago long with the boldest attacks on the 10th Art. of the ungeänd. Augsb. Conf. favored by a Melanchthonian Wittenberg opinion<sup>^</sup> he stoked this fire even more by writing to him: "I admonish you, if they start a quarrel with you (namely the orthodox theologians Heshusius, Martin and others), that you reserve the right to. To refer to Fr. Martyr, me and other friends."

This letter, again a wish on the zeddel found on his desk after his death, that God would deliver him from the rage of the theologians, by which of course he could only mean those who punished his deviations, - to our knowledge these are the last saddening hints of his changed attitude. This inclination of Melanchthon towards the reform. This inclination of Melanchthon towards the reform doctrine was the source of the ever wider and more obvious spreading of the same, of the encouragement of the repugnant in false doctrine, of the many serious annoyances of the orthodox, of the general apostasy from the Lutheran doctrine, as well as of all the disruptions that have resulted from it. Melanchthon's disciples, who were all too taken in by the reputation of their teacher and considered him to be a second Luther, held the most influential church offices and thus found enough opportunity to propagate the Calvinist errors; this happened especially by means of the *Corpus doctrinae christianae*, a book that contains several of Melanchthon's writings, e.g. the modified Augsburg Conf. Conf., the Illeol. re. also leavened with the leaven of false doctrine, and was forced upon the Lutheran congregations as a symbolic book. Twenty years after Luther's death and six years after Melanchthon's death (1566), the Lutheran doctrine had already come to the point where it was still publicly accepted in only a few places. Saxony, formerly a beautiful paradise where the pure doctrine flourished and bore fruit for so long, was covered with the weeds of Calvinist doctrine, and even when it finally seemed to have been eradicated by the help of the Concordia formula, it soon

grew up again, in disgraceful memory, through the activities of Chancellor Crell. In Denmark and Sweden, too, this false doctrine penetrated more and more strongly; in particular, however, we cannot lament enough the wounds of the Churpfalz and Bremen and their complete apostasy from the Reformed doctrine. In particular, however, we cannot lament enough the wounds that Melanchthon inflicted on his and our mother church; and does not the mirage of the present-day Union, with all the harm it has done to the Lutheran Church by tearing away many thousands of its members, also originate from the Protestant Church? Did Melanchthon really prove to be "so soothing and sweetly refreshing in a way pleasing and wholesome to God," - was his influence, like Luther's, "equally necessary for the founding of the Lutheran Church?"

Church, as well as for the complete presentation of its theological and religious life and the happy execution of its present mission"? Could the means taken by Melanchthon to realize his "holy longing for the restoration of the disturbed church peace" be the right ones, since, as experience has taught, thereby the evil has only become worse, both in the midst of the lurch. Church, as well as in the relationship of the Reformed Church to it. Church to it.

Not only through his deviations from the Lutheran doctrine of the Lord's Supper, but also in other ways, Melanchthon gave rise to some of the troubles that troubled the church at that time.

It was Melanchthon who, immediately after Luther's death, had a decidedly harmful influence on his other colleagues and, unfortunately, thereby helped to fulfill Luther's repeated prophecy: "After my death, none of these theologians will remain permanent. Indeed, already in 1537 there must have been reasons for such fears, for when the Elector of Saxony visited Luther in Schmalkalden in his serious illness, the latter said: "After his death, discord will occur at the University of Wittenberg and its teachings will be changed. This, as Seckendorf relates, aroused the pious gentleman's anxious thoughts, which he soon thereafter had Luther disclose to him through Chancellor Brück, namely that it would be heard by Your Electorate. He complained especially harshly that Melanchthon, in the publication of the Augsburg Conf., had changed some words (i.e., had already changed them) in the articles of justification (who would believe this?). Conf. changed some words (thus already at that time!). This (said the Elector) and other things happen because we and their Lord Dr. Martinus are still alive, what will happen if we both close our eyes? Our eldest prince is a child and our brother is still young and there is a great lack of skilled people. (!) He then exhorted Lutherum not to hold these things in low esteem and testified: Although he knows that Melanchthon's erudition and fame are attributed to the university, he would rather miss them than let the truth be broken, should the university die over it: "the heroic mind of the Elector deserves to be considered and touched, who preferred the truth and novelty of the doctrine to all human applause and not to the attempt of fraudulent unification.

Soon after Luther's death, Melanchthon, on the orders of the Elector of Saxony, drew up a theological report on the question of whether the emperor should be preceded with a counterattack or whether he should wait to be attacked, whereby he declared himself in favor of the former. The other Wittenberg theologians agreed with him on this and referred to Luther's writings in this as in similar declarations; Ratzeberger but, the Elector's personal physician, proved the opposite to them in a writing containing one and twenty folio pages and showed how in this point of the emergency defense "Luther's teachings and writings would have been abandoned, denied, rejected and falsified by Melanchthon and the other theologians. Thus, the deviation from Luther's teaching became one of the causes of the unfortunate Schmalkaldic War.

It was Melanchthon who, as the head of his party from 1548 onward, proved too lenient in changing the regime imposed by the emperor by declaring various things in papist doctrines and customs to be indifferent. The few orthodox theologians detested this as a distortion of the Gospel. What a deplorable lukewarmness had taken hold of him in the process, is evidenced by the following letter to a trusted noble friend: "Since the prince (Duke Moritz) has now decided to introduce the interim, I will, although I cannot approve of some things, do nothing with rebelliousness, but remain silent and give way or suffer what comes. At that time, writes Weller, one saw that almost all the older theologians, who had been considered the brightest lights of the church, partly wavered, partly completely fell away from the confession of truth, and only some younger theologians (such as Gallus, Flacius and others) steadfastly persisted in the confession of truth and were not deterred by any threats and dangers. From the disputes about that formula of comparison, others arose, namely about what was indifferent and what was not (Adiaphora), which were conducted with great vehemence for twenty years and later gave rise to the 10th type of the Concordia formula.

It was Melanchthon who also wrote the first verse on the so-called majorist controversy. The first time this happened was around 1570, when it was completely finished. In 1548, when Melanchthon and other theologians held a meeting because of the Interim, in which this main principle of the papacy was also expressed in clear words, they all agreed with this false doctrine, indeed, they declared it to be a "homemade proposition. The explanation of the points of contention with which the whole doctrine of justification stands and falls, as well as the right judgment about it, is also found in the Concordia formula in the 4th art.

It was Melanchthon who finally also developed the synergistic disputes, which also increased the already great unrest in the church for about twenty years. In several of his writings, Melanchthon would have added a third cause (man's own will) to the two sole causes of conversion (God's Word and the Holy Spirit). In this matter, too, Melanchthon deviated from Luther's teaching and led many of his students to do so; indeed, as early as 1525, Melanchthon sided with the latter in Luther's dispute with Erasmus over man's will. But how this doctrine of the participation of the human will denies the greatness of human ruin and the sole glory of divine grace is shown in the second article of the Concordia formula.

So miserable was the situation in the Lutheran Church at that time, so much guilt weighed on Melanchthon, who with his students helped to destroy so much of what his teacher Luther and he had built with him earlier and in turn rebuilt fourths of what he had destroyed with Luther earlier. We do not want to forget all the good that God gave Luther and the Lutheran Church in Melanchthon: for many years he was Luther's most loyal friend and, as it were, his right hand; he was a bright shining light and a glorious pillar of the orthodox church; in truth, he deserved all the praise that Luther and others gave him. However, we must lament all the more that this so highly gifted man later fell so deeply, fell from one error into another, and drew so many after him; we recognize in him the holy judgments of God with heartfelt compassion. We recognize in him with deep compassion the holy judgments of God, and we would cover his case with eternal silence if we had sure signs of his righteous repentance and if our reform and un-reformed opponents did not still misuse Melanchthon's famous name to whitewash their doctrine and to suspect Luther and his teachings, and if they did not praise the Union Bridge conceived by Melanchthon over and over again.

**Letter to a community leader.**

(Conclusion.)

## II. of the false church fellowship among Lutherans and Reformed.

If church fellowship consisted of nothing more than the omission or observance of certain outward ceremonies, we might well be able to unite with all kinds of people into one community. But God's Word teaches us that the fellowship of the saints is founded on the word of the prophets and apostles, since Jesus Christ is the cornerstone, Ephes. 2, 20, that it should continue in One Most Holy Faith, Jud. 20, Col. 2, 7, in one doctrine. and confession, 1 Cor. 1, 10. God's Word

so strictly prohibits the deviation from this egg

And the church fellowship with those who stray from the one faith and confession, from the one truth of the word of God, who do not agree with us in the holy gospel of Christ, the Son of God, is just as sharply forbidden to us, 2 John 10:11. Gospel of Christ, the Son of God, 2 John 10, 11.

Quite wrong is therefore the passage in the

Acts 10:35 understood, and shameful-

misused, if one thinks to be able to prove from it that from difference in doctrinal

and confession is of no importance. For it does not say: all faith and confession, but "in all people, whoever fears God, etc., is pleasing to God"; namely, whoever, by birth, from whatever country and people he comes, is pleasing to God.

submits with the fear of God to the word of God, which testifies of Christ, that all the world should hear Him, Matth. 17, 5, that apart from Him there is no salvation, Acts 4, 12. and now believes in Him and justifies Him in all His words, he will be saved through the word of Christ in faith, Joh. 5, 24. 3, 36. This is what Cornelius did. He sought the apostle of the Lord. He accepted the word of Christ without hesitation. He did not doubt the preaching of Christ, no matter how much his reason wanted to resist it. That is why he was blessed, even though he was not one of God's people, but originally a Gentile. Does what is said about this faithful, humble Cornelius apply to false teachers who, like Cornelius, do not experience the power of holy baptism in obedience to God? 16,16, but rather consider it against the explicit sayings of the Lord and His apostles, Joh. 3, 5. Gal. 3, 27. Eph. 5, 25. Acts 2, 38. Tit. 3, 5. as a mere testimony of the Lord.

We should not regard the Holy Communion as a sign of our fellowship with Christ. Who do not let the Holy Communion be what it is according to Christ's word Matth. 26, 26. Marc. 14, 22. Luc. 22,19. 1. Cor. 11, 23. 10, 16. but also make mere signs out of it that have no power in and of themselves? No! Rather, what St. Paul says about such people as Hymenaeus and Philetus, who Christians should avoid because they "lack the truth" (2 Tim. 2, 17, 18), applies: "If anyone therefore purifies himself from such people, he will be a sanctified vessel." - If the apostle, who praises love so highly (1 Cor. 13), commands the Gentiles to avoid Hymenaeus and Philetus, because they put forward the false doctrine that "the resurrection has already happened" (2 Tim. 2:18), may we then keep church fellowship with such people who, like the "Reformed", "lack the truth" not in one, but in many things? Is it a small matter whether the sacraments are regarded as powerful means of grace, as they are according to Scripture, or as mere allegories? Is it a small matter whether the sacraments are considered powerful means of grace, as they are according to Scripture, or mere symbols and ceremonies, as the "reformed" false teachers claim them to be? Is this so insignificant?

tend, whether a Christian congregation believes that Christ is also omnipresent as a man by virtue of his divinity, as he promised in Matth. 28:20, or whether one tears apart his humanity and divinity with the "reformers" and therefore considers it impossible that the whole Lord Christ, including his holy body, gives himself to us in Holy Communion. Communion? Does it make any difference whether 1 Timothy 2:4 applies in a congregation or the false doctrine of Calvin, the foremost teacher of the "reformers," that God does not want all, but all, to be saved?

but only a number of certain people who have been determined from eternity? Can this holy name of God be used without blasphemy? Name of God with the

Do the "reformists" assume that God wants and works evil? The rest of the false doctrines, which they lead and have not yet recanted despite thorough rejection, are too swollen.

But here I only want to say that we must not stand in any church fellowship with the Reformed who want to remain Reformed and not abandon their heresies. If the Reformed wanted to give up the false doctrines that their false teachers have brought up, they would be very welcome to us. They would then only have to declare this, confess to the Lutheran Church and renounce their previous name "Reformed," which, as beautiful as it is in itself, still conventionally designates something reprehensible and resembles the deceptive stamp of a false coin.

This is by no means a harshness against the Reformed, but our Christian duty, for which the Reformed themselves will thank us, who are convinced of their errors by such a confession and let themselves be guided into the truth. truth by such a confession. But even if they do not thank us, even if they hate and persecute us for it, we still owe it to them to confess the Lord and His truth without hesitation, as we read in Matth. 10:32-37. But he who prefers the peace of this world to the truth can easily buy the peace of his flesh; he only needs to put the word of the Lord under a bushel. But let him know that the price he pays is his soul and blessedness.

If now a Reformed should object that he himself does not know the false doctrines of his false church and is of the opinion that the Reformed are in all respects of one mind with the Lutherans, as with the prevailing ignorance in spiritual matters this is only too common and the delusion is quite general that the only difference between Luthe-

The Lutherans and Reformed believe that the Lord's Prayer and the Lord's Prayer, the host and the simple bread at Holy Communion are the only things that matter to them. Such a person, if he is convinced of the truth of the Lutheran doctrine, can profess the Lutheran church without any reservations.

"Thus, no Reformed person will be "knocked on the head" if the Lutherans are obedient to God's Word and hold to the same confession and purification from all false believers. If the Reformed feel offended by this, it is precisely their reluctance against the

Truth; only misguided, but otherwise correct souls among the Reformed will soon convince themselves that the Lutherans of conscience must give up church fellowship with those who do not profess to belong to one church with them. For everyone understands that no one can serve two masters. Yet one can get along well with reformers in all civil and unearthy matters, show them all love and loyalty, advise and help them. But going to Holy Communion with them, if they do not But going to Holy Communion with them, if they do not want to accept one faith with us, is not possible. For church fellowship presupposes one faith and without unity in faith and confession it is a cursed work of man, composed of hypocrisy and many other sins, and because it has no promise from the Lord it cannot exist.

Some people can't wonder enough. how



It is possible that against the one holy teaching of God's word many errors are awakened, all of which pretend and claim to proclaim nothing but God's word. You, my friend, have in yourself a living example of how this is possible. It comes only from the fact that sayings of the Scriptures are torn out of context and wrongly applied. This is what you have done in your letter with two wonderful biblical passages. How you misinterpreted one of them, Acts 10:35, has hopefully become clear to you. At the end you misused the delicious passage 2 Cor. 3, 6.7. Read it completely, and you will soon see that when the office of the Spirit is here expressly called the office of the New Testament, and is contrasted as such with the office of the letter, the latter, the office of the letter, is no other than that of the Old Testament or the Law, that therefore under "the. Letter" the letter of the law, the epitome of the commandments of God in contrast to the gospel is understood. That not all letters are meant by this, the apostle shows by the fact that he himself wrote this saying with letters, by which he did not want to kill the Corinthians. Keep this in mind, my friend! You will be freed from many errors, which you have already imagined through the misuse of this saying. In the beginning, all enthusiasts have taken this saying as a cover for their mischievousness. "The letter" in this passage, as Ve-rs 7 clearly says, is none other than the letter of the law formed into the stones (namely into the two tablets 2. Mos. 31, 18). The law is the letter because it was given to the people of Israel by God in written letters on the tablets of the law, while the gospel was only proclaimed orally in the beginning. This letter (the law) kills, i.e. pronounces a death sentence on us, condemns us. For

We would not know that we are guilty of death, if the law did not saw it for us (Rom. 3,20). The ministry of the spirit is nothing else than the ministry that preaches reconciliation, because the preaching of the gospel or of faith according to Gal. 3:2 gives the spirit, i.e. the holy spirit, which gives us new birth and makes our hearts submissive and obedient to God; not every spirit is meant here, least of all the swarming spirit of the false teachers who use this word. But since this ministry also preaches, it must also use type and letters. The letters are therefore not excluded from the ministry of the spirit, only that as such letters, which communicate the word of grace to us, they do not "kill" but make alive. This anet of the Spirit must not be sought apart from the "outward word" and letters of the Holy Scriptures, as the false teachers do. False teachers, of course, can only win the ears of their listeners for their lies if they have first diverted their eyes from the letter of the divine word. In this, their father, the devil, has given them a powerful example, when he first tore the outward word from Eve's heart, before he filled her soul with his lies (Gen. 3, 1 ff.) Read about it what Luther writes in the 8th of the Schmalkaldic Articles: "This is all obsolete devils and old serpents, who also made Avant and Eve enthusiasts (v. h. enthusiasts) 2c. - for they were holy, he says, since the Holy Spirit speaks through them".

To remove all doubt that the passage 2 Cor. 3:6 is misused when it is used to disparage the letter of Scripture. It by no means portrays the letter of Scripture as ineffective, but rather ascribes to the letter of the law the great power that is highly necessary for us sinners, that it kills, and ascribes to the letter of the gospel the blessed effect that it has. But to the letter of the holy gospel he ascribes the blessed effect that it makes us alive and communicates the holy spirit to us. Since this passage is in perfect harmony with John 6:63, where the Lord gives the glorious assurance of "the words that He speaks", which must not deviate from any letter (Matth. 5:18. Revelation 22:18,19.) and which could neither be spoken nor written without a letter, that they are "spirit and life", I would like to share Luther's brief interpretation of this passage with you.

Luther writes of this passage in 2 Cor. 3. 6: "To teach the letter is to teach the mere law and works, without the knowledge of God's grace, by which everything is condemned that man is guilty of and does, for he can do nothing good without God's grace. - To teach the Spirit is to teach grace "without law and merit, thereby man is alive and saved.

According to this, a biblical dictionary explains the word "to kill" in that passage 2 Cor. 3. 6. briefly like this: "to discover spiritual and eternal death".

cken. After committing sin, the sinner feels the curse and condemnation of the law.

Thus I hope to have dispelled all the prejudices by the grace of the Lord, which had suspected you of the contents of my previous letter. It is now again in your hands whether you are willing to form a confessional Lutheran congregation with the other German Lutherans in your area, separate from those who want to remain Reformed. For it is not important that all the present members of the congregation in N. N. remain united, but only whether some, even if only a few, German Lutherans have so much love for their church in their hearts that they do not mind a little effort, expense and trouble in order to preserve the jewel of truth through truthful preaching and pure school instruction and to propagate it to their children. May the church, which was built together, be lost because of this. There is nothing wrong with it. Where there is true love for the Lord, people will gladly leave a church building for the sake of its name and build a new one, even if it is smaller and less attractive, or make do in another way for the time being. For pure word and sacrament "avenge the church, picht das Haus, worin man Gottesdienst hält.

But, as I said, it is up to you and your friends what you want to do. If you want to. If you want to follow faithful advice, talk to the Lutherans in your area and only call in those who have a sense for the cause and love for their church. As few as they may be, only sincerely seek the pure word of the Lord, and He will not let your prayer for a worker in His harvest go unheard. If, however, you do not want to offend the great multitude, leave the matter alone, and prefer a preacher who will make the majority's ears prick up, be careful not to put your soul in danger. It would be demanded of you, if you would deprive yourself and many of your neighbors of the blessing of the pure word and unadulterated confession!

ereby Committed to God! In Christ your

N.N.

- —

(Submitted,)

## **A few words about a decision of the Synod of Indianapolis at its last meeting in Cincinnati**

from 5 to 7 September 1850.

On the one hand, it is gratifying that the Indianapolis Synod is visibly growing in its recognition of the connection between the confession of the church and the practice of the church in accordance with it; on the other hand, it is regrettable that time and again halfway undecided statements that are contrary to the spirit of the confession are being made.

The new rules of the Church are not only a matter of the Church, but also a matter of the people themselves.

From the excerpt of their last synodal proceedings in No. 5 of the Lutheran it can be seen that the majority of the synod rejected the motion of Father Wichmann to exclude Father Wier from the synod because he had left his Lutheran Zion congregation in Indiana "without good reason" and had become a missionary of the Protestant Society as well as an agent of the "free German Catholic".

On the other hand, it was assumed that the praeses would first inquire "about the actual true position of Fr. Wier and the tendency (the direction and attitude) of that paper and report on it at the next meeting of the Synod"; for one was "not yet completely clear about this standpoint of his and one considered it wrong to exclude him merely because he is maintained by the Protestant Society and spreads the "free German Catholic"; for one does not yet know properly the character of that paper; moreover, Fr. Wier was about to found a church based on the confession of the Lutheran Church and to use the Lutheran catechism.

If we now ask whether this decision has a sound confessional basis and foundation, we must unfortunately answer in the

negative, for the following reasons.

First of all, it sounds strange that the Synod (in the majority) is not yet completely clear about the actual position of Father Wier.

This man first leaves his congregation in Indiana "without good reason". If he stood on the right ecclesiastical standpoint, he would not have done this. For from this point of view, leaving a congregation is only lawful if the priest receives a divinely recognized, proper appointment to another congregation of his church, since he can work more for the common good with the pound he has been entrusted with, or if his congregation does not want to suffer God's word and the church discipline that corresponds to it, or if it maliciously starves him. And such abandonment is permissible only if, perhaps through mutual fault of pastor and congregation, such a bad relationship has gradually arisen and has spread so deeply and perniciously that separation is really the lesser evil; but of course even this sad emergency step should not be taken without the counsel of orthodox servants and members of the church endowed with wisdom and experience. Where none of these reasons or this last evil takes place, leaving a congregation is surely a recklessly evil thing that goes against God's word and the church confession; and where there should still be a special darkness about the standpoint of such a wayfarer is difficult to see.

In addition to this, it seems that Mr. Wier did this evil abandonment all on his own, did not even report his deal to the president, did not ask for advice, and thus shows no small contempt for the synod and proves how loosely he was connected to it until then and actually separates himself from it already herewith.

Then, however, there is also sufficient light on the unchurchly standpoint of Mr. Wier, that he actually and quite unconfessedly separates himself from the Lutheran church by entering the service of the Protestant society.

For this much is certainly known to the Indianapolis Synod, that this society either has a unionist, i.e. antilutheran attitude and direction, or in the end is even the wet nurse and nurse of the "free German Catholic" under the figurehead of Protestantism, and helps to spread that godless unbelieving sect of the Rongians contrary to the Scriptures, who overthrow all reason of salvation and are shameful soul murderers and children of the devil.

Mr. Wier is thus an agent of the "Free German Catholic," a paper that must be un-Lutheran, even in its most painful essays, since even here it wants to be "free" from Roman superstition without the Lutheran faith in Scripture and "German Catholic," i.e., not "Roman" papist, without bowing to Christ's voice alone, i.e., to God's Word, as it reads, as only the Lutheran Church does.

There is nothing more repugnant, impotent and disgusting than that knocking and attacking of the Roman church, since these muzzlers usually have no other weapons than the leaden weight of common sense and the blindly loaded musket of carnal reason; For with such blows and shots, even if they falsely refer to God's word, they do as much damage to the papacy as boys do to a fortress wall, at which they throw balls of throwing stones, or as foolish hunters do to a crocodile, which they shoot at with peas.

Faithful Lutherans should therefore protest in all seriousness against these after-Protestants and avoid in the utmost the evil pretense of fighting together with them against the papists. They gladly leave this noble alliance to the after-Lutherans of the so-called general anode, who, although they fornicate with all sects, nevertheless consider themselves equal sons of Luther, because with those same weapons of common sense and of civil democracy, those carnal weapons of their un-Lutheran knighthood, they bury the satanic bulwarks of the papacy and erect only a laughing stock for the devil. No! The papacy, this monster of the deep, has, through Luther's and the Lutheran church's testimony, already put its harpoon in the

This harpoon is nothing else than the word of God in the Holy Scriptures correctly applied against the particular lies and errors of the papacy. Scripture.

If H. Wier had some Lutheran sense, even only an ecclesiastical sense of honor, then he would hardly have somehow associated himself with that so-called Protestant society and that unchurchly journal; but, if he had an external reason and an inner vocation to argue against the papacy, then he would have led such an argument only from the point of view of the Lutheran church. But that he does the opposite and lets himself be paid by that un-Lutheran society for un-Lutheran purposes, namely by distributing that paper, the so-called "free German Catholic congregations. The fact that he lets himself be paid by that un-Lutheran society for un-Lutheran purposes, namely, to help establish so-called "free German Catholic congregations" by distributing that paper, which on average consist only of German demagogically-minded, unbelieving, anti-church enemies of the Bible, a loose rabble gathered from all kinds of church communities, and which have about as much similarity with confessional Lutheran congregations as the ravens have with the doves: - this proves sufficiently that he has either never had the standpoint of the Lutheran church in his heart, which is probably the most probable, or has grossly and shamefully fallen away from it.

Nevertheless, for the eyes of the Indianapolis synod "the actual true standpoint" of Mr. Wier still hovers around a mysterious darkness, which only closer inquiries of Mr. Präses should disperse. But would it not rather have been his duty, as soon as he received news of Mr. Wier's unconfessional and, if not consciously faithless, then most loose and careless deed, to send an earnest, loving, fatherly and brotherly-punitive letter to him, reproaching him in it for the great injustice of his deed, his practical denial of the Lutheran confession, and his de facto rejection of the Lutheran faith? What is the reason for this? What is the reason for his leaving the synod in the first place? If he does not do this, he must of course also expect that he will not only no longer be able to remain a member of their synodal association, but that all righteous Lutherans of this country will take justified offense at him and consider him a stain on their church 2c.

In this and similar ways, at least, the poor blinded man would have been treated conscientiously and Christianly, in order to, if God wills, awaken his conscience salutary and to bring him back from his aberration. That such a brotherly punishment and admonition did not happen to Mr. Wier, seems to be quite certain from the report of the president and the excerpt from the further negotiations about this distressing matter, since neither such a rebuke nor a possible answer of Mr. Wier to it is mentioned anywhere, although such an answer would certainly be a sufficient

would have spread light about the "real point of view" of the admonished.

Instead, it now seems that the poor man - and the synod seems to think this is love - is perhaps left to his foolishness and recklessness for another year; for it seems to it that the damage is not so bad, "since he is just about to found a congregation on the confession of the Lutheran Church and uses the Lutheran catechism".

This news seems to offer the Synod no small reassurance, although it is, in fact and truth, very disturbing; for since "free German Catholics" and Lutheran congregations are essentially different, even opposed, Mr. Wier, in any case, hypocrites either the one or the other, limping on both sides, and can hardly expect God's favor and blessing in it. For even if it were not against the intention of the Protestant Society that its missionaries and the agents of the "Free German Catholic" gather Lutheran congregations on the basis of the ecclesiastical confession, the Lutheran Church does not want and cannot have servants who, denying its name or as servants of an un-Lutheran Society, want to promote the Lutheran Church. - —

In conclusion, the sender is permitted to add one more remark. This is the sincere assurance that the above censure of the proceedings of the Indianapolis Synod against Mr. Wier flowed precisely from brotherly love; for if this Synod had not otherwise made such decisive and gratifying progress in ecclesiastical attitude and direction and especially in the practice and practical implementation of the Confession, it would, on the contrary, like unfortunately other and older so-called Lutheran Synods, continue to lag behind in its ecclesiastical practice. Lutheran synods, behind the figurehead of the ecclesiastical confession, it still wanted to continue in its ecclesiastical practice, out of fear of man and concern for the belly, the popular and customary menagerie of faith and church, and also otherwise to remain stuck in all kinds of harmful leaven: - the writer of this would not have set the pen to reprove

that procedure; for in such lazy and dead synods, in which a dead mechanical business and slovenliness reigns, and in which the congregations degenerate the longer the more ecclesiastically, there, of course, that procedure could not have been different, and there it would be a vain labor and waste of time to reprove them of half and insufficient. But precisely because the Indianapolis Synod, as it happily appears, is striving more and more with us from the same standpoint of the ecclesiastical confession, in the same way, in accordance with this confession, toward the same goal of building up and continuing the Lutheran, i.e., orthodox, church, i.e., under God's grace and blessing, 'believing, understanding, thirsty, and faithful Christians', we must not forget that the Lutheran Church is a church of the Holy Spirit.

The sender of this fraternal exhortation has not wished to withhold the formation of churches that are patient in the cross, one in the same faith, in the same love, and in the same hope.

(Submitted.)

### **Public Confession.**

By God's grace I have come to the realization that the Buffalo German Lutheran Synod, of which I was a member until September of this year, takes a wrong stand with regard to the doctrine of the holy preaching office, profession, spiritual priesthood, Christian freedom, as well as with regard to the practice, especially of church government. I have come to the realization that the Buffalo German Lutheran Synod, of which I was a member until September of this year, takes a false standpoint with regard to the doctrine of the sacred office of preaching, vocation, spiritual priesthood, Christian freedom, as well as with regard to the practice, namely the church regime, ban, church order and the relationship of the pastor to the congregation, and its rights granted by God, as first stated by Pastor Grabau of Buffalo in his well-known pastoral letter, and subsequently stated and defended by him and also by me and the other pastors of that synod against the correct refutations of Pastors Löber, Walther and Keyl. This can be seen especially in Pastor Löber's writing: "the pastoral letter of Pastor Grabau" 2c.. and in the Second Synodal Letter of the Buffalo Synod of 1848, pages 99 to 147.

The venerable German Lutheran Synod of Missouri, Ohio and other states, on the other hand, has proved its orthodox standpoint in doctrine and practice, but has been hostilely rejected by the Buffalo Synod, and thus also by me, with its proofs founded in God's Word and thus in accordance with the symbolic books of our Evangelical Lutheran Church, as the said Second Synodal Letter of 1848, printed in 1850, amply testifies.

Since God's Word commands us to depart from unrighteousness (2 Timothy 2:19) and to choose the way of truth (Rev. 119:30), I have, by God's grace, recognized the errors in doctrine and practice held by the ministry and synod to which I belonged until the month of September of this year, renounced them, and confessed and renounced these errors and hostilities in which I stood against the venerable Synod of Missouri. I hereby do this publicly before God and His church, sincerely confess the doctrine, confession and faith of the said Evangelical Lutheran Synod of Missouri, Ohio 2c., and wish that many more may recognize the truth and thereby be set free from the law of men in everything concerning faith and salvation.

But thanks be to God for His unspeakable .degrees which He proved to me! He keep me  
In it until the end, out of pure grace and mercy. Amen.

Detroit, December 5, 1850.

berecht Friederich Ehregott Krause, Lutheran pastor.

### **Church News.**

On 25 Sonnt, p. tr. the 17. Novemb. I. J. was Mr.?. Johann Jakob Meißner, formerly employed as a pastor in the state of Indiana, after he had colloquied with the Synod of Missouri, Ohio and other states, his change of office was found objectionable and he was induced to accept the appointment to the pastorate at Colecamp Benton Co. Ways, publicly introduced there. It was with great distress that Rev. M. had torn himself away from the sickbed of his youngest child to preach his inaugural sermon - he preached on 1 Cor. 2. 1. 2. - However, only a few days later this sickbed became a deathbed, and before he could preach again the next Sunday, the body of little Immanuel was buried very close to the apartment in which the suffering family will live from now on.- May this sowing of tears not fail to yield a fruitful harvest, both for the new pastor and for his congregation.

^<1ckr: Rov. I. I. ^Iei38ner?. O. Oolocamp London Oo. Älo.

Philadelphia, Nov. 29, 1850. Beloved friend and brother!

The faithful God has shown us a great deal of grace in the last few days. The Lutheran congregation in Philadelphia had called me and was eagerly awaiting the time when I could provide a shepherd for my congregation in Maryland and move to Philadelphia myself. Four weeks ago, when I returned to Baltimore from a visit to Philadelphia, I found Mr. Wilhelm Nordmann from Banteln in Hanover, who had been examined and ordained by the Evangelical Lutheran Consistory in Hanover and was ready to serve the Lord in His Holy Church in this country. We immediately went out to the country parishes of St. John in Baltimore Co. and St. Peter in Harford Co. Md. Mr. Nordmann preached at both places and at a related preaching place in and around Warren, Baltimore Co. where a small number of Germans gather around the preaching of the Word of God; Mr. Nordmann's testimonies were seen and he was given a proper call. Thereupon we made the announcement with each other to Pastor Brohm in New-York as the Vice-President of our Synod for the East, and he instructed Pastor Keyl in Baltimore to instruct Mr. Nordmann in his office. On the 26th Sunday after Trinity we met with the members of the St. Johannis congregation in the morning at 10 o'clock in the small, poor schoolhouse,

which has often had to serve us for our church service. The good Lord, who had already favored our work with the most beautiful weather on three previous Sundays, again bestowed this lovely gift, so that the parishioners, who live scattered over a wide area, could appear in full number; also some German neighbors and some friends from Baltimore had come. The small lowly hut became a friendly place of worship. After I had made the confession, we sang: "O Heilger Geists kehr bei uns ein;" I read the Gospel of the day, prayed the faith, and then recited the letter of the Reverend Brohm, by which he had commissioned the Reverend Keyl. We then sang "Ach, bleib bei uns, Herr Jesu Christ" and Rev. Keyl preached 1 Cor. 3, 9 the purpose, duty and comfort of the Christian

preacher and the Christian congregation. After the sermon Mr. Nordmann came forward together with the leaders of the congregation. With the honorable words of the Fathers, Pastor Keyl indicated the Holy Action; he first exhorted the newly called pastor to faithfully care for his flock with pure wholesome doctrine and right administration of the Holy Sacraments. He first exhorted the newly appointed pastor to faithfully care for his flock with pure, wholesome doctrine and the proper administration of the Holy Sacraments, to seriously warn and guard them against error and false doctrine, to bear a fatherly, friendly and faithful heart toward all, especially also toward the youth and the sick, to be an example to his flock with an honorable, sober life in all godliness.

When Pastor Nordmann answered the question whether he was willing to do so with God's help with "Yes", Pastor Keyl instructed him in his office in the name of the Triune God. He then exhorted the congregation to listen diligently to the Word of God and to use the Holy Sacraments well, to obey the sermon of their pastor, to show him due reverence and to faithfully pay his income. Finally, he made a special promise to the presbyters to faithfully perform their duties in unity with the pastor and to be his assistants in the administration of the church property and income, handling of good discipline and order, and the like. Finally, he prayed over the pastor and for the congregation and the whole Lutheran Church. After the Holy Lord's Prayer, we sang "Glory be to the Father and to the Son", and Pastor Nordmann distributed Holy Communion, which was first served to him by Pastor Keyl.

In the afternoon we went to St. Peter's Parish, Harford Co, where the same action was performed for the great edification of the congregation, except that the distribution of Holy Communion was not connected with it. The good Lord took this opportunity to make both congregations realize that they are not alone with the delicious treasures of pure doctrine and the right administration of the Holy Sacraments, but also with their great temptation to despondency, but are in a community that believes and confesses with them, prays, praises and gives thanks with them, with

and tolerates them. The small faith, in which they feared that they would not succeed in fortifying the holy preaching ministry among themselves and in building houses for the Lord, has been great up to now. But we hope to God that, even though nothing has been achieved in Harford except the purchase of a church square, in St. John's church there will be a new church.

hannis congregation, yet the congregation will endure and finally reach its goal with God. Yes, we confidently hope and pray that the gracious and merciful God will preserve this congregation with all the others in His One Holy Christian Church and make it more complete in faith and love among each other and toward everyone, that one day at the glorious appearing of our Lord Jesus Christ, the great God, he may hear the joyful voice: "Ei, thou devout and faithful servant, thou hast been faithful over a few things, I will set thee over many things, enter thou into the joy of thy Lord!

God graciously keep you and help you out to His heavenly kingdom.

Your

A. Hoyer.

Address of Mr. Pf. Hoyer:  
Rev. A. Hoyer Philadelphia Race St. No. 291

### "The Reformed Church Newspaper"

In the number of Nov. 15 of last year, a small essay appeared in this paper, signed "Ein stiller Reformirter" ("A Silent Reformist"), in which the undersigned claimed that the Reformed Church alone is consistent, since according to its doctrine in Holy Communion the believer alone receives the body and blood of Christ, but the unbeliever only the empty signs, and in Holy Baptism the believer alone is born again, but the unbeliever only receives the external water bath. The Lutheran Church, on the other hand, is inconsistent, for it must either admit that in Holy Baptism the unbeliever receives regeneration as well as the believer, or it must also abandon the doctrine that the unbeliever as well as the believer receives the body and blood of the Lord in the sacrament of the altar. The "silent Reformed" therefore called upon the Old Lutherans to answer this question and promised them space for their answer in the "Reformed Church Newspaper. A preacher in Pensylvania, unknown to us personally, in good faith that this promise was sincere, then sent in an answer to the submitted question to the editorial staff of the aforementioned paper. The consequence was that the editor, like Dr. Nast of ill memory, made all kinds of dodges and declared it impossible to accept your answer, among other things, because the postage had not been paid! The answerer has now sent his essay to the editorial office of the Lutheran for acceptance,

we have to put aside the answer for two reasons, 1. because by including it in the "Lutheran" the actual purpose of enlightening the "silent reformist" would remain unachieved, and 2. because the readers of the "Lutheran" do not need an answer, because among the Lutherans, praise God! a well-instructed child of seven ears would be able to answer the "silent reformist" that he confuses the nature and effect of the sacraments.

### Life saving by a nutshell.

The old Count of Nordstein held with great zeal to truth and justice. Some wicked people therefore became so upset with him that they conspired to murder him. In fact, they also ordered an assassin to murder him the next night. The noble count did not suspect what was in store for him. In the evening he was visited by his grandchildren, who were very kind children. He was very happy and cheerful in their midst, and entertained them with apples, pears, grapes and nuts. After they had left, he went to rest, entrusted himself to God's protection and fell asleep without a care in the world. But at midnight, the murderer, who had secretly crept into the palace, quietly entered the room. The good count was asleep! A small night light burned behind a green screen; the murderer raised in his right hand the dagger of sharpened steel and approached the bed. But suddenly there was such a loud and powerful crash in the room that the count awoke. He looked up, saw the murderer, took a pistol from the wall next to his bed and pointed it at him. The villain was frightened, dropped the dagger and begged for mercy. He had to give himself up and discover his accomplices.

The count looked to see where the violent crash had come from; and behold, one of the children had dropped a nutshell on the ground and the murderer had stepped on it. "Good God," cried the Count, "so under -a -lead a nutshell has saved my life and delivered the malefactor to the sword of justice."

(Christian Messenger.)

### Ecclesiastical display.

After the Rev. E. O. Wolfs, who had had to leave his former congregation in Franklin Co., Mo. because it would not submit to the word of God, had received my calling from the Lutheran congregation in Perry- ville, which had already been served by him earlier, and later by Mr. P. Reissner, he was publicly instructed there by the XXVI. x. Trin. by Mr. P. Grüber on behalf of the Synod publicly into his new office. Mr. Pastor Grüber preached at -Reader solemn Gele

May the faithful God and Lord bless his servant abundantly in his ministry and rule the heart of the congregation so that they will willingly listen to his words, so that in them and through them his glorious name may be praised.

The addr. of the dear brother is:

Uov. v. 0. Wolff, Verr^villo, No.

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## Calvinism

The temptations for us Lutherans to give up again the jewel of pure doctrine, which has been regained and bequeathed to us through so many fierce battles of our fathers to the death, are becoming greater and more dangerous in our days and also in this new fatherland of ours. It is not the open enemies, however, from whom we are threatened with the greatest danger, but those who disguise themselves as our friends, as confessors of our doctrine, while they harbor the poison of false doctrine in their bosoms. The so-called "Messenger of Peace" in St. Louis surpasses all other papers in this respect. This one often speaks of Holy Communion and Holy Baptism in such a way that one who is unfamiliar with the cunning of the Calvinist spirit can easily be deceived. It is necessary, therefore, that one diligently study the weight of the church and constantly recall the facts which prove that this is one of the characteristic features of the Calvinist spirit, in contrast to the honest, though coarser Zwinglianism, to hold in the heart the false doctrine, and in expressions to approach the orthodox in a scarcely believable manner, in order to make them safe, to seduce them into a union without truth, and finally, when ecclesiastical unification has taken place, to give the false doctrine sole dominion. Both older and more recent history

The history of the church is rich in such facts. Some of them are told by K. Ströbel in the second volume of the Rudelbach-Guericke'schen Zeitschrift. We share them with you herewith. Ströbel writes the following in the mentioned journal:

"When Bucer was still teaching in Strasbourg, he had a Frenchman, Johann Calvin, as a colleague. Everyone took him for a friend of the Wittenberg Concord, and although he was not in his heart, he was very careful at that time to go out purely with the language. Moreover, since he understood the art of expressing himself ambiguously more thoroughly and exercised it more boldly than any of his contemporaries, and since Bucer had brought him to the colloquia in Worms and Regensburg as a fellow believer, many of the prominent Protestant (Lutheran) theologians of Germany stood in awe of him. (Lutheran) theologians of Germany were on friendly terms and exchanged letters with him, while he was regarded by the Swiss as an opponent of Zwingli. The Interim, in consequence of which Calvin came to Geneva, destroyed the deception. Soon after taking up the new teaching office, he united with the Zwinglian-minded in a *Consensus mutuus in re Sacramentaria* (i.e. in a mutual agreement concerning the sacrament dispute), in which the Protestant (Lutheran) doctrine of the Lord's Supper and its defenders were rejected, while Zwingli's opinion was recognized as the correct one.

The words in question read. The words in question read: "Those who in the solemn words of the Lord's Supper, 'this is my body,' press hard for the literal sense in which they speak, we reject as erroneous interpreters. For we do not dispute that they are to be understood figuratively, so that what is said of bread and wine is what the same means. After this, there could now be no doubt that Calvin was a pure Zwinglian and nothing else. His talk of spiritual enjoyment can therefore be of no significance for the main matter, because incidentally it is incessantly inculcated that Christ with his flesh and blood is as far removed from the sacrament as heaven is from earth. By wanting to recognize only the spiritual enjoyment of the body and blood of Christ, but rejecting the bodily or oral, he denies the existence and reception of the heavenly parts of the Lord's Supper in general, and his objections are completely similar to those of a man who, for example, does not believe in the resurrection of the dead. does not believe in the resurrection of the dead, but does not want to let his unbelief be heard and therefore tries to decorate the quite strange article of the new birth, which is called a spiritual resurrection according to the holy scriptures, with all sensible colors and then reproaches his opponents that they are only quarreling about the "*modus*" (about the way, about the how?) of the matter, insofar as he only does not want to make a statement about it.

The apostles may have been similar to the demonstrations of those who claimed that the resurrection had already happened in the times of the apostles (2 Tim. 2, 18...). Similar may have been the demonstrations of those who already in the times of the apostles declared the resurrection to have "already happened" (2 Tim. 2, 18.). In a short time Calvin knew how to make himself so popular with the Swiss that, so to speak, everything went through his hand. Everything went through his hand. Not satisfied with this, he also tried to extend his influence to the Lutheran churches.) He tried to extend his influence to the Protestant churches by pretending that he was trying to establish peace and unity among the protesters of both confessions. He wrote to some respected theologians of Germany, asking them to refrain from censure and reproaches against the followers of Zwingli, and even to Veit Dietrich in Nuremberg, asking him to omit the passages directed against Zwingli in the publication of Luther's works. Since he did not succeed here, he turned all his attention to Melanchthon and really took the peaceable man, who had become weak and fickle after Luther's death, to such an extent that he was finally allowed to boast: "If I do not use Philip's name rightly for myself, then I will suffer every disgrace. I have said it and still say it and will confirm it a hundred times that Philip (Melanchthon) is no further from me in the matter of the Lord's Supper than he is from his own heart, even though he has not always revealed his opinion freely and openly, as I would have wished, and has had to fear Luther! "(A beautiful praise!)". At the time when Luther was still alive, I talked with Philip about this doctrine of the Sacrament and did not need to exchange a word with him, because we were always of one mind. - Unconcerned about the embarrassment he might cause the poor, fearful man by such reckless publications, he even rebuked him for not speaking up loudly enough against his late friend Luther. Later, Calvin became even more insistent, lapsed into his usual schoolmasterly tone, and sometimes addressed Melanchthon thus: "You must consider what you owe to Christ, that you do not, by suppressing the sincere confession of the truth, tacitly encourage godless people to suppress the truth itself. You have to take care in times, that your too great taciturnity does not bring dishonor to your descendants. How? if death were to overtake you? would they not then cry out that you had been fearful in a servile way, so that you would lose all reputation and all trust in you would vanish? It is not necessary to exhort you with many words, that you hasten to shift this disgrace (*infamiam*) from you." Given the great esteem in which Melanchthon was held among the Protestants, some of whom even considered him, after Luther's passing, to be the leader of the church, this Calvinist influence must have had important consequences. As the first of these can be

The influence of Calvin's followers was another consequence of the increasing impertinence with which Calvin's followers entered the evangelical scene. Another consequence of that influence was the increasing audacity with which Calvin's followers forced their way into the Lutheran churches. (Lutheran) churches and to expel the Lutheran-minded clergy, or, if this did not succeed, at least to disturb the peace of the congregations. Thus, in 1553, the Polish nobleman Johann Lasko, expelled from England by Queen Mary, came to Denmark with a considerable number of like-minded people who called themselves the *ecclesia peregrinorum* (Pilgrim's Church) and, as alleged Lutheran co-religionists, found the most friendly reception. But soon they began to rail against the Danish preachers and the commoners, called Luther a miserable man, the communion controversy a mere quarrel about bread and wine, about which one should not disagree at all, and demanded a special church constitution, because they were in agreement with the confessors of the Augsburg Conf. Conf., whom they could not regard as members of the Christian church. King Christian offered them shelter, protection and support if they would not innovate in the ceremonies, nor cause any other trouble or disruption, but would submit to the church order of the kingdom; in vain, they insisted on their request, however imprudent it was, since the discord between them and the Protestant (Lutheran) church was to amount only to a dispute of words that was not worthy of any purpose. Since none of their ideas had any effect, the king ordered them to pay their debts in the country, to give them a gift of money, and at the same time to leave his states, which they did under the most violent abuse of the king and his councilors, and went to Rostock, Wismar, and the Hanseatic cities, where they were soon expelled as disturbers of the peace, and now wandered about in vain until Countess Anna allowed them to stay in East Frisia. One of their number, Joh. Utenchovius, later published a history of their wanderings, of which even strict Calvinists judged that it should rather have remained unknown. In 1.1556 Lasko came to Württemberg and now assumed the appearance that he and his followers agreed with the Augsburg Conf. This unfounded pretense particularly displeased Brenz, who held a colloquium with him at the Duke's command, where Lasko was so confused by the remark: Christ's body sits at the right hand of God, which is also in the bread, that all listeners were astonished how he could have come so unprepared to a disputation that he himself had requested. - Unlike Lasko in Denmark, his co-religionists in Switzerland and elsewhere took a stand against the Augsburgs. They always acted as if they were the same people. They presented themselves as if they were the Evangel. (-Lutheran

They showed themselves respectful, brotherly, hospitable towards them, pretended not to want to refuse any ways and means that could lead to a unification, also began to praise Luther highly in sermons and to exhort everyone to read his books diligently. In an anonymous writing (i.e. in which the author had not named himself): "Diallaktikon" (means of reconciliation) they also proposed a reconciliation of the Lord's Supper controversy by accepting two bodies of Christ, one of which was the actual body of the Son of God, the other, however, was a sacramental one: a pretentiousness of human reason, which had to fall from itself. Beza said about this to a friend: "What you mentioned about your double body, I disliked before, but afterwards I noticed that this is very useful for us. For a sacramental body can be nothing else than the name of the body, understood according to the sacramental figurative way of speaking". In the end, this is what all the resumed proposals for union boil down to! - How little the words and assurances of the Genevan (Calvinist) reformers are to be trusted at all is shown by an incident that happened at that time and which must be the non plus ultra (the highest peak) of Calvinist dishonesty.

When the French king suffered defeat at St. Quentin in 1557, the Huguenots (reformists in France) came out more freely in Paris and began to hold nocturnal meetings in other cities as well. Informed of this, the king had many of them imprisoned, and since everything was to be feared for their lives, as well as for the safety of the others, Wilhelm Farel, Theodor Beza, Caspar Carmelus, preacher in Paris, and Zohann Budaeus from Geneva, were sent to Worms, where the most respected Protestant (Lutheran) theologians met for a colloquium. (Lutheran) theologians were gathered there. The emissaries presented themselves to them as brothers who had come to seek the help of the Protestant princes of the Empire from the King of France for their persecuted co-religionists, and they asked the German theologians to support their request by interceding with the princes. Upon request, they

gave a confession of faith that they had brought with them, which they had already made known everywhere on their journey, in order to win the hearts of the Protestants for themselves. This confession of faith, which Farel, Beza and the other delegates had signed with the remark: "Thus the Lord's Supper is taught and believed in Switzerland and Savoy," speaks about the sacrament of the altar in the following way: We confess that in the Lord's Supper not only all the benefits of Christ, but also the substance or essence of the Son of Man, that is, the true flesh (which the Word assumed in the eternity of his person, and in which flesh he was born, suffered, and rose again, and ascended into heaven) and the true blood of the Son of Man, and the true blood of the Son of God.

which he hath shed for us, is not badly signified, or put forth as by emblems, figures, images, or only as a memorial of an absent thing, but that he is truly and certainly represented, given, appropriated, and offered, by the emblems (bread and wine), which are not

are mere signs, but always have truly and certainly in and with them what God promises and offers, whether it be administered to believers or unbelievers. But the way in which the true body and the true blood of the Lord are united with the signs, we say that it is sacramental, that is, not only a figure or signification, but since it is truly and certainly under

In the form of the things we see, what God gives and presents with the signs is represented, namely, what we have first thought of (the true body and the true blood of Christ). From this it appears that we retain and distribute the presence of the body and blood of Christ in the Lord's Supper, and, still with pious and

If there is a controversy or other dispute among the learned brethren, it is not of the thing itself, but only of the manner of presence, which alone is known to God, and of which we consider that the dispute is chiefly now. But as to the way in which the signs are given to us, we say that it is natural; for we receive the same visible and intelligible things naturally. But the way in which the natural and true substance of Christ is communicated to us truly and assuredly is not natural on our part.

and we do not imagine a spatial union, nor the expansion and diffusion of the human nature of Christ, nor the gross, diabolical transubstantiation or transformation, nor even a gross mingling of the substance of Christ with our substance, but we say it is a spiritual way, so alone stands on the incomprehensible power of the Spirit of God Almighty, which power is revealed to us in these words of God: This is my body! But we beseech and entreat all the brethren to set aside the affectations now, and consider whether those who thus hold and teach of the sacraments of Christ are also unbelievers.

and heretics must be proclaimed 2c.-.

"About this confession the Protestant theologians, Melancthon, Brenz, Marbach, Mich. Dyllerus, Joh. Pistorius, Jak. Andreä and Georg Karg held a discussion with the French deputies and then sent them a written intercession to Duke Christoph of Württemberg, in which the Huguenot confession was declared to be in agreement with the Augsburg Confession in all articles, although one article was somewhat obscure, in which the people would like to be reported by a synod." The German theologians proceeded here according to the principle of equity,

In this case, they were all the more entitled to do so, since the Confession had to be presented not only to the Duke of Württemberg and the other Protestant princes of the Empire, but also to the French king, from whom no acquaintance with the artifices of Calvinist terminology (mode of expression) could be expected. However, if one singles out the clear passages of the confession and then evaluates the others, it is absolutely of the same content.

with evangelical doctrine."

As soon as the honest people of Zurich (Zwinglians) received news of this confession, they sprang

They were outspoken in their opposition and accused the signatories of hypocrisy and duplicity. The fine Frenchmen resented the Then they got into such embarrassment by publicly admitting: "They would have needed a pious deception to liberate the brothers. In that confession of theirs, they would have secretly held in their hearts those

But if one thinks of these and understands them to be part of it, or adds them and expresses them, then the Zwinglian or Calvin Confession consists in them. The later Calvinists wanted to pass on the disgrace of Jesuit deceit to their fellow believers, and therefore claimed with an insolent brow that this confession had been prescribed to the French envoys by Melancthon.

The Protestant Church in the Czech Republic sent a support for the urgent requests, but with the added remark: *80 äara LUuä QON ipsorum reliZioni, 8sä paupertati et ealawitati*, i.e. he does not send this for their religion, but for the sake of their poverty and miserable circumstances. Such events had to warn the Protestants to be on their guard against the reformers and especially to express their faith so definitely and clearly that Zwinglian opinions could not be concealed among them." So far Ströbel.

May the simple-minded Lutherans of our day and of this country let the foregoing serve as a warning; for the spirit of mischievousness and deceit that has been revealed here has not yet died out. Even now it is the way of most false teachers to introduce their soul-dangerous errors under the cover of orthodox phrases. The false union spirit that has been poured out on millions in our time has promoted this way of acting; indeed, it has many thousands of feathers itself at present.

\*) "Opus sidi kuisse t>ono äow sä iMarLnUos fratres.

8e in suL Nla Confession" elam Lpuä se in scrinio peetoris än "s Mas voeMas: per 6ä "n st spirltuaNkr, retimiisse, ynMns sudsuäitis, vel sUäitis ot exprvssis, constet Lio-

seu 6Lwinis.nL coNfessio."

The people of the world and the church have always been in agreement, and only sinful quarrels have stirred up a partition between intimate brothers and aroused a blind noise; now, finally, in a more faithful and loving (!) time, the hour has come when those who had only been alienated from one another finally reach out to one another, recognizing their kinship as brothers, and - in the face of the uninvited disturbers of the peace - keep silent.) the hour has come when those who had only been estranged from each other, recognizing their kinship, finally join hands as brothers and impose silence on the uninvited disturbers of the peace. May God have mercy on his poor, despised multitude, so that even in these last sorrowful times they may keep what they have trusted in, "so that when the Lord is revealed in his glory, we may rejoice and not be ashamed before him in his coming" John 2:28.

## New free church in St. Louis.

We cannot refrain from reporting to our I. We cannot fail to report to our readers that the enlightened among our German compatriots here have recently decided to finally move forward with the times. There had been a community here for several years already, which had called a certain Mr. Picker, who had already made happy attempts to clear the American dark forests, out of his modest seclusion for the purpose of promoting the dear Enlightenment. The same had also promised all the best. However, this

way, although certainly most reasonable, unfortunately did not lead to the desired goal. Mr. Kicker namely, A family father, who also suffers from a certain natural aversion to drinking too much water and other mortifications, must naturally, according to his fatherly duties and according to the holy law of self-love, be anxious to open up other more productive sources of income for himself besides the office of an enlightener, which brought him little blood. Knowing well that the less enlightened are usually more willing to give a faithful worker in the field of religion his deserved reward, and in general far away from all intolerance and scrupulosity, he kept

The church of the same name, the church of the same name, the church of the same name, the church of the same name, the church of the same name, the church of the same name, the church of the same name, the church of the same name, the church of the same name, the church of the same name. Mr. Kicker therefore deigned to include the observance of certain ceremonies in the cult of his enlightened congregation, to give them the old Christian names of "baptism and the Lord's Supper", and to levy the customary fees. Yes, even more, in order to allow those who, out of a pardonable weakness, do not yet have the courage to break completely with the outdated Christianity, to allow them to join the contributing members of his enlightened congregation.

Mr. Picker himself, as often as he held his light religion lectures, knew how to read out certain passages from the book of the Christians beforehand, to commemorate Christ himself here and there and to declare that this wise man of Nazareth actually completely agreed with him, but for the sake of his unenlightened time did not dare to state the truth as without all oriental images as he (Mr. Picker) did. However, as admirable as the liberality of this

man must appear to our readers, it was not yet exhausted with this. Since there are people in St. Louis whose religious feeling is so sick that they can literally revel in Witschel's nauseatingly sweet morning and evening sacrifices, Mr. P. himself took it upon himself to regularly recite Witschel's Lord's Prayer in a sublime voice and in the appropriate position of his body at the end of every speech in order to satisfy this need, too, and thus at least to prepare the souls in question a sweet dessert according to their peculiar taste. All these certainly appropriate measures did not fail to serve their purpose; they brought Mr. P. something considerable. The restless man is said to have already achieved such a respectable position among the owners that he would now be prepared for any eventuality, and even if his loyal community could become so ungrateful as to want to send their faithful shepherd to misery, and would be able to endure his eryl with stoic calm. The purpose of the enlightenment has, of course, more and more receded into the background, without the enlightened part of the congregation noticing it, until recently a certain enlightened Hausirer (he shall call himself Clemen) came to our town. He is said to have told the church council quite serious truths about the stagnant condition of the congregation. He is said to have told the church council quite serious truths about the stagnating condition of the congregation, to have held a strict church visitation and to have taken a vow from Mr. P.: from now on to keep pace with the ever faster progressing spirit of the times and to make the spreading of the pure light his business without any self-interest, as he called it in an insulting allusion. Mr. P., however, recognizing that it was now time to leave the still weak to their fate, declared himself ready for anything.

Of course, one would think that our enlightened Germans would forget the past and would be ready to support the work of Mr. P. with renewed courage and zeal, even if not quickly, but with great caution and now more firmly founded. But far from it! Unfortunately, one has had to make the experience here as well that in free states men who sacrifice themselves for the common good, when they have just reached the peak of their endeavors, are usually ungratefully removed and thrown away like a worn-out tool. Thus a "new free community" has been formed in St. Louis, which, in a thorough

The author is of the opinion that the German people, despairing of the reformation of the Pickers' Religious Society, (!) want to pursue the work of enlightenment in this dark Occident independently of it. As we hear, the most influential and free-minded Germans even from the respectable merchant class here have joined in. The "Anzeiger des Westens" has already communicated statutes for the free community. However, we can hardly believe that these are the real statutes, but almost fear that some Yankee has made the illicit unseemly joke of presenting us poor Germans to the natives as the good old Michel through this alleged constitution. In it it says, for example: "The association has set itself the goal: 1. to educate the youth through appropriate instruction, from which all so-called religious instruction is excluded, in place of which the instruction of pure morality or moral teaching takes its place; 2. the knowledge and worship of God 2c. 2c. According to this, we Germans, after the first proposition, are said to want morality without religion, thus morality without recognition of our obligation to God, thus morality without morality: after the second proposition, however, we Germans are said to have already forgotten the first proposition, and after this to want again recognition and reverence of God, thus religion!

Furthermore, it says in the first chapter of the alleged Constitution: "To investigate by our own looking and thinking is the sacred task of each one of us; for it is not through the imprinting of foreign knowledge that the truth is given to us; it is not from outside into the human being, but from within that the light of truth shines. Now these words are quite well put for a "free church" but what does the clever author of this so great interpolation do?

Below, in Chapter III, he pretends to have completely forgotten the above and foists on such a free community the intention of appointing a "teacher" for young and old, contrary to its principles, and of wanting to go to school and church on Sundays like other unenlightened people. People, from whose inner being the light of truth shines out so brightly that they could, where possible, easily illuminate even the darkest prehistoric times, will be most beautifully thankful to have their enlightened and illuminating j.. They will be most grateful to send their enlightened and enlightening offspring to a school with a primer and Adam Riesen's arithmetic book, in order to have "foreign knowledge impressed upon them, or even to go to church themselves with a hymnal under their arms, in order to have "the truth shone in from the outside" by a priest of their reason who wants to be more enlightened!

Our statute-maker proceeds similarly in regard to the point of "public confessions of faith." In the first chapter above, he says quite correctly that such a free congregation "may never establish a confession of faith for the purpose of It does not seek to fetter and bind the thinking of the individual; on the contrary, it considers any statute that interferes with the freedom of the thinking human mind to be the first and greatest of sins. In Chapter III, however, it says: "The board of directors has the right to control the services of the teacher; it has to supervise both the teaching and the speeches before the congregation, so that both are in harmony with the expressed principles." According to this, the author charges the free congregation that they consider it to be the greatest of sins if others want to bind them to their principles, but that they do not consider it to be a sin if they want to bind others to theirs: she herself wants to consist only of free people, but her preacher should be her good-natured fellow, yes, according to another point, as an uninitiated one, excluded from seat and voice in her enlightened assembly; And what is most fantastic, even they, such a free congregation, should still be so immature as not to be able to keep watch over the prescriptive conduct of "doctrine" in church and school themselves, they should want to let their masters "keep watch", so that in the meantime they can sleep peacefully and unconcernedly.- —

As badly as the author of the above-mentioned Constitution seems to want to hold us poor Germans to the best, this is all topped by the fact that he wants to make the world believe that the German "free community", to which the most respected and honest of our fellow citizens belong, should also have established, among other things, the following: "The teacher does not receive a fixed salary, but is dependent on the school fees, which are set at 50 cents per month for each child. He has to collect it himself and to keep records of the children attending the school as well as of the school's income. If the teacher's income from school fees does not amount to \$300 (three hundred dollars) per year, the shortfall shall be reimbursed to him from the municipal treasury. O you

poor enlightened people, doesn't this make a mockery of you? Is it not impertinent that one would trust you to respect enlightenment so badly that you could offer a man, who has to spread it for you by official duty every seven days in the week, a wage by which he can save himself from starvation by the skin of his teeth, so that, as the sad examples of the day show, he would certainly have to be anxious for a secondary income? Is it not impertinent that one wants to make you understand, as if by a pound rose, that you may only hope for such applicants who, after all speculations have failed them, now want to become apostles out of pure desperation?

But we break off here and conclude with the sincere wish that the Constitution may really only be singing; for a community founded on it would only deserve the name of a "free" one because it would not only be free of Christianity,



The first step is not only to make the person ashamed of himself and to solemnly renounce him, but also to free him from that noble light in man of which he prides himself above all others and which he alone wants to let shine.

(Submitted.)

## The Church Song Books.

### Lighting and defense.

#### Dear Andreas!

I find myself compelled to address a few more lines to you, and to inform you that several essays have already appeared in the "*Lutheran Standard*" and "Weylshen Kirchenboten" against the letters which I addressed to you in regard to the Pennsylvania Hymnal.

The correspondents find themselves severely offended that the hymnal in question has been so much suspected, since many songs from the time of the Reformation are contained in it. - Well, I knew that well, and have also indicated it myself in my first letter, with the words: "That a significant number of old core hymns were found in the newly published hymnal;" - and I now only add: that unfortunately most of these have been changed, or abbreviated. It goes without saying that I have not rejected the good things contained in the Pennsylvanian hymnal. But precisely because the false stands in the mist of the good, I have wanted to bring some of the false to light; and precisely because that book contains a mixture of the true and the false, which is suitable for all kinds of people, both reformed and un-reformed, as well as for rationalists, and in case of need also for Lutherans, I have deemed it necessary to issue a hasty warning. Or should the Lutheran Church be so poor, and therefore need to borrow materials from the Reformed, Uniate, etc.? borrow materials from the Reformed, the Uniate, etc.? On the contrary, it is so rich in core hymns that the Reformed, Uniate, and other sects have to draw from its wealth. From the hymnals of the sects it is easy to prove that the pure, which they still have in addition to the impure, originally flowed from the source of the Lutheran Church. But precisely because our church, carrying Word and Sacrament in pure confession, is the fountain at whose bright clear waters even members of other communities sometimes quench their thirst, so it is all the more necessary that

The children of this church with bright faces and sharp swords stand around the pure source to guard it, that it be not tarnished, and that every counterfeit be immediately protested. The correspondent of the "*Lutheran Standard*" seems to have

This anti-criticism of Weyl's K. B. unfortunately! did not come to our attention ourselves: Our I. Our readers already know that it is part of this hero's tactics to cleverly not send us those numbers in which he attacks us. By this noble stratagem, the messenger is said to have silenced even the most powerful enemies. Compare the fable of

the brave little goat on the roof. D. R.

to be quite a Lutheran, for he remarks, in his first essay, that he stands on the same footing with all true Lutherans in regard to doctrinal principles, and calls the principles of Dr. Schmucker a "miserable theory;" likewise, he does not want to know anything about the direction of the "Weylsche Kirchenbote" either; he thinks that the same is neither "Alt-Maaßregel-", nor Neu-Maaßregelmänn"-thus "nothing": however, this correspondent wants to prove that "no hymn is contained in the Pennsylvanian: Gesangbuch is contained in which the doctrine and spirit of our church is missed!" In his second essay he states that he is not entirely satisfied with the modification of the old hymns either, but there commits a great error when he says: "that almost all of Dr. Martin Luther's hymns are to be found in the Pennsylvanian hymnal." If the worthy correspondent would check the matter better, he would find that this is not so; because in the Pennsylvanian hymnal - counting the changed songs of Dr. Martin Luther - not much more than a dozen are found, while in the St. Louis hymnal there are close to forty unchanged songs of Dr. Martin Luther. We hope the worthy and insightful correspondent will recant his error. - He also states that communion hymns are found in the Penn.

The correspondent did not notice those communion hymns there, under which the names of reformed hymn-writers are found. True, but did the correspondent not notice those communion hymns there, under which the names of reformed hymn writers are written? Is the pure or the false doctrine to be sought there? The correspondent, as a Lutheran, as he calls himself, cannot possibly approve of this. Or can he be indifferent to the fact that just the two excellent

Communion hymns by Dr. Martin Luther are omitted from the new Pennsylvanian book, since one of them is included unchanged in the old Pennsylvanian hymnal, and

that in the "new" reformed communion hymns were placed instead of those of Luther? - Assuming, however, that the correspondent would be satisfied with this, he should not believe that we Lutherans in: Busch should also be satisfied with this, especially since they always force the name "Old Lutheran" on us; yes, he should know: if we must definitely be called "Old Lutherans", well then, we also want to have the true pure unadulterated "Old Lutheran" doctrine, according to the symbolic books of our Lutheran church.

Regarding the hymn by Woltersdorf found in the new Pennsylvanian hymnal, the correspondent wisely says nothing, because he may well have found that the same hymn in the old Pennsylvanian hymnal no. 218 contains in the third verse the rhyme: "Here soul and body may eat him," quite literally, as we have proven. With respect to Luther's hymn: "Christ unser Herr zum Jordan kam," the correspondent thinks that the change and abbreviation did not occur in order to make the doctrine of the

The author does not want to falsify *Luther's* baptism, but he adds: "*We are not as well pleased with the changes in Luther's hymns.*" - Well, if that is the case, then why not leave Luther's hymns all unchanged as they were written by Luther? For if everyone wanted to file around with his file, the descendants would find little more of Luther's hymns; and if the church, as the bearer and preserver of the noble jewel of our hymns, sets such an evil example, what should one expect from other sects? In this case, the church might have cause to lament with deep pain from "the song of songs," as the venerable G. Schaller poetized:

The vineyard entrusted to me I have, alas, not kept O! how the queen is gray! I have felt sorrow!"

As for the other correspondent, my dear Andreas, we want to be finished with him soon. - In the "Weylschen Kirchenboten" he has poured out his jokes against us. First of all, he says that we have allowed ourselves "vituperation" in our letters, but we are not aware of any of this, unless it is a matter that he considers the expression "New Rule Lutherans" to be vituperation. It seems that he found himself hit with it, because the same, as can be seen from his: essay, he must also be a "new-measurement regulator". However, if he considers this expression a slur, we could also consider it a slur if he scolds us "Old Lutherans" in his statement. - However, we do not want to wage a war of words with him and let the matter rest. But we want to expose the ignorance which he reveals in his statement; he writes: "Luther will not object in heaven that one changes his songs to such an extent that one sings "have" instead of "hau": Well, there was and is no question of that, for such an argument would probably be too childish. - Furthermore, the same writes: "Also, he (Luther) will not be so angry if one sings some of his songs that have a heavy and unknown melody, like the one with the: Christ unser Herr zum Jordan kam, a more familiar melody is adapted, only for the purpose of making it usable. - Here the correspondent proves his boundless ignorance by claiming that a more familiar melody was adapted to Luther's song. This is a completely groundless assertion, because this song in the changed form in the new Pennsylvanian hymnal still has exactly the same sylph measure, and thus the same old melody, as in the old Pennsylvanian hymnal, in which not only three changed, but all 'seven unchanged verses Nro. 202, are to be found. - Since this correspondent is unable to advance his cause thoroughly, he completely abandons the fine purpose and preaches a crude sermon to the "Old Lutherans" in the West, writing, among other things: "We also want to do away with this doctrine.

but would like the Lutheran brethren of the West, who are so fond of being called Old Lutherans (?), to enlighten us not only with the old Lutheran doctrine, but also with the old Lutheran life." Well, we want to do that, as much as God gives grace; but take care, you "New Lutherans," that you do not boast too much of your piety, for there are also complaints against you, namely that you fraudulently lead the true Lutherans away from the salvific Word and the true doctrine of the sacraments, and sometimes seek to divide whole congregations, 2c. 2c. Further there it says: "But there we have to hear that the "old Lutheran brethren" themselves are not united, that especially in one city of the West, (Buffalo or Milwaukee) they do not only enmity with each other, but also banish each other." Further there: "There are people of this kind who go more than a hundred miles to receive Holy Communion, although they can have it quite close according to the teachings of the Lutheran Church. Church, they can have it very close by. But because the priest wears no robe, and there is no crucifix on the altar, and no lights are burning, it must not be the true Lord's Supper." - —

Well, it is most gratifying that there are solidly confessional Lutherans in the West who are not indifferent as to where they enjoy the sacrament of the altar. The simple-minded correspondent is certainly mistaken if he thinks that it is only because of the external customs and ceremonies, rather than because of a gown, crucifix and the like. The Lutherans in the West, who live scattered in the bush, are undoubtedly better informed, that they know well that robes, crucifixes and lights do not matter, but that it depends on whether the confession is right; - although they will have no reason to reject the ceremonies of the Lutheran church, especially since they are completely free pieces. Such churches, however, which the correspondent means, are undoubtedly Unirte, Neulutherische 2c. But that the Lutherans living scattered in the West do not want to take the sacrament in such churches, they have better reason for this than the correspondent pretends. Those Lutherans who undertake such long journeys to receive the sacrament of the altar in their true mother church have certainly read what Luther writes in his letter to those at Frankfurt am Main in 1533:

"Therefore this is my faithful counsel, which I owe before God, both to you at Frankfort and where more is needed: Whoever knows publicly that his pastor teaches Zwinglian (reformed), he should avoid him and deprive himself of the sacrament for the rest of his life, before he should receive it from him, even before he dies and suffers everything. But if his pastor is one of the two-tongued, who pretends with his mouth that in the sacrament the body and blood of Christ is present and true, and yet is suspicious that he sells in sackcloth, and otherwise

If the words are neither mine nor his, go or send freely to him, and let him tell you plainly what these things are that he gives you with his hands and you receive with your mouth, putting aside what you believe or do not believe in your heart, badly asked what your hand and mouth grasp here.

If it is a sincere enthusiast, who wants to deal with you sincerely, he will say to you: He will give you all the bread and wine, so that you will think and believe in the body of Christ; but if it is a juggler, who plays under the hat, he will say mum, mum, and throw the porridge around in his mouth, and thus slobber: "It is enough that you believe in the body that Christ means. That is then answered finely, and given evidence of the hope that is in us, as St. Peter teaches. Such preachers, when they want to joke, should take a different approach and leave divine things in peace, so that not even the thunder may strike. For what should be the terrible jiggery-pokery in which they want to teach the people, and yet tell them nothing, but send them into the dark hole, and say, believe what Christ means; but what Christ means they will not say, for they fear that if they should say it, all the world would say, Christ does not mean that, but you yourself mean it, and your father the devil with you, and use both the name of Christ as a cover of shame over your lies, that you may deceive and corrupt us."

There Luther writes further: "Turks and Jews are much better, who deny our sacrament and confess freely, because with that we remain undeceived by them and do not fall into idolatry. But these fellows must be the right, high arch-devils, who give me vain bread and wine, and leave nothing for the body and blood of Christ, and so miserably deceive. That would be too hot and too hard, God will strike in a short time. Therefore, whoever has such preachers, or whoever consents to them, be warned against them, as against the devil himself in the flesh." Up to this point, Dr. Martin Luther's own words. - —

But I hurry to the end and say only: it may well be now and then the case that it happens to some, like that king who drank in the desert with burning thirst of impure water, and his thirst was quenched. But that king would not have drunk from the impure water if he had found a purer or completely pure spring beside it. So be a royal man and enjoy the purest, even pure source of the St. Louis Hymnal; for in it we find the same songs that our grandmother sang to us, and many who are not yet in harmony with us may later come to the same conviction. May God

### **That was God's finger.**

On April 29, 1848, a thunderstorm passed over Altheim, district of Windsheim, during the outbreak of which a journeyman carpenter from I went to the shepherd's house cursing, and even there he did not stop uttering curses. Among other things, after a violent thunderclap, he said again in a blasphemous manner: "Listen to how he is rumbling around up there," whereupon one of the people present rebuked him for such "blasphemous speeches, adding: "I would not like to be in your shoes. But no sooner were these words spoken than a flash of lightning came down and struck the journeyman, who was sitting on the bench leaning backward against a window, so that his head immediately hung out toward the shattered window and his hair fluttered about in the wind. Alerted by this, the neighbors rushed into the house and found the journeyman dead, while of all four or five present, lying stunned on the floor, not one was wounded, although the stove around which they were sitting was shattered into a thousand pieces, and one girl's shoe was torn off her feet. The house itself was destroyed in a terrible way, in that a part of the roof was completely covered, and the half-collapsed chimney lay scattered far away. On the other hand, the sheepfold, although its roof formed only one with the shepherd's house, and also in the lower room only a narrow corridor separates both, was completely undamaged, and also of the 3000 pieces of sheep in it also not one injured. (Sunday Gazette.)

**"Do not be deceived; God is not mocked!"**

About 4 years ago, there lived in the town of A. a man who had a bad reputation because of his frivolous and disorderly way of life.

He was so devoted to idleness and the vice of drunkenness that he did not leave the inn until midnight every day in a state deprived of all his senses. The remaining hours of the night he spent in a barn, since he was not accepted in any house. \*

For a long time this barn served him as a nightly shelter and camp. When he was once accused by the owner of stealing a piece of farming equipment that was in this barn, he denied it; and when he was not believed, he emphasized his denial with the words: "I will go blind if I have stolen something from you.

And behold, only a few weeks passed, and the Lord punished him and made him blind in one eye without any known cause.

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his eyes would have been opened and he would have recognized his wrongdoing! - But alas, he did not; he persisted in his sins and only became more hardened.

He sneaked into the barn every day after that incident, but secretly, and the owner was soon prompted to make a second accusation against him, in that he was missing a large chain from his cart. But here, too, he denied it, as before, and added the following words as a beguilement: "I will burn alive if I have stolen this chain.

Oh how terribly the judgment of God sworn down upon him fell! A few days later, when he was sleeping in the barn again, the burning tobacco pipe may have fallen on the hay in his intoxicated state, and after about two hours of his removal from the inn, the barn was in full flames, and he was found in the morning almost completely burned on the still glowing chain that he had stolen.

May this story, and especially the terrible, horrible end of this man, serve as a warning to all those who walk in such and similar sins, and have only the mercy and love of God in Christ to thank that his judgment has not yet come upon them! "Do not be deceived, God is not mocked, for what a man sows, that he will reap.

(Same.)

### The end is near.

Up, up to the last train, Up, up to the last fight! The last sorrowful tent is nourished in flight. The abominations are so many, The signs are so clear: That we will soon reach our goal, That is" certainly true.

The end is coming, the end, The last day is near.

Ah! prepare yourselves, soon the Savior is there; Ah! fall at his feet, - He will not forgive long, - And do righteous penance, And seek him in faith.

All signs announce that Jesus is near: earthquake, famine, pestilence and war and war cries. The waters roar with loud thunder, violent storms roar: the universe trembles.

The old dragon knows that he has only a short time; therefore he swears bloody revenge on the church of Jesus Christ. By his mockery he incites the world without ceasing to exterminate the church in **the** fierce hatred of God,

Thus it will come to pass, what Christ prophesies: "You must go into misery well into the last time; You must then suffer death and banishment on earth, For my sake you will be hated by everyone".

But Satan may inflame the whole world to rage, The hell out of all gullets Nothing spits but poison and courage, Though like sand on the sea the devil's power is innumerable: But triumphs over his army The church in God's bosom.

God has spoken a word, That makes us all glad;

He who never broke his word, He says to us thus: "On my eternal word my church shall stand. Despite all the gates of hell, it shall not perish."

Therefore, when great torments and bitter pains threaten us. The eternal Son of God strengthens us a thousand times.

If we despair of ourselves, on him alone build: He will carry us victoriously through all the grayness of death.

Stars of joy already beckon The end of our distress;

A lovely morning light is already shining in the distance. Welcome, beautiful morning! Arise, O blessed light, When from all sorrows the Lord's judgment delivers us.

There will be sudden signs in the sky: The sun will pale and stand black and dark. The moon will flash terribly like blood at high reverberation, The stars will sink, perishing in the fall.

When the lights of heaven are extinguished in the night: Then comes the world judge In eternal God's splendor, Like a bright flash, With all the angels' host, On a noble seat in the clouds: Then the year of jubilee approaches.

O blessed rapture, When Christ's voice calls, To draw us to Himself, Transfigured through the air. Then we shall behold him. And blessedly stand before him, And with him to the pastures of paradise go.

Lord Jesus, have mercy on us by grace Keep us arms firm on Your narrow path, That we may cling to You faithfully In life and in death, And soon reach You, You eternal, faithful God.

Hermann Fick,

## A heartfelt request.

The dear reader of the "Lutheran" is kindly requested to read the following with sympathetic love and mercy:

Here in Detroit, where about five years ago a Lutheran congregation began to form and flourish rapidly, it now looks to mercy. When the undersigned was called by the remnant of the congregation two months ago, and a little later entered into their midst as shepherd and teacher, he thought of the word of Scripture: "When he saw the people, he was grieved of them; for they were faint and scattered, as sheep having no shepherd." And he must still remember: a scattered flock, close to pining away, is still the remaining little flock.

How very different it was five years ago and for a while afterwards. What hope and joy must have moved the hearts of those then, who now bow their heads like reeds and are sad. With much sacrifice and devotion to the kingdom of God, they brought a

brick church into the Hohe at that time, such as many a congregation would only wish for. But already at the consecration of the same, the assembled congregation, which did not want it and did not suspect anything about it, got into a general consternation by sudden introduction of the ceremonies of the Lutheran church, which were usual in former times. Many members, whose Christian freedom was violated by such coercion, were already driven out of the congregation at that time and are now either still wandering around somewhere, like sheep that have been scared, or have already become prey to a wolf elsewhere; as the prayer halls of the sects really began to fill up from that time on. Since then there has been a time of constant tearing, scattering, destruction, of which it is difficult to get an idea. All mature knowledge of Christianity, which he was supposed to promote, seemed to be burdensome to the unfaithful shepherd. He sought to remove the one in whom he perceived it, just as the world likes to remove a man who sharpens its conscience. For this purpose, curses and banishment helped. Any rebellion against suffered coercion could be immediately punished with the ban, or in such a way that it was completely inconsistent with Matth. 18, 15 to 17. Thus, a not insignificant number of **innocent** souls in this piece were handed over to Satan, and every plea and exhortation on the part of the unfortunate host was fruitless. The consequence was that an even greater number of members, who had not been banished, broke away from this cruel shepherd and fled him according to the command of the Lord. These united with their unlawfully banished brethren: and these poor, tormented, and intimidated souls together hereupon called the undersigned to be their shepherd.

But what is it now? The damage is not already healed; rather, it becomes even more apparent.

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The church built with sour toil is now stolen, it is in the possession of that very ruthless one and his deceived ones. Should we seek justice in secular courts? One knows how it goes. Who would not know how much peace and godliness there is in trials. We have been strongly advised against it. We must therefore let go of our property and surrender to the loss, albeit with great sadness and melancholy. Beaten and mistreated sheep go away silently, without thinking of revenge.

But what shall we do? We have a twofold calling, first to care for our own souls, then to win back the members who have been scattered to and fro: for this we need a place of assembly, if possible such a place, where the wanderers dare to gather again. But the whole herd, as much as it is gathered, is still trembling itself. They do not know whether they have really escaped the wolf or not. The enemy has succeeded in pouring an insurmountable mistrust into its soul. Oh, what a shepherd's heart must feel, which means it faithfully and honestly! Moreover, the majority of the people are quite impecunious. The building of a church is out of the question; more courage and joy are needed than can be saved from this misfortune. If something is to happen, it must happen quickly, so that hearts can begin to breathe again. If the breath does not come back quickly, if it is not blown into the chest with some force, it will, as is to be feared, remain absent forever.

But God, the merciful, who takes care of fine sheep Himself, already provided advice. We could not build, therefore He gives us a wonderful opportunity to buy an old church. So there would be immediate help, and our hope is that the Lord will now also guide the hearts of our brothers, and that they will reach out to us with mercy. On this hope we have dared. We have also bought a little land to put our church, which would be useless in its present place, on. But we cannot deny **it** and keep it, if we are left alone. However, we know and confidently believe that we will not be left alone. Our humble and brotherly request to remember us for the sake of Christ will not be in vain. There is hope, however, that the Lord will open a great door for us here, and that we will be able to repay love with love at another time.

Detroit, Dec. 18, 1850.  
G. Schaller, Pastor.

### Ecclesiastical message.

On the Sunday after St. Christopher's Day, Pastor Erhardt Riedel from Franconia died. On the Sunday after Christ's Day, December 29 of last year, the Rev. Erhardt Riedel from Franconia, until then a pupil of the Theological Seminary at Fort Wayne, after which he had been sent by the Lutheran St. Thomas Parish at Harrison in Tully Township, Van Wert Co, Ohio, received a regular profession, ordained by Dr. Sihler with the assistance of Fr. Streckfuß in the midst of his congregation.

### Please.

Already in 1848, a number of copies of "Huniu's Contents of Christian Doctrine" from Fort Wayne arrived here by chance, but not to me, for whom they were intended, but elsewhere. My inquiries and efforts to come into possession of these books have so far been in vain. I therefore request those who have received copies of this book, perhaps during the synod held here in the same year, to kindly inform me of this.

St. Louis, Jan. 9, 1851.

F. W. Barthel.

Please return any surplus copies of Rum. 1-5. and 9. of volume 0. of the "Lutheran" is kindly requested by F. W. Barthel.

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for the construction of the Evangelical Lutheran College near St. Louis.

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Printed by Moritz Nieduer,

North corner of Third and Chesib "t streets.



Year 7, St. Louis, Monday, January 21, 1851, No. 11.

**Message**

from

**the Concordia - Collegium in St. Louis.**

The institution existing under this name currently comprises a grammar school and a theological seminary.

It was founded in 1839, was formerly located in Altenburg, Perry Co., Mo., and first a private institution, it then became the caretaker and property of the Lutheran congregations of St. Louis and the aforementioned county \*), which ceded it in 1850 to the German Evangelical Lutheran Synod of Missouri, Ohio and other states.

As a result, the institution was moved to St. Louis, and received two authorities appointed by the Synod: the electoral college, which carries out the election of the regular teachers at the institution, and the supervisory authority, which forms the middle authority between the teaching staff and the Synod.

At the same time, it was decided to elevate the Gymnasium, which until then had only served the theological seminary in the preparation of boys and young people for entry into the same, to an independent institution, in which a general education and thus also a preparation for other professions in life would be achieved.

\*) More details about the origin and the former state of the institution have already been given in the 1st year of this journal, No. 21.

Accordingly, the Gymnasium is to be an institution in which generally the same subjects are taught as in the Gymnasias of Germany, but with such modifications as the circumstances, namely the language, the constitution and other peculiar conditions of our new fatherland require.

For this reason, the following are included among the subjects to be taught: English language, in which a thorough and comprehensive instruction is to be given, geography and history of this country, chemistry, the philosophical disciplines, and politics. In this way, the Gymnasium comes closer to the learned institutions that exist here in the country under the name of "colleges". However, since we consider religion to be the main subject of all education and instruction, it is included in the curriculum of the Gymnasium and is taught there in accordance with the confessional writings of our church.

Furthermore, in the Seminary as well as in the Gymnasium, the German and Latin languages alone are to be used in teaching, on the one hand because the institution is to serve first of all the German population of this country, and on the other hand so that it remains in more direct connection with the mother country, which is so rich in scientific treasures.

Nevertheless, the entire institution: the Gymnasium and, to a certain extent, also the Seminary, is open to boys and young people of other than

of the Lutheran confession and of tongues other than German. Those who do not belong to the Lutheran confession and wish to attend the Gymnasium will be admitted among the number of students if they wish to take part in the religious instruction and the other religious exercises of the students; otherwise, they may be dispensed from religious instruction and accepted as external (non-resident) students. Theology students of other confessions are also admitted to the lectures in the seminary. Those who attend the institution, whether as pupils or non-resident students, and who are not proficient in the German language, receive instruction in the German language from the time of their entrance, in an extension and according to a method that enables them to take part in the instruction given in the German language with undiminished benefit within three to six months. During this time, they will continue their studies in their native language under the supervision of one of the teachers (therefore it is desirable that they bring the textbooks they have used until then), so that they do not lose anything. Moreover, when they begin to attend the lessons given in German, they will receive all the help they desire from the teachers during the lessons and from the teachers and their classmates outside the lessons.

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The electoral college currently consists of the following gentlemen: k. Wyneken, as president of the synod, Dr. and Prof. Sihler, D. and Prof. Walther, D. Schieferdecker, pharmacist Tschirpe, k. Brohm D. Fürbringer, D. Sievers, D. Röbbelen, D. Hoyer.

The Supervisory Board currently consists of Messrs. Wyneken, as president of the synod, Dr. rt. Prof. Sihler, D. Schieferdecker, pharmacist Tschirpe.

The teachers at the theological seminary are:

C. F. W. Walther, Professor of Theology and Director.

Adolph Biewend, Professor of Philosophy.

The teachers at the high school:

a., ordinary:

P. Walther, director, who has the lessons in the following subjects:

Religion. Rhetoric.

J. J. Gönner, rector, who has the lessons in ancient languages, geography and history;

A. Biewend, Conrector, who teaches modern languages, mathematics, natural sciences and philosophical disciplines.

b. extraordinary:

P. Wyneken for history,

Dr. Dacheux for French Language;

c. Assistant teacher:

C. Metz for ancient languages,

H. H. Eisfeldt for music,

M. Stephan for drawing.

Other officials of the institution:

F. W. Barthel, Cassirer.

F. Great, Economist Inspector.

Seminary. In order to be admitted to the theological seminary, a young man must, in addition to the other requirements, have completed the high school course and have received at least a No. 3 on the final exam. The instruction is given to the students free of charge. Foreigners who wish to attend are also admitted free of charge with the consent of the teachers. \*)

Gymnasium. This institution is divided into two sections, especially for the benefit of students who do not want to acquire a scholarly education, but only want to acquire more knowledge for a practical profession than is given in common schools. These departments are the Upper and Lower Grammar Schools. The former includes Ober- u. Unterprima, Ober- und Untersecunda; the latter: Textia, Quarta, Quinta.

The subjects taught in the different classes are as follows:

Heb räisch:

Prima: grammar, exercises, reading book.

Greek:

Prima: a) reading a historian, orator, philosopher (statesman) and

More detailed information about the theological seminary will be provided later.

(Thucydides, Demosthenes, Xenophon Memorabilia), Plato, Sophocles); from which a writer lat. to interpretiren. b) Greek. Essays; c) History of literature with examples.

Secunda: a) Greek Gram, and Exercitien; b) Reading of a historian and a poet, (Xenophon (Anabasis), Herodotus, Plutarch, and Homer), c) Memorization of a dictionary.

Tertia and Quarta: Grams, (light exercises) and Chrestomathy.

Latin:

Prima: a) Reading of a historian and poet (Tacitus and Horace), of which one writer to interpret Latin. b) Latin treatises and disputations, c) History of literature (with examples).

Secunda: a) Grams, and Latin. b) Reading of a historian, orator, philosopher (statesman) and poet (Livius, Caesar, Cicero, Virgil, Ovid) c) Memorization of a dictionary.

Textia: a.) Grams, and Exercitia, b) Reading a historian and a poet (Caesar, Ovid).

Quarta: Grams, and Exercitia; (Nepos and Phaedrus).

Quinta: gram, and chrestomathy.

German:

Prima: history of literature; treatises.

Secunda: grams, (scientific: Eiselein), rhetoric, shorter and longer essays, de-clamir.

Untergymn: exercises in reading, spelling, prakt. Gram. (Ollendorf, Wurst), style exercises, business essays, declamiren.

English:

Prima: history of literature, treatises.

Secunda: grams, (higher: Murray's 8vo Grams. Rhetoric, shorter and longer essays, declamiren.

Lower school exercises in reading, spelling, grammar, (pract: Smith's Gram.) style exercises, business essays, declamiren, translating from German into English and vice versa, memorizing a dictionary.

Religion:

Prima: Systematic presentation of Christian doctrine, (outline of church history), reading of the New Testament in the original language.

Secunda: Like Prima.

Biblical history, (combined with Bible reading), catechism (combined with memorization of proverbs and hymn verses).

Tertia: Reformation history, outline of symbolism.

Philosophy:

Prima: Logic, Metaphysics, Politics and History of Philosophy.

Secunda: geology, astronomy, chemistry, physiology and psychology.

Subgymn. zoology, botany, mineralogy and physics.

Mathematics:

Prima. Upper prim.: trigonometry and conic sections; lower prim. Planimetry and Stereometry.

Secunda, Obersecund. Arithmetic, from logarithms to end (after Fries) Untersec: from beginning to logarithms (after the same.)

Lower secondary arithmetic in its entire scope (accounting).

History:

Prima: From time to time repetitions of political history according to tables in connection with cultural history (Kohlrausch), outline of Jewish and Christian antiquities, general book lore.

Secunda: Ancient History. Greek and Roman antiquities, mythology.

Subgym: General and special of the United States, England, and Germany. Memorization of tables. (General book lore.

Geography:

Secunda: ancient and mathematical.

Subgymn. general and special of the United States and Germany, biblical and mathematical.

Beautiful writing:

Lower gymnasium: English and German.

Private lessons are given in newer languages, namely French, Spanish and Italian, drawing (including architectural) and music.

With regard to the subjects listed in the curriculum, it is not superfluous to remark that, on the one hand, the diversity of the subjects should be noticeable, that it is by no means in the plan of the institution to overburden the intellectual power of the pupils, and that in some cases it is sufficient to know only the most important principles and the most important results of a science, for which neither an excessive amount of time nor effort is required, in order to receive a complete education; and if, on the other hand, a subject should be missed, that it is just as much in the plan of the institution to give a comprehensive education, and that such a subject, if it really seems essential, will be considered in connection with other expressly mentioned sciences.

It is our intention to make use of the newest and best textbooks that are in use in the grammar schools of Germany, and through a bookseller in New York, who is in contact with the Synod, they will be obtained in the shortest possible time and at the cheapest possible prices, and will be available there as well as here in the Institute. A list of them, together with prices, will be supplied later.

Other resources of the institution in teaching are at present still small, but it has a library, which is constantly increasing, and has the use of a geological, mineral, plant and conchilium collection. The rest of the necessary apparatus,

The equipment, especially physical, astronomical and chemical, will be provided as soon as possible.

A closer look at the timetable will show that it corresponds to the above-mentioned purpose of separating the Upper and Lower Grammar Schools, in that the timetable of the latter is more adapted to practical needs, and has a certain completeness; and that at the same time it satisfies both the natural demands of the different ages of the students to be taught, and also lays a good foundation for later scientific instruction.

Under certain circumstances and with the consent of the teachers, a pupil of one class may take part in individual subjects of another class. Similarly, those in the Lower Gymnasium who do not intend to enter the Upper Gymnasium may be dispensed from learning Greek.

The admission of a new pupil or student to any class of one or the other division takes place according to an examination which is arranged with him in order to ascertain the knowledge he has already acquired. The average age of a pupil admitted to the lowest class (Quinta) will be eleven years, and that of a pupil in my class one year, so that the Gymnasium course ends with the eighteenth year; however, gifts and progress have a due influence on this.

New courses always start after the spring and autumn vacations, and therefore these are the most suitable times for entering the institution.

Shorter vacations find Christmas (14 days from the Saturday before Christmas), Easter [14 days from the Saturday before Martyrs' Week], Pentecost (8 days), and longer in autumn (5 weeks from August 24).

Two school ceramina are held annually, at the end of the two cursus, one non-public, before the beginning of spring break, and one public, before the beginning of fall break.

Christian discipline and order are conscientiously practiced among the pupils and students of the institution, and the necessary care is taken for their physical well-being. With the latter in mind, a gymnasium is established.

Every six months, the parents or guardians of the pupils and students of the institution are sent a report on their diligence, progress and behavior.

When a pupil or student has completed the course of the Upper or Lower Gymnasium, he is issued a public certificate by the institution on his knowledge and conduct, if he takes the relevant examination. The certificate of successful completion of the upper secondary school course makes the recipient a graduate of the institution, with a distinction of three classes [*praesertim dignus*, *dignus*, *satis dignus*] depending on the result of the examination.

The half-yearly tuition for instruction in the subjects listed in the lesson plan is \$18 in the Upper Gymnasium, \$12 in the Lower Gymnasium, and is paid half at the beginning and half at the end of the half-yearly course and sent to the Cassirer of the institution, Mr. Barthel.

Those who are equipped with the necessary facilities and enter the institution with the intention of becoming preachers will have their tuition waived; those who later change their mind are expected to pay the tuition for the entire period in arrears.

The fee for private lessons depends on the number of participants and will be as cheap as possible.

Parents and guardians who send sons or fosterlings to the institution as pupils or students must notify the director of the institution in good time and enclose with their notification a certificate from their former teacher concerning their proven diligence and previous conduct.

The building of Concordia College is located on a hill about 2 miles south of St. Louis not far from the road to Videpoche in a healthy and unspoiled area. Since only one wing of the intended building has been erected, if the number of pupils and students increases rapidly, part of them will have to live in the immediate vicinity for the time being.

Parents and guardians may deposit money intended for expenses for their children and foster children, such as clothing, books, pocket money, etc., with one of the teachers, who will give them an account of it every six months.

The board charge at the institution is \$1.25. per week, exclusive of firing, light and laundry. The annual expenses for firing are \$1, for light about 3., for laundry

The boarding fee in private homes varies somewhat according to circumstances, but is generally equal to that payable in the institution.

With regard to the payment of this fee, the same provisions apply as for the school fees. It can also be sent to the Cassirer of the institution, Mr. Barthel.

Each new arrival must provide himself with a bed and towels (and have his laundry marked).

In presenting this news of the Concordia Collegium to the communities associated with us, in particular, and to the German public in general, we cannot refrain from drawing their attention to the fact that through the Gymnasium in our Collegium a long and universally felt need is being met. Up to now, children of German parents have received either a German education, which was mostly inadequate, or an English education, and thus they were mostly alienated from their native peers. In our institution The aim is to give them an education that is not inferior in thoroughness and scope to any that can be obtained even in the best English institution of a similar kind, and by which they are not alienated from their contemporaries without, on the other hand, remaining alienated from the new conditions.

We are aware that in the establishment and continuation of the institution we do not seek the temporal advantage of individuals, but that we have higher purposes: the welfare of our people first of all and of our fellow citizens in general, both temporal, but primarily eternal; and this awareness gives us the freedom to invite the communities associated with us in particular and the public in general, indeed to urge them to use the opportunity offered to them by our institution for the education of their children and foster children.

We take the liberty of drawing the attention of the English public to the fact that through our institution in this country opportunity

is given to obtain a thorough German education, for the sake of which purpose parents sometimes send their children to Germany, and at the same time that the German education which is given here is one adapted to the local conditions. It should also be noted that, at the request of the persons concerned, such an arrangement can easily be made here that pupils and students of the institution have the opportunity not only to learn to speak, read and write German and English completely and correctly, but also French. The use of the Latin language in the seminary and the upper grammar school classes as a partial means of instruction will also have something attractive for individuals, not only for the sake of skill in it as a scholarly language itself, but also insofar as objects become accessible to all those familiar with the language through the lecture in it, since it takes much less time and far less mental effort than is commonly believed to overcome the difficulties that arise for comprehension from different pronunciations of Latin.

All possible inquiries concerning the institution are to be sent in postage paid letters to the director of the same, and will be answered in a timely manner.

Ps. 90, 17.

## Signs of the times.

"In the evening you say, 'It will be a beautiful day, for the sky is red;' and in the morning you say, 'There will be a storm today, for the sky is red and cloudy. You hypocrites, you can judge the form of the sky, can you not also judge the signs of this time?' Thus says our Lord, as we read Matth. 16, 2. 3. From this we see, although the Christian's true fatherland is heaven

and he wanders through this world as a pilgrim, through a foreign country, his Christian vocation demands that he should not be indifferent to what is going on around him in the world, but that he should go his way to the heavenly home with his eyes open to the great events of his time. The Holy Scripture, just as it has preserved for the Christian the whole past of the world with its course of development from the first day of its creation, has also opened up for the Christian the whole future of the world with the course of its activity up to the last day of its existence. Therefore, the Christian has the sacred duty to carefully observe the state of affairs in this world and to compare it with the image of the future, which is already held before his eyes in the mirror of the divine word; in a word, it behooves him to seek out the "signs of the times" and to wisely judge them according to God's word.

But if there has ever been a time rich in strange occurrences, by which even the dumbest Christian eye can see in what time one is living according to God's word, this is the present time; and indeed rich in such occurrences, which shout loudly as with a voice of thunder into the hearts of Christians: "The Lord is near!" For centuries the faithful have been filled with ever more lively hope that the great glorious day of the Lord is at hand; for centuries, as never before, the longing of Christians that the Lord would soon put a complete and eternal end to the ever more and ever more dreadfully increasing ruin and misery in the world has become ever more burning; for centuries the cry of all God's children, "Yes, come, Lord Jesus!" has become ever more fervent and loud and powerful. Who among our readers should not have heard words like these from one or the other aged pious member of his family: "If we do not experience it, you our children, our grandchildren, will experience it, that the last decisive terrible battle of the kingdom of hell and the world will break out against Christ and His own?"

It is true that what our pious fathers expected to happen next has not yet happened; people are still eating, drinking, buying, selling, planting and building, so that it does not look otherwise than if the world now really wants to begin to live and to be comfortable on earth. The scoffer of the Christian who still hopes and waits for the coming of the day of universal and perfect redemption laughs as a fool; yes, even not a few Christians have become sleepy since the bridegroom left, have given room in their hearts to the thought: "Our Lord is not coming for a long time yet," and have not provided themselves with a sufficient supply of oil, so that when it should soon be said: "Behold, the bridegroom is coming," they will go to meet him with decorated lamps. But how? do not such belong to the foolish young people?

women? Is it not a ghastly delusion to think of the Lord with his promised return for the judgment of his enemies and for the eternal glorious redemption of his own, because he has been so long in vain from

has been expected by his own? Must he not be all the nearer now, the longer the time of waiting for him has already passed? And if all believers have already stretched out their arms to him with trembling joy when they saw the signs of their time, what shall we do now that these signs are joined in our days by ever more and ever clearer and clearer ones? According to the Scriptures, one of the most important signs of the very last times is complete apostasy in the midst of Christianity, nefarious mockery and denial of God, overthrow of all divine orders in the world and rupture of all sacred bonds. The dear reader only has to compare the following passages: 2 Pet. 3, 3 -15. 1 Tim. 4, 1. 2 Tim. 3, 1 - 4. Jud.17-21. 2c. However, since many of our readers in their seclusion do not suspect how horrifyingly these prophecies of the Holy Scriptures are now being fulfilled, we are permitted to share with you in this and the next issue some of the correspondence found in the political paper "Der Zuschauer am Potomak" (The Spectator on the Potomak), published in Washington, District Columbia, and edited by Mr. F. Schmidt, which has already been announced and recommended by the "Lutheran". There it says, among other things, as follows:

"You will allow me, Mr. Editor, to inform my German fellow citizens through the "Zuschauer" what the views of these Red Republicans actually are, and then they may decide for themselves whether the papers representing them are organs of the Germans in America.

A manifesto of the German democrats was published in Geneva, in which it says: "The June battle is the birthday of the red, our republic. The February struggle has world-historical significance only because it made the June Revolution possible.... From now on it is a matter of a struggle for the annihilation of one's own party or of the opposing party; only after the complete subversion and destruction of all present social conditions can we realize the principles of our party.... . Religion, which must be suppressed from education, must disappear from the mind of man. . . The revolution destroys religion altogether, by eliminating the hope of

The freedom and welfare of all on earth makes heaven superfluous. We therefore take into account the religious struggles and endeavors, the formation of free congregations, etc., only insofar as religious freedom is understood to mean freedom from all religion. We do not want the freedom of faith, but the necessity of unbelief. In this, as in every other respect, we seek to break completely with the whole past. We want

on the rotten. We do not want to graft new rice onto the rotten trunk; we do not want reform in any respect, but revolution everywhere.

Heinzen, currently editor of a German newspaper in New York is said to have written the above manifesto. He urges blood, a sea of blood, calls humanity a madness, and sees "silver fulminate" as one of the most powerful means for the good of mankind. Heinzen proposes to blow up whole cities with 100,000 people by underground chambers of fulminate silver, and also to bring "a million barbarians" under the earth.

Neff says in his "Contributions to Peasant Politics:" "One must kill the dogs, persecute the enemies of noble humanity, curtail the greater fortunes by increasing taxes on income and inheritance, up to 50 from 100, cast bullets under a terrible oath, and make oneself register of those who must die for the prosperity of the social republic; burn the princely flattering, dog-like humble prayer books, and adopt the religion of bravery and the pride of freedom. The ancients sacrificed human beings to their idol god, we must sacrifice to the god

sacrifice people for freedom. Only when the blood of a thousand human sacrifices will have risen to heaven will freedom and love return to earth."

The bookseller Hof, von Manheim, exclaimed at Blum's death celebration in Zurich in 1849: "The great guiding thought of the Baden Revolution has been: There is no God! God lies in man to create a paradise on earth. There", Heilig, Trützschler died with the conviction: We are going to nothing, but we have fought for freedom - blood! Revenge! A greater stream of blood must flow from

the clear heart of reaction than the Rhine.

However, one should not believe that these are only the views of individual men, and that the people of Germany reject them with disgust and disgust. Germany, the fatherland of the Reformation, has long since been alienated from the Christian faith in its higher classes, and in recent times it is becoming more and more apparent that the consequences of rationalism are leading to complete and blatant atheism and are now germinating in the mass of the people. How deep the religious decay is, may be described by a scene taken from life in a German hostel in Geneva: "It is the Saturday before Easter. The night is spent in a riotous manner; it cannot be said even in front of men. In the morning, as they say, the hostel service is held; a journeyman is made a preacher, the others gather as confessors, boastfully confess their dissolute life, and give their confession penny. Therefrom which brandy is purchased. How now the action of the holy. Communion in the house of God under blessing of the sacrament with the simple-great institution words of the Savior.

and is given in his name, it is done in the inn with a terrible jeering, and is repeated until the brandy is out.

Two directions are noticeable, which strive for the same goal; one wants no religion at all, and says so openly; the other uses the Bible and Christianity to destroy them.

The first direction says: A revolution has begun that must put an end to all religions. Physical misery is the source of all religion; therefore the people's friends can do nothing better than to work on the dissolution of the old world, which is still based on religion. In the name of religion, the men of retrogression preach submission and servile obedience to the people, and this is contrary to man's destiny; religion hinders progress, which is achieved only by illegal means. Christianity, the religion that has become general, is a misguided attempt to satisfy the human life of happiness in a world that is based only on imagination. The new philosophy (Feuerbach, Nuge) has completely antiquated the old Adam, Christianity and the faith in authority. Where this philosophy has passed into our flesh and blood, we understand the new revolution which the new direction will undeniably conjure up. Our time, more mature than the Christian one, needs another guidance by itself. If it is to be helped, then it requires the "careful" removal of Christianity from the popular consciousness. Man alone is our God, our judge, redeemer; apart from man there is no salvation! Man is necessary to God, not God to man. It remains that the belief in a living, personal God, God, is the cornerstone of the whole worm-eaten society, and as long as man hangs in the sky with only a fiber of thought, there is no salvation on earth. Atheism, godlessness, and when it forms devils, makes truth a confederate, and purifies its disciples by its fire.

This is the first direction; the other is outrageous! There Christ is made an apostle of freedom and love, after whom a second Messiah will come, greater than the first, there is talk of a kingdom of God, of a better humble world. Christ is only considered the first democrat of Judea, the revolutionary of the whole world, who was crucified by the aristocracy. On his sacrament is also held but how? Weiting calls out: "No longer with folded hands, hanging upside down and kneeling, we want to enjoy the Lord's Supper, but sitting at large tables with the Easter lamb, with wine and

Bread, for milk, potatoes, meat and fish,

But the crucified and the tormented must first be resurrected from the dead.

Grave night of deceit, of deception, of lies. Hello! Out of your dark holes! Up, up, you sleepers! Three times already! the cock has crowed, how often will you deny your salvation?"- "What used to be called Christians are now called Communists."- "What used to be called Christians are now called Communists."

In the practical consequence both directions meet. These heroes of freedom say that it is not enough to strip off the yellowed leaves of Christianity and faith, but that one must destroy the old in order to make room for human morality, the foundation of the future. "Because Christianity still haunts our time, freedom is not inherent in it; the real striving for freedom begins only with atheism; man must first become wild again before he becomes something."- "He bursts the menagerie cage in which he is led around as a miracle of tameness!" - "Would that the Germans would soon learn to use their fists." - "Voltaire and Diderot were not on our level; we are making giant strides on the path of atheism and the overthrow of morality." "The day will come when great fires will be kindled with bank bills, bills of exchange, wills, tax lists, contracts of rent and lease, and bonds."- "Not only must the faith of the fathers be overthrown, but also their customs."- Our inveterate customs are the firmest supports of the present system of tyranny. - To improve these customs, we must destroy them."

Therefore the activity of the clubs must be: democracy with all its consequences, - not merely attacking the existing institutions of the state and the church, but destroying all prevailing concepts of religion, State and society.- the filling of minds with hatred against existing conditions, in order to make them receptive to revolution." "We are not able to conquer the world with the raw iron in our fist; we must first make it morally dead, and then carry it to the grave." "Down with the aristocrats, down with the pietists, down with religion, down with those who have servants."

So much for the first part of the above-mentioned correspondence. Before we communicate the continuation of this, we insert a passage from an essay which, under the heading "the next revolution," appeared in the socialist monthly "The Republic of Workers," edited by Wilhelm Weiting in New York.

finds. The passage is as follows:

"Only after the elimination of all inequalities of social conditions, only after the introduction of communist socialism, is it possible for a people to manage its affairs in such an easy way. As long as there are poor and rich, noble and lowly, so long it is not possible . . . You want reform? Revolution? Anarchy?- You want everything else, but not the old conditions! Be

without worrying, all this will come, and it will be a revolution such as the earth has not seen before. It cannot fail to happen if we write the memories of the sufferings we have endured in our hearts with fervent anger, if we revive the old images of insane despair in us with fervent anger and think of the hired traitors with the boiling bile of all outraged righteous feelings, of the deceivers, who, with honeyed words, in the hour of victory, knew how to appease us again to forbearance and calm, and then, with biting scorn, knew how to shackle us anew to the old conditions, to whom every falsehood, every hypocrisy, was welcome as the means they strove to achieve. It will come terribly, end terribly, if our memory remains true to itself, and gives free rein to all the furies of revenge for the millennial injustice suffered only a few weeks. This week will be called the time of the blood-red republic. With it comes the dictatorship. \*) Only this dictatorship can complete the work of the revolution and establish true democracy. Radical communist socialism, however, will make the journey around the world or perish in this attempt. It cannot make peace with the unequal. It will lead a long war in its wake, and a terrible blood bath will accompany it. Without it, the tobacco-smelling, rough-

It is not possible to bring the chewing and chewing human race to such a tremendous reform. What does it matter if they let us die slowly of unhealthy work, of sorrow, trouble, grief and worries, of lack or in prisons, or if they beat us to death? If we do not beat them to death, they must beat us to death and starve us to death, "for the earth swells with the teeming countless race of the breadless. "Sadly, many good and able men will perish in the process, many innocents will be slain. These are the usual misunderstandings. But let them go ahead: there are still enough of us! Our heads are innumerable, like the grains of sand of the desert! \*\*) We cannot lose. Holy

Marat \*\*\*) please for us!-

",



\*) By dictatorship one understands the office of a man, to whom in a republic for a certain time completely unrestricted power has been given to rule and to rule at will, so that in times of great danger and confusion A will, against which his appellation has taken place, is enforced what, if many could rule with their different views, would not be carried out.

In July of last year, Mr. Weitling wrote: "We now have the prospect, if everything goes well from now on, that we will form a compactly organized party of at least 100,000 men next fall, united with the Americans (especially in Boston and Philadelphia). With such a party, however, we will carry through the next presidential election according to our wishes, and a party which becomes so strong will carry through everything it considers good.

This Marat, whom Mr. Weitling invokes here as the patron saint of the socialists, was that monster, that bloodhound, who at the time of the French Revolution at the end of the last century publicly preached robbery and plunder of the propertied classes and, among other things, proposed that 200,000 heads be dropped for the final radical implementation of the Revolution.

## "The Truth Friend."

Si tacuisses, philosophus mansisses.

As richly endowed as this organ of the Roman Church, which is published in Cincinnati, is, it seems that the heaviest doom of all others of this kind hangs over it. No sooner has a new editor begun his work than the high ecclesiastical authority finds itself compelled to remove him from his post again; and we must confess, we would like to think, that the next election is as a rule more unfortunate than the previous one. At least this could be clearly seen in the order of the last three editors. The third last, Mr. Böckling, was obviously a man who was still quite capable of whitewashing the fashions of the Roman Church; his successor, Prof. Probst, however, understood this less well and in a short time almost made many good Catholics prefer to read the Oertelische-Katholische Kirchenzeitung instead of the pale truth-lover, because there they at least always found a good portion of snark and purrs to laugh at in addition to the many boring articles. Thus, after a short period of pleasure as editor, Mr. Probst was removed from his post and a certain gentleman, who modestly called himself "Hw. (Reverend) Peter Kröger" has taken his place. Judging by the first number that this gentleman has sent out as samples of his abilities, he seems to have been educated in the school of Prof. Oertel and, following in his footsteps, wants to rally the dear scattered subscribers of yore by presenting amusing antics. One of his first gifts is, in fact, the story that in New York, one evening recently, several Protestant preachers held controversial sermons against Archbishop Hughes, which (preachers) he has all appear as species from the realm of feathers, one as a swallow, another as a wagtail and wren, the third as a cockerel [sic!], the fourth as an owl, the fifth as a gander. From this it appears that the hw. Lord will perhaps soon have surpassed his ideal, Mr. Oe., if not, nevertheless reached, †). But if the new editor has indeed surpassed himself through his New York correspondent, it is all the more regrettable that the inexperienced man has at the same time ventured a bouquet in which he is likely to lose his well-deserved laurels. As the readers will remember, we had pointed out in No. 6 of our journal how recently the antichristic contempt of the rulers (2 Pet. 2, 10.) has again manifested itself in the papacy.

†) Another sample - not to conceal anything - which the new editor gave immediately in the first sheet of his excellent talent to work as a Roman Catholic scribe, is that he writes in a story about the torn robe of Pope Pius VII (during his lifetime): "Everybody wanted to see the holy robe, like there the Virgin with the little child".

the well-known Sardinian affairs. Mr. Oertel, who, better shrewd, soon realized that there was little honor to be gained here, was quiet as a mouse and acted as if the relevant number of the "Lutheraner" had been lost in the mail. Hw. Peter Kröger, on the other hand, as a very young editor, thought: Well! You want to try it. Wagon wins, wagon loses. And what does the courageous knight do now? His first devastating attack consists in presenting us with the question whether what the truth friend and the Catholic Church Cz. had written about the Archbishop of Turin and what we had copied was true or false? If it were false, we would have to prove it, but if it had to be accepted as true, why would we try to impute false intentions to the true account? After this, one would think that the "honorable" gentleman would now excuse the whole thing as an unintentional oversight and thus quickly try to come out of the whole affair with a clean skin. But far from it! Falling completely out of his role, the gentleman hereupon becomes trusting and asks us on our conscience: If [the editor of the Lutheran] owned two houses, and gave one to his brother or friend, because the latter had rendered him many services, and the deed of donation had been executed and delivered over it: could he then take back this gift on his own authority? Would it not be against natural and divine right?" And this - one can hardly believe one's eyes - is now applied by Hw. to the present case, and he concludes: "To break what has been promised by contract is wrong; but now the sovereign government of Sardinia has acted in this way against the Archbishop of Turin; ergo it is right that the Archbishop of Turin refused to obey his sovereign authority, at the same time incited the clergy subject to him to do so, and His Holiness praised him for it. Apart first of all from what an excellent conclusion this is †), everyone can see that Mr. Kr., in great fighting zeal, more nakedly than we could ever prove, has herewith publicly admitted the doctrine as the doctrine of true papists, 1. That when the sovereign authority acts unjustly against its subjects, the latter may recite obedience to it, and 2. That Roman priests are not to obey their temporal authorities, but the pope alone, as the one absolute prince. Our wish is that God will provide us with such defenders of the

†) His Grace seems to have heard the logic in Michael Menotus, who in his sermon book (from the year 1525) fol. 47 makes the following conclusion: The servant, whom Peter cut off the ear, was called Malchus, that is, a king; thus the kings are subject to the Roman pope. Or perhaps in Petrus Dersaus, formerly a doctor in Paris at the beginning of the 17th century, who thus concludes: At Cana in Galilee there were six stone water jars, the water of which the Lord changed into wine; ergo there are 7 sacraments, (Oovcext. tkeol. In test. suer. 6onc. I, x. m. 231.)

The first step is the creation of a new, more modern, and more efficient form of the "Pabstum",

(Submitted).

## On the necessity and salubrity of confession.

It is unfortunately as sad as it is a well-known fact that not a few pastors of our synod have no small struggle for the introduction of this so highly important and fruitful ecclesiastical order; And although they do not try to introduce it anywhere deceptively as a divine commandment and with the entanglement of consciences, as if such a commandment had to be obeyed in case of loss of blessedness, rather, although they attack the matter with all patience and doctrine and try to convince their parishioners inwardly of the expediency and salubrity of the confessional registration by way of instruction, they nevertheless largely experience a stubborn resistance in the congregations to establish this order among them.

If we now first ask about the causes of this resistance, we find several of them.

First of all, it is a miserable ignorance, partly about this matter itself, partly about the healthy form of the ecclesiastical community in general; and this ignorance is the same, the congregations may consist of recently immigrated Lutherans or of Lutherans who have been resident here for a long time or even of Lutherans who were born here; For, as far as the immigrants are concerned, it is unfortunately the case in Germany that even in the Lutheran countries, as a result of rationalism, not only the good ecclesiastical discipline and customs of earlier times, but also the knowledge of them has fallen away; And as it seems, the present church

leaders and Lutheran pastors, even where the Lutheran confession is again beginning to assert itself in practice, are not particularly serious and diligent, partly to reintroduce the good old customs, partly to instruct their church children about the expediency and salubrity of the same, so that they themselves would acquire a desire and love for it.

But as far as the Lutheran so-called German-Americans born here are concerned, their ignorance in this matter stems, namely, partly from the loose unchurchly-democratic deformity of the Lutheran synods here, partly from the ignorance of the Lutheran preachers themselves, partly from the great indifference of the people to the knowledge of church things in general.

A second reason for this reluctance is the nearer or more distant influence of the Rotten- and Schwarmgeister, as there are: Methodists, Baptists, Albrechtists, Unionists, and so on.

These as sworn enemies of the Lutheran doctrine and healthy ecclesiastical customs and orders (because the latter openly support their false doctrine).

The Lutherans, who are not aware of the confession and who do not want to hear it, are taking great pains to make the ignorant Lutherans suspect and hate the confession as a papist compulsion or even as an auricular confession, as unevangelical and un-American, both orally and in writing.

A third reason is the similar attitude in these and those Lutherans, within the congregations themselves, whether as a result of the influences just mentioned, or as a result of their own enthusiastic direction and perhaps at the same time a misunderstood application of their civil liberty to the ecclesiastical sphere.

Finally, a fourth reason for the resistance to the introduction of confession - and not the weakest of them - is the arrogant conceit and malicious obstinacy of those in the congregations who exercise a certain prestige over the others and thus more or less control the majority.

From these four main reasons comes the immense reluctance that is found almost everywhere against this wholesome order.

But how now? Should it be abandoned for the sake of it even by servants of the church who are faithful to the confession, as the tenant preachers let it go with pleasure, even suspecting it out of ignorance or malice with their tenants as a remnant from the dark times of Pabstism? Let that be far away.

For the following reasons speak for the establishment and maintenance of this order, which is just as necessary and wholesome as it is in accordance with the Gospel:

First of all, it is a serious matter of conscience for the pastor of a congregation, especially after the congregation has just been taken over, not to administer the reverend sacrament of the body and blood of the Lord Christ to any of his parishioners whose state of Christian knowledge he has not previously examined. For not only open and unrepentant sinners are unsuitable for the worthy enjoyment of Holy Communion, but also raw ignorant people who do not know what law, repentance, gospel, faith, works, baptism, absolution and the Lord's Supper are, and perhaps do not even know by heart the holy ten commandments, the faith, the holy Lord's Prayer and the Holy Bible. Likewise, self-righteous people, to whom going to the table of the Lord is a deadly external value, since they have no true faith, although they are not as crude as those, are equally incapable of it. If the servant of the church, for example, let such people go to Holy Communion unheard, it would make them unrighteous. If, for example, the minister of the church lets such people go to Holy Communion unheard, he makes himself guilty of a sin that is not small in God's eyes, so that they, also through his fault, receive the sacrament unworthily, and thus to judgment; and it amounts to this that he, instead of being a co-worker of the Holy Spirit, is a savior of souls. It therefore boils down to the fact that, instead of being a savior of souls as a co-worker of the Holy Spirit, he is rather a corrupter of souls as a co-worker of the devil.

Luther also says: "No one should be allowed to go to the holy sacrament. Luther also says: "No one is to be allowed to go to the Holy Sacrament unless he is specifically questioned by his pastor as to whether he is sent to the Holy Sacrament. For St. Paul says in 1 Corinthians 11 that those are guilty of the body and blood of the Lord Christ who take it unworthily. Now not only do those take this sacrament unworthily, but also those give it with diligence unworthily; for the common rabble run to the sacrament for the sake of habit, and know not why the sacrament should be used."

Similarly, Luther writes in another place: "We really do not like that absolution should come from the church and let the people run to the sacrament in such a smoky way. For there must remain a form and discipline in the church, which cannot be maintained without confession. And where people are not accustomed to respect sin and to wait for absolution or forgiveness, it should happen that in time absolution and forgiveness of sin should be completely abandoned and become a thing in reverse, and people should run to the sacrament again out of their own devotion, as they did before."

On the other hand, and in connection with this first reason, the confession is so salutary and useful because it is the actual place for genuine ecclesiastical pastoral care. For a faithful shepherd and father in Christ, it is a matter of heart and conscience to keep as close an eye as possible on each individual sheep of Christ's flock in his charge, and to faithfully care for them according to their spiritual need. This includes not only searching for the hundredth lost sheep and following those who have strayed from the Word and Sacrament, in order to bring them back to both, if God wills it, but also healing the wounded (by the Law), strengthening the weak, comforting the fainthearted, fortifying the wavering, by means of special words, teachings, admonitions, punishments and consolations from and according to God's Word, to advise the ignorant, to admonish the naughty, to punish the unruly, to urge the sluggish, to lure the stupid, to restrain the rash, to adjust the fallen, to warn the insolent, to frighten the sure, in short, to come to the aid of a spiritual physician with the thoroughly and certainly healing medicine of the divine word, just as the particular harm and deficiency of the individual soul requires.

But where would be a more suitable place and time for such medical treatment and care than when his spiritual patients are preparing to receive the body and blood of their Lord and Savior? There, too, he should be an assistant of the Holy Spirit for each patient.

It should be the task of the individual to promote the salutary self-examination demanded by the apostle before the Lord's Supper. It is the duty of the individual to promote the salutary self-examination demanded by the apostle before the Lord's Supper and to diligently practice the catechism for this purpose. There he should, by the h. Spirit

The churchman, who is illuminated and anointed, meets each of his church children with fatherly love and evangelical wisdom and takes care of them, just as he either already knows the particular need of the individual or is just getting to know it through friendly questioning and enticement. And the individual, who willingly and sincerely shows up, will certainly benefit as much as he brings home from the preaching of the Gospel, because here his particular harm and need is taken care of.

But how would this service of the Gospel be possible, how would this noble and excellent benefit be attainable, if the individual church children did not indicate to their spiritual bard their desire to come to the table of the Lord and on this occasion also willingly offer to be questioned, reported, admonished, punished and comforted by him for guidance and support in their self-examination and in matters of their salvation? For it would be impossible to achieve this delicious fruit if people came in droves to the common confession without prior registration, and only after hearing the confession and receiving absolution would they give their names. On the other hand, in the case of such disorder, the unavoidable grave misfortune would occur that many an obviously unworthy person

would be absolved and in the end even communicated, which would of course be on the account of the servant of the church, who, by consenting to such disorder, would make himself a party to someone else's sin by causing one or more of his church children (or even strangers \*) to receive absolution and communion for judgment. - For even if the pastor should be conscientious enough in his handling of the exhortation to confession to deter the unfaithful and unworthy, it is unfortunately a common experience that one who is in the crowd can hardly really be restrained by it; for he does not fear God, of course, but the tongues and countenances of the people who saw him at confession but not at Holy Communion, and who fear the greatness of the confession. He fears not God, of course, but the tongues and expressions of the people who saw him at confession but not at Holy Communion, and who, he fears, would laugh and mock him if he allowed himself to be wholesomely deterred from coming to Holy Communion. The Lord's Supper

Thirdly, the confession is such an important and salutary order, because it attracts the sincere and willing just as salutary as it deters the false and disruptive, until they are converted, God willing, by the preaching of the divine word and sent to the worthy enjoyment of Holy Communion.

Now, as far as that first piece is concerned, undeniably at the time of confession, simple-minded

Even in Lutheran synods, which (according to their name) profess the Lutheran symbols, now and then the atrocious mischief takes place that Methodist-minded pastors also invite strangers from other confessions to partake of Holy Communion with the congregation. And the synod still allows such shameful mischief to take place. - —

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This is the most beautiful opportunity for the faithful and the pure-minded children of the church to open their hearts to their spiritual father, to tell him their special needs and concerns, and to ask for the appropriate instruction, advice, comfort and admonition from and according to God's words. Through mutual giving and receiving, a cordial hand of love is formed in Christ between the faithful shepherd and the sheep of Christ commanded to him, who hear their and their Lord's voice from his mouth with joy and fruit. He takes the special need of each one and gives him the necessary food and drink from the larder and the pharmacy of the Holy Scriptures. On the other hand, the lamb gladly and willingly accepts such a healing gift as from God's hands and gives heartfelt and childlike thanks to him and his steward; and he, as a spiritual householder, will not fail to bring forth from his treasury old and new things that are useful and serve to improve and are lovely and delightful to hear. It also happens through such genuine evangelical care of the individual. His sermons are not only doctrinal, but also pastoral and edifying at the same time.

With regard to the other part, however, this is also a salutary effect of the confession and a reason for its introduction, that it largely keeps back the false and unrighteous from the unworthy enjoyment of Holy Communion. It is impossible for it to keep away those hypocrites who know the form of doctrine by heart, but who make a work of their communion, and set their Christianity in mere legal respectability and civil rightness: but still there are dishonest spirits who shun the light and fear to be revealed, and arrogant ones, to whom it seems low and shameful to speak to these and those questions: and these gladly let themselves be kept away from holy communion by the confession. They like to be kept away from Holy Communion by the confession, to which they are also quite unfit because of such a position of the heart.

Fourthly, the church discipline and habituation of the dear youth speaks for the confession registration.

It is of no small importance for the confirmands that they are kept in constant practice and application of the catechism and the explanatory and illustrative Bible passages they have learned earlier.

For this purpose, the confession is an excellent means, for through it the teacher and father in Christ remains in constant contact with his adolescent church and confessional children, in order to question, report, punish, admonish, warn, entice and comfort them, depending on the state of their hearts, their knowledge, their conduct and their training in Godly discipline, and to apply the catechism diligently. And also by such a procedure in association with the other pasture and care through sermon and catechesis, gradually in the course of years and

For decades, under God's grace and blessing, a new, ecclesiastically healthy generation has been raised up, hearty sons and daughters of the Holy Church and of the dear Catechism, who are virtuous in mind, firm in doctrine, skillful in warfare, sound in faith, faithful in praise, patient in affliction, and cheerful in hope, who persevere in prayer. - —

These are the four most important reasons for the introduction of confession, and the ignorant, but sincere and honest reader will see from this how wholesome and beneficial it is for every single church child, if it is done in a proper evangelical way, and how there is nothing of papist compulsion and auricular confession: confession and auricular confession is to be heard and seen, but also the divine law, where its reproach and protection is to be found. The church is a place where the divine law is applied in the evangelical sense and spirit for the benefit of souls.

So then, with God's blessing, may what has been said here also contribute something to removing the prejudices harbored against the so innocent and beneficial announcement of confession and to helping to form a healthy judgment about it.

## Sharp way in which a Jesuit proved that there must be seven sacraments and not just two.

Thus the Jesuit Georg Scherer writes in his Postille (Sermon on the Ev. of the 7th Sunday, after Trin. pag. 499): "Among others, one curses at God's 7th Sacrament, even at 7000 and 700,000; at fewer Sacraments than at 7, no peasant has ever scolded; for who has heard one curse at two, three, or four Sacraments? As it would be ridiculous if someone said that God's two or three sacraments disgrace you; it is even unusual that less than 7 sacraments should be." (This Scherer was a native of Schwatz in Tyrol, wrote several pamphlets against the Lutherans, among others one with the title: "The Lutheran Beggar's Cloak"; once he presumed to lose the light of his eyes if the Catholic religion was wrong, and what happened? Not long after, the unfortunate man went blind and died suddenly of a stroke at the age of 65 in 1605. Nevertheless, after his death his blasphemous writings were collected and published in Munich in 1614).

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# Year 7, St. Louis, Monday, February 4, 1851, No. 12

(Sent in by P. Keyl.)

## **The old proven measures of the Lutheran church for the abundant practice of the word God's.**

(Conclusion.)

Some may have been disconcerted by the fact that the previous section did not reach down to the present day; it is said that things have improved in the local congregations since the last ten years, and that in many places indifference in matters of faith has at least been replaced by a desire for true determination. We do not deny this at all, but it does not make the question at the end of the previous section, "What is to be done now," more distant, but rather closer, especially since in the midst of these in itself pleasant perceptions there are also some things that do not make us calmer, but rather more anxious. For, leaving aside the preachers for the moment, a twofold evil is not infrequently noticeable in the congregations. If, as is now the case with thousands, a person only after a greater or lesser deviation from his baptismal covenant, is restored to a righteous

Only now we have the conclusion of this treatise, after it was sent by the author at our request for the second time, since the first manuscript containing the conclusion, which was sent to us, was destroyed in the fire, of which we already informed the "readers". D. R.

When a person returns to Christ, it is not without many violent upheavals, and during that time many things have always been formed in the person's thoughts and morals that do not come from the spirit of Christ, nor do they leave him in a flash, but often hinder him. In addition to this, there is the second evil, that such returnees usually have no real knowledge of their youth. They are struck and seized by the word of God, but they lack clear insight.

into the teaching; and this state, which is open to every delusion and imprudence, goes

This, of course, goes hand in hand with the aforementioned excitement, which gives rise to that Methodist nature that now shows itself so easily in the preaching of the Word of God; at times many a preacher, although quite unconsciously, has nourished this nature by preaching more in a revivalist than in a doctrinal way, but often it also shows itself where it is counteracted on the part of the preacher; And so every righteous preacher has the double task of bringing back to their mother, the church, the children who have fallen away, and of keeping with her those who have been brought to her.

Now, if this goal could not be fully achieved even at the time of the Reformation, since individual apostate sects, e.g. the Socinians, could not be led back to the church, and other repatriated members, e.g.

the Anabaptists, founded a new sect, what wonder is it that even nowadays, along with the good seed of the Word of God, the weeds are going forth that the enemy is secretly sowing, and that just where the wholesome doctrine is most purely preached, the most false doctrines are asserting themselves, so that many are thereby kept from returning to the church or from remaining with it!

What is to be done under such circumstances? We must immediately reject one good piece of advice precisely because it is not good, and that is not to be so harsh and strict, and especially not to condemn all other teachings so ruthlessly, for that would be contrary to Christian love. Not at all, we reply, for St. Paul also gives this as a characteristic of Christian love, that it does not rejoice in unrighteousness, but"

of truth. 1 Cor. 13, 6; in such love Christ has left us an example, that we should be sol-

He not only carried the weak, such as his disciples were, with great patience, but also punished with great zeal all those who perverted the sound doctrine and drove them out to the house of the Lord. Luk 19,45.46. He commanded us his servants once and for all: Teach them to keep all that I have commanded you, and the least reflection shows that all excesses in doctrine and life are not due to an excess of the communication of God.



For this reason, it is not concealment that will heal the damage, but rather the presentation of the whole treasure of salutary teaching, and that more and more abundantly. This is all the more necessary, the more meager are the forms of instruction that rationalism has handed down to us, which usually consist of nothing more than catechesis for the youth and the preaching of the main service. The question now is how to arrange ecclesiastical teaching in the present in the most appropriate way, following the example of the past.

Keeping the former order of the different forms of teaching, we begin with the sermon on the Gospels. We have more than one reason for retaining these texts exclusively for the main services; on the one hand, they contain the historical foundations of the main articles of our Christianity for the half of the church year, i.e., from Advent to the Feast of Trinity. In the other half of the church year, i.e. in the order of the Sundays of Trinity, they offer the richest material for instruction in the miracles and sermons of the Lord Christ.

For the rest, these evangelical passages are the last remnant of what remains in the memory of most listeners from the Bible. If we leave this last remnant unused, we will lose the last means for any further connection. Should not the wise conduct of Dr. Luther and his co-workers be a model for us in this, too, who began and continued the further development and expansion of the salutary doctrine on the basis of this last remnant of biblical knowledge? The Gospels were the whole Bible for the people, as was Dr. Luther himself for a time, and he used these individual texts to lead the people back to the whole Bible by means of them. The reading of the Gospels twice, after the so-called main song and at the beginning of the sermon, as has been customary from time immemorial, is by no means a mere annoying repetition, but is part of the whole order of service. In places where individual feasts are no longer celebrated on special days, it would be advisable to explain the gospels of these at least in the next Sunday afternoon service.

Finally, there is a great protection for the preacher in the prescribed gospels, for it says: "This text the day prescribes for me, and when I interpret the text, I say what I must say. This gives the preacher a joyful courage to speak the truth in the name of God, and the congregation recognizes in it a humble submission to the Word of God, which the church presents to its ministers.

writes. Where there is free choice of text, there is much less protection from all kinds of accusations of deliberate reference to certain persons and events if the preacher speaks any unpopular word.

These three advantages of the ev. They should be of more weight to us than all the censure pronounced against them; for to those who seem to dismiss them only because they find old, one can answer with Melancthon, who is certainly free of spirit: "It is a plague and a ruin of the church that people love novelty even in the teaching that is peculiar to the church, as Hieronymus Schurff rightly judges: He believes that this is the cause, or at least has given the first cause for the falsification of church doctrine, that the teachers have endeavored to teach something new, and that the people, feeling uncomfortable with the traditional, have wanted to hear something new."

In this addiction to something new, which dominates so many preachers and congregations, 'the urgent necessity is completely forgotten to preach the old sacred main truths, which the evangelical texts present. This addiction has seduced many teachers, to the immeasurable detriment of the church, to always cast the often recurring things in new forms, so that they would get new appeal, completely contrary to the sense of S. Pauli, who says: "That I always write the same thing to you does not annoy me and makes you all the more certain. Philipp. 3:1 Therefore Dr. Kl. aptly says: "Let us see in Luther that, although he may have been witty in spite of us, yet he always and most often writes the right great main things in almost the same words, even that he does not hesitate to preach sermons of the same content on the same pericopes at the end of a year;" Why does one not want to follow him in this? I know a preacher who has done it for nine years with ever more favorable success. In each year he has preached on the whole Gospel, that is, he has explained the whole text and given the whole example of the doctrine contained in it. In the first year he compiled the sum of both from Dr. Luther's postils, in the following years he treated one part of the sermon more extensively, but the others more briefly, and after four or five years he returned to the exposition of the sum, but all with strict adherence to the doctrine and teaching style as he found it in Dr. Luther's sermons, although, as is self-evident, with constant consideration of the particular needs of his listeners. He and others, who followed a similar way, always took more certain steps in the choice, arrangement and treatment of the material from Dr. Luther's hand, namely they almost never got into embarrassment because of the lack of material, but often because of too much richness of the same.

What now for Andre the reading aloud of the holy.

As far as the so-called Bible readings are concerned, because of the great lack of Bible knowledge and the frequent neglect of coherent Bible reading in the home, they would be urgently advisable, especially if they were combined with the use of Dietrich's Summaries. However, it is not foreseeable how time could be found for this in the country; but if they were found, especially in cities at the evening services, it would be more advisable in most cases to use them for the interpretation of individual biblical books. However, it would be very desirable that the Bible readings with summaries would become more and more general in schools and homes; in the schools they would form a suitable transition from the individual biblical stories to the coherent introduction and overview of them, but in the homes they would serve the youth for repetition and preparation, but the adults for catching up on what they have missed and for a more complete knowledge of the Bible. Of course, one would then have to be careful to produce a new and accurate edition of those masterly Summaries, in which not only the missing parts would be completed, but also the references to the individual parts of the Catechism would be added in the margins. I have convinced myself of the great usefulness of these Summaries for a number of years through manifold experiences.

Finally, we should use all diligence to bring the ongoing interpretation of entire biblical books back into practice. Of course, this will be more difficult in the countryside than in cities, where it is more likely to introduce a mend service for this purpose. Participation in this will never be the concern of all, but only of individuals who feel a desire for a richer understanding of the Scriptures, as once the chamberlain of Queen Candace did when he read in the prophet Isaiah [Acts 8:26-39]. 8,26-39]; and

certainly a righteous servant of Christ will gladly satisfy such a desire, as Philip did there, and even if only a few have it, just these few usually find the right nucleus of the congregation, whose care is therefore infinitely important. The most appropriate way of these interpretations has already been discussed above in the first section. If the Old and New Testament books and especially the letters of the apostles are alternated, then they also offer a substitute for the actual epistle sermons, if the latter are omitted because of the Sunday catechism practice. It is only advisable to content oneself with the explanation of the most difficult and most important ones and to be brief in doing so, in order to be able to explain one chapter in each sermon, if possible, and several chapters in the historical books of the A. Testament.

We now come to the answer to the

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Question about what to do for the practice of the catechism.

As far as the recitation of the catechism in the early church is concerned, it would be desirable that this not only precede every ecclesiastical gram, but that it also be recommended by the preachers to the fathers of the household for daily practice more often and more urgently, as Dr. Luther did in the preface to the Small Catechism. Only this practice must be carried out regularly, and care must be taken that the catechism passages are recited slowly, clearly and devoutly, which can be done better by individuals than by many together. The recently recommended way of reciting the first three main parts without the interpretation, but only one biblical proof of each of the others, and nothing at all of the so-called appendix, does not at least agree with the general regulations of the pure church orders, which we must take as a model in their entirety wherever possible. But this way also has many other things against it. Since the teaching of the catechism in the church is done primarily for the sake of the adults [for the children are first directed to the school], this goal is achieved only very incompletely in that way, in that the text as well as the interpretation of the catechism is changed in many ways, completely against the wise advice of Dr. Luther that both should not be changed with any syllable, because thereby the learners are easily misled and never grasp a certain form. How necessary it is for adults, in addition to the text of the first three main parts, which most people know, to have an excellent interpretation of the seven petitions of the Lord's Prayer, which many have never learned or have forgotten. The same is true of the questions and answers at Baptism, the Lord's Supper, and the Office of the Keys, by the omission of which these pieces cease to be actual catechism pieces. One can easily arouse the suspicion that one approves of the procedure of those who, out of dislike for the doctrine and form of the Lutheran catechism and under the pretense of wanting to remain only with the two actual biblical words, eliminate all of that as dross and keep only this as pure gold. Finally, how necessary for adults are the confession, the form of the home prayers, the home table and the question pieces, of which most know little or nothing. What is more advisable, to have a highly incomplete catechism recited in its entirety every Sunday, or to have the individual pieces of our catechism recited in their entirety from time to time? I must absolutely declare myself in favor of the latter. But for the days on which the teaching of the catechism and thus also the recitation of the catechism would be omitted, it would offer a substitute if the preachers in the pulpit read out whole pieces of the catechism in a similar manner, and thereby at the same time a mu-

The children should recite it slowly, clearly and devoutly.

With regard to the catechism sermons, Dr. Kl. remarks: "Certainly our forefathers did the right thing when they added the catechism to these sermons. Sermons, and especially sermons of this kind, must have such a basis in the hands of the congregation, for the sake of preparation, understanding and repetition. These purposes would not be so well attained, and it would be more difficult to begin in general, if a series of Scripture passages were to be placed under these sermons."

A very noticeable deficiency, however, for all those who seriously want to prepare themselves for catechism sermons, is that with the great mass of explanations and sermons about it, there is still a lack of an orderly and rich collection of materials from the entire writings of Dr. Luther; also for the arrangement of such sermons, apart from several later sermons of Dr. Luther and apart from the excellent children's sermons of V. Dietrich, there are still too few samples. In general, the task of preaching a proper sermon on catechism is not as easy as some would like to imagine. For each commandment, article, bitter, it is necessary to prove that Dr. Luther's interpretation really contains the full meaning of the text; therefore, the text of the catechism should resound through the entire sermon, as in a good prelude on the organ the melody passes through all accompanying voices. This should be followed by the further elaboration of the doctrines flowing from it, as well as the brief refutation of the false doctrines that argue against it, but all this not in that monotonous, boring form that is found especially in the pietistic school, but in the simple but charming garb, interwoven with appropriate parables and examples from biblical and church history, in which preferably Dr. Luther knows how to clothe the doctrine of the Catechism.

Finally, with regard to the catechism exams, there is little to add to what has been said in the first section. As it is most advisable to let the examination follow the sermon and to summarize the contents of the same, so it is to be arranged, if possible, that the explanation of the whole catechism is completed in the course of a church year, which can be done in the following way, proven by experience. In the first year, a sermon and an examination are held on each main piece, as well as on each individual piece of the so-called appendix. In the second year, one sermon is preached on each commandment, two or three on each article, and shorter sermons are preached on the remaining pieces. In the third year, one repeats briefly what was previously explained more extensively and continues to explain the backward pieces in the same way; if one is now finished in this way after four or five years with the entire catechism, then!

The knowledge and experience gained in the meantime will be of great benefit to both teacher and learner. If, finally, during the examination, one lingers with some questions with the individuals and especially with those who have already been confirmed, and does not hurry away as usual, he will soon be convinced of the usefulness of this method.

The main difficulty in introducing such catechism services in the countryside could be removed in some places, with the good will of those who wish to participate, by following the example of many of our English-American neighbors and starting the afternoon service shortly after the conclusion of the morning service.

In this way we would show our willingness to fulfill Dr. Luther's urgent request to all pastors: "Take up your office with all your hearts, have mercy on your people who are commanded to you, and help us to bring the catechism to the people, especially to the young people."

To the foregoing I add the following concluding remarks from the original essay:

"It is hardly necessary to say that the above is only intended to give hints and that it does not claim to have presented the matter suitably for all circumstances. It will happen that with a reasonable consideration of the local circumstances the matter must be attacked quite differently. It will also happen that in some places the circumstances do not permit the matter to be taken up at all or only to a very limited extent. But it will also happen that in other places the circumstances will be much more conducive to good will than has been assumed." - In the present case, we must not let ourselves be misled if we have to work with limited means at first, if we can only begin with individual things of this kind. In such things, the beginning is always not only a germ of future formations, but itself already an effect. - Finally, we must not be misled if at first only a few guests come to the new food that we offer our congregations in Bible interpretation and catechism preaching, or if masses come at first, but are soon reduced to a small selection of those who remain faithful. By their nature, these things are not made for the large crowd of the congregation, but for the smaller

circle of the advanced. But the further cultivation of these 12-20 church members has just as much effect on the church as the searching preaching into the large group; and through such cultivation the number of this selection will also grow. In the present situation, it is important to always keep in mind that, as the circumstances are, especially in the best things, it is never possible to start with the whole masses, but that many things can only be achieved in an outreach.

The church will begin with a choice of congregations and in each congregation only with a selection of members, so that from these individual beginnings the whole may gradually be taken hold of and leavened.

## Signs of the times.

(Continued.)

We cannot but share with our readers the continuation of that correspondence which is found in the latest numbers of the "Spectator on the Potomac" and of which we have already shared the beginning in the last number of the "Lutheran". It reads as follows:

The decline of religion in Germany described in my last letter could not fail to exert its influence on the Germans in the United States. Already for the last 15 years, communities have been formed to help "reason to its rights," to throw down the gauntlet to the "blind faith of authority," and to the "rule of the clergy. The "Lichtfreund" "Antipfaff" and the "Fackel" were the leading journals of this movement; Ginal and Försch the most outstanding personalities. Although many political journals here and there gave signs of favoring this direction, self-interest was nevertheless sufficient to keep them in check, since public opinion was all too clearly against it and one did not like to lose one's subscribers. As a result of the political upheavals that took place in Germany in 1818, a number of political refugees arrived here, giving a new impetus to the anti-religious movement, and as editors of the most influential newspapers, whose management was entrusted to them because of their literary reputation, they now formally organized this movement. Now, however, they no longer strive merely to overthrow the "blind faith of authority" and the "rule of the clergy" and to help "reason" to its rights, but all relations of human society, of the family and of the state, are to be totally transformed. Belief in God is to be eradicated, property abolished, marriage abolished. All this is hoped to be achieved through the workers' associations that have been transplanted here from Germany and whose pretended prospect is irreproachable. They are a voluntary association; they seek general and industrial training, moral strengthening and social amusement, of which they are in need, and want to provide them for each other in community. They aim at fraternization and mutual support. All this would be irreproachable; but they do not stop there; above God and Christ, above church and religion, they go on to fight against property, family, marriage, and Morality. The president of the workers' congress recently held in Philadelphia, Mr. Rosenthal, has declared in the Sunday paper "Wild Roses" published by him: "I am an atheist! As such I deny the existence of a being from whom everything that is and is not there is supposed to emanate, and which is usually given the name of God.

Let us now take a look at the "workers' associations" in Germany, on whose model the German workers' associations in the United States were founded, in order to learn to understand what goal they are striving for.

The central organ of the workers' associations in Germany is "Die Verbrüderung. In this magazine the speeches of Proudhon, Louis Plane, Froebel and Robespierre are always at the top. It exclaims in one of its numbers: "The servants of the church unite with the howlers of the state, because both have the same interest in life: both speculate on the suppression of free human dignity. They want to steal from the people for the earth, therefore they point them to heaven with assignations; they preserve them with satanic cunning - in the contrition necessary for the blind faith of the church, by letting them wither away bodily. That is why the clergy, in their well-understood interest, have always been with the minority, with princes and nobility, against the people and their material salvation from pressure and misery.

In a meeting a speaker spoke as follows: "Feuerbach taught us to relocate and look at the spiritual God, whom we imagine as existing outside of us, separate from us, within us. In this way, we do not want to let the material God of the world, Mammon, exist apart from us, not in relation to us, but within us.- We do not hope for eternal life, for retribution up there, as long as it does not get better down there:- Egoism and greed invented the desire for better up there. - The priest comfortingly says: "Up there, it will be repaid!" or: "The good Lord will help!" We don't wait, we don't want to rely on it.

Another voice exclaims: "Religion is indifferent or hostile to truth, unless it serves its interest, the balance of the soul.- The right doubt does not return to faith, but proceeds to action. - What criticism has destroyed, you find again in the world, which is a worthy object of love. - This is the love of the new democracy. - There is nothing absolute."

It scolded Feuerbach, who wanted to redeem the German nation from the delusion of religion, a priest who still preaches an idol, the love of man; this religion must be destroyed by egoism.

These views live and weave in Germany not in books, but are already sung in the streets and in inns. Thus, in the weaver's song, which is sung by thousands in many inns, on the country roads and in many clubs, the shroud of old Germany is woven. Three curses are struck. The first curse applies to the "king of the rich," the other two are thus:

Curse the God, the blind, the deaf, To whom we prayed in vain in faith, To whom we hoped and waited in vain. He has deceived us, he has fooled us.

We weave! we weave!

Curse the wicked fatherland, Since our inheritance is only misery and shame Old Germany! we weave your shroud, We weave into it the threefold curse!

We weave! we weave!

From what has just been said it is clear that the workers' movement in Germany intends the overthrow of religion. God and fatherland, the two most sacred concepts, are sought to be smashed! Yes, in order to achieve this, the noble art of poetry must be dragged down in the mire and made the bearer of the most terrible blasphemy. Thus sings Titus Ulrich in his Song of Songs

"I'm too proud.

To comfort me with you.

With you, whom they tremblingly call, The Lord, - The Almighty!

How true are the words of the poet:

What in the greatest madness horror

From rabble lips never sounded:

A German poet spoke it A German poet sang it."

But the workers' movement in Germany also seeks to abolish the rights of property. One of its organs thus parodies the creation story:

"In the beginning was ownership, and it created heaven and earth, creatures, calves, and sheep, and men, and said unto man, Thou shalt be subject unto me, for I am ownership."

"In the sweat of thy face shalt thou eat thy bread - it is written. This saying was probably thought up by a cunning victim, and now we are made to believe that it is a divine saying.

Communist Born shouts: "Shame on those who tell you that there must be rich and poor because God wanted it that way. Every beat of your heart tells you that faith is a lie. It is pleasure, and pleasure again, that lives in every drop of blood, and drives to activity, to action."

"The interests of the propertyless are opposed by the interests of the propertied. The leading idea of the present society is selfishness; its motto: Cedar for itself, Cedar against all!- Not equal distribution of goods do we want, no! For if private acquisition is maintained, the old condition will be renewed after a few years, through the speculation of the greedy and cunning. We want organization of the workers,

Destruction of private property. It is a matter of destroying all barriers which stand in the way of general right; it is a matter of tearing off the protective mask of the sacred from every dominant concept.

But the workers' movement in Germany is still going on! Not only God, the fatherland, the property is announced a feud, a war of extermination, but also the family shall perish! Listen to what Mr. Löwe demands in his paper with the title: "What am I missing?" demands and requires!

He calls for:

1. abolition of paternal authority and marriage, in which no community of property mabr shall be allowed;
2. complete emancipation of every twenty-year-old.
3. dissolubility of any so-called marriage, at the mere request of even one party, so that marriage is a bond of which free men should not be ashamed.
4. to build one foundling home for every 5000 souls, to which the parents can deliver their children.

This is the workers' movement, socialism, red democracy, in Germany. Compare with this the statement of the president of the Workers' Congress, W. Rosenthal in Philadelphia, "I am an atheist! Compare with this the various essays which have appeared in the "only organ" of the Workers' Congress: the "Republic of Workers," especially the excerpt which appeared in Spectator No. 3! and begins with the words: "You want reform? Revolution? Anarchy?" Listen to what the Torch, published by Ludvigh in New York, says in one of its numbers: "Curse the faith, which is the curse of the world, the source of all misery from the earth; - Root out the delusion of the nations, destroy the miracle stuff of the Jews and Christians! Renounce Christ!" In another place she says: "No idea is more desolate and confused than that of the immortality of the soul, a radical absurdity, a holy stupidity! But man has always worshipped his own stupidity, and only his foolish fear and his hope are the originators of his religion.

The "Republic of Workers" in its December number gives a list of newspapers that have spoken favorably of social reform, or the labor movement:

The Democrat in New York;  
 The New York State Journal;  
 The Express Mail;(by Correspondenzart.) The Free Press in Philadelphia;  
 The Virginia State Paper;  
 The Union in Cincinnati;  
 The Courier in Pittsburg;  
 The Torch in New York;  
 Illinois State Journal;  
 The Correspondent in Baltimore.  
 The People's Friend in Milwaukie;  
 The Herald in Baltimore;  
 The bleachers in Detroit;  
 The Democrat in Buffalo;  
 The Grandstand in St. Louis;  
 The Scoreboard of the West;  
 The People's Gazette in Cincinnati;  
 The Louisville Observer;  
 The New York Tribune!

Democrat (with significant reserve) in Philadelphia;  
 The Republican in New Orleans;

Against it would have spoken:  
 The Washington Spectator;  
 The Catholic;  
 Sion;  
 Truth Friend;  
 Church Newspaper;  
 Evening Newspaper in New York;  
 Citizen of the World in Buffalo;  
 Westbote in Columbus;

It is true that only a small number of German newspapers appear in the states, but they are undoubtedly the most influential and, so to speak, the ones that set the tone.

I have now shown, Mr. Editor:

1. that the main organs of the socialists, Germany, want to abolish religion, property and marriage - this is their goal, and the means to achieve it, the workers' associations.
2. that the President of "the Congress of the Workers" in the United States, as well as the only organ of this Congress: "the Republic of the Workers" strive to achieve the same;
3. that the "Republic of Workers" itself has designated the most influential newspapers in the united states as striving with it for the same goal;
4. that the main organs of the German population are working for the abolition of religion, property and marriage.

Now, do these main organs of the Germans in the United States speak the views of the German population? Are they the mouth through which the German people speak? Are you, fellow Germans, ready. to declare yourselves for the blasphemies of the



Socialists? Are you ready to declare property a robbery, marriage a bond of which the free man must be ashamed? Are you ready to destroy, as religion and property, so the bond of the family, and to send your children as an intolerable burden to the nearest foundling home? If this, fellow Germans, is your intention - then let yourselves be caught up in the whirlpool of the German labor movement and follow a Weitling, Rosenthal and consorts! If this is not the case; if, on the contrary, you look upon this matter with disgust, then express your disapproval with thundering words; demand and require of the newspapers which you support, which are consequently your organs, that they no longer walk hand in hand with these sacrilegious people, nor court their favor and goodwill, but earnestly and firmly oppose their criminal views. If they do not listen to your voices of disapproval, withdraw your support from them and set up bodies for yourselves which will not disgrace the German name but represent it worthily. If you remain silent, you make yourselves part of the crime; if you only show a serious face once, you will soon see how they will hurry to have the name crossed off Weitling's list, so as not to let their own pockets suffer; for Max Stirner's egoism is not entirely taken out of the air either. If perhaps the "Republic of Workers" should have listed in its category the name of some journal whose editor does not agree with socialism, does not share its criminal, despicable intentions, he owes it to himself, to his paper, to his readers, to the whole civilized world, to protest against such misuse of the name. All German newspapers should speak out about this matter, so that the German public can act with prudence and decisiveness in this matter and distinguish between friends and enemies of civil order.

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(Sent in for the "Lutheran" and translated by H. H. E.)

### **One error - the source of all.**

(From Joh ann G erbard's great work on the Christian doctrine of faith.)

What we see happen to a wanderer, that when he deviates a little from the right path, he then goes further and further astray, until at last, led away into impassable mountain gorges or into the dens of wild animals, he acknowledges the guilt of his error, and either returns to the main road, or abandons himself to ruin: This also tends to happen to people in this life; namely, that they fall from one error into another, turning away a little from the royal path of heavenly doctrine, and if they do not, enlightened by a higher light, return at some time to the main road of Catholic truth, they expose themselves to eternal destruction by being forced to do so. They interpret many things wrongly because they do not want to understand one thing correctly. Chrysostom 1) explains the same by another simile: As he who cuts off something of the impressed image on a royal coin makes the whole coin invalid: so everyone who perverts even the smallest particle of the sound doctrine of faith corrupts it completely, by not stopping at both beginnings, but going on and on. Luther uses

1) in epist. ad 6rU. cap. t. 2) in CLp. 6. tom. I.

f. 418.

The following comparison: All articles of faith are connected and intertwined like a golden chain, therefore, if only one ring breaks, the whole chain is broken. Therefore, if the devil manages to make room for his seduction in only one article, he has already become victorious, for it is the same as if he were to snatch all the articles from us, because he can then easily corrupt the rest and snatch them from us.

A vivid example of this is given by the followers of Zwingli and Calvin in the last and present centuries; for they first denied the true, essential and supernatural presence of the body and blood of Christ in the Lord's Supper; from this one error they fell into several others. When ours insisted that the will of Christ, the God-man, was evident from the words of institution, but that there remained no doubt about the power of those who believed that Christ was the almighty Son of the almighty Father, the opponents replied that God, with all his power, could not cause the body of Christ to be substantially present in several places at the same time and at one and the same time. 3) Thus the purity of the article was touched by God. In order to be able to assert the absence of the body of Christ at the Lord's Supper, the opponents took the proof from the ascension of Christ. They replied that the Ascension was followed by sitting at the right hand of the Father, through which all authority in heaven and on earth and full dominion over all things had fallen to Christ; therefore it was very easy for him to perform what he had promised. Here the adversaries began to argue against the bestowal of the divine attributes and interpreted the sitting at the right hand of God from a certain place in heaven. 4) Thus the purity of the article of the person of Christ was corrupted. When ours claimed that St. Paul taught in explicit words that the unworthy partake of the body and blood of Christ in the Lord's Supper, he proved the true and essential presence of the body and blood of Christ in the Holy Communion. The opponents replied that the ungodly, lacking true newness and true faith, had neither spiritual (which is true) nor sacramental part in the body and blood of Christ in Holy Communion. They were rejected by an unconditional decision of God and not redeemed by the blood of Christ. 5) Thus the purity of the article of the election of grace was touched. As for the assertion of the presence of the Body and Blood of Christ in the

3) Llaiŕ. Dial. às kLittaeNorisi? p. 6. 5. 91. l'urini in resp, rul l'estLw. Lrent. LoUocuiorss sUversae partis In coN. Alnmpelx. p.

4) LnUin". in iract. æe verd. coevae. Lera volum. eol. I. p. 601.

S) 6oUo<iu. Nompelx. 5ol. 717. zaiick. laiseell. toi. -07.

When, at the Last Supper, a distinction was made between the sacraments of the A. and those of the N. Test, namely, that the latter had only the shadow, while the latter had the essence of heavenly goods, the opponents replied that the sacraments of the A. and N. Test were essentially the same, and that the difference between them consisted only in certain incidental things, as in signs and usages, in the manner of representing, in duration, in extent, and in the nature of the heavenly goods. The opponents replied that the sacraments of the A. and N. Test were the same in essence, and that the difference between them consisted only in a few incidental things, as in signs and customs, in the manner of representation, in duration, in extent, in clarity, etc. 6) Thus the purity of the article on the sacraments was destroyed. When ours claimed that the outward signs in the sacraments of the N. Test. did not signify, but shared the heavenly goods, and proved this by the example of baptism, which is the bath of regeneration and renewal Tit. 3, 5. The opponents answered that this was an improper and figurative way of speaking, that baptism is the washing away of sins and the bath of regeneration; the real way of speaking was: it is the sign of the washing away of sins. 7) Thus, the purity of the article of baptism was corrupted. In order to maintain that the relation of the outward signs of the sacraments to their content consisted in the mere signification, the opponents took the proof of the breaking of bread. As the breaking of bread signifies the crucifixion of Christ, so the bread in Holy Communion signifies the body of Christ. Lord's Supper signifies the body of Christ. Our opponents replied that Christ did not break the bread at the administration of the first supper in order to represent something, but for the sake of distribution, for which the uncut bread was prepared in this way; from this arose the disputes about the necessity and purpose of the breaking of bread.

Several other errors have arisen from these errors. How many errors has not that single conclusion of absolute condemnation produced in the school of the adversaries? Certainly, from that principle flowed the doctrines that God not only predestined some men to damnation, but also to the causes of damnation,

namely, to sins; that the will of the sign was different from the will of benevolence, that the revealed will was different from the hidden will; What God testifies in the word that he wants all to be saved and to come to the knowledge of the truth is to be understood from the will of the sign and the revealed will, but another and different is the will of benevolence and the hidden will, by virtue of which God, according to his completely free will, which precedes all causes, has absolutely and absolutely condemned the greatest part of men to eternal damnation; Christ is not to be blamed for sins, but for sins.

6) Orikoä. oonssns. p. 63. lucan. loco 46. pa<sup>^</sup>. 603.

7) LvLL p. 2 resp, aä coU. Vlvwpel<sup>^</sup>. p. 115 Ursinus in compeiui p. 532.

The promises of the Gospel are not general: Everything happens according to God's necessary, unchangeable counsel; men are forced, driven, moved, and made inclined to sin by God; the first man necessarily fell; God created some to eternal damnation; many are called by the Word of whom God wants absolutely and absolutely not to come; that one is converted and made blessed is not to be attributed to the effect of the Word and the sacraments; true faith is not even lost by sins against the conscience, and so on. etc. This is the long trail of errors that this single conclusion of absolute rejection entails. The same could easily be shown in the other chapters, namely, how productive and fruitful error is, how it does not cease where it began; from which it is easy to see that this system of absolute rejection is not a golden chain of salvation, but rather a pernicious rope of despair.

What, then, will they be able to give as comfort to a man who is troubled in the sense of his sin, or who complains of weakness of faith, or who is challenged with thoughts that he is rejected? Will they refer him to the unlimited mercy of God? But the one who is challenged will hold up against him that terrible counsel of rejection, as Calvin calls it, by which the mercy of God is not a little taken away.- Or to the merit of Christ? But the challenger will reply that Christ died for the elect alone, and that he is not sure whether he is among the number of the elect. Yes, since in the schools of the opponents it is taught that only the human nature of Christ, not the whole person, suffered, he will answer with Calvin 9): "I confess that if someone wanted to set Christ, as he is in and of himself, against the judgment of God!!!, there would be no place for merit, because in man (Christ) no worthiness is found by which God could be merited. - Or on the appeal through the word? But the challenged one will reply that another is the inward calling, another the outward calling; many are called outwardly by the word, whom God has rejected inwardly according to his absolute counsel, and of whom he therefore does not want them to come. - Or on the promises of the Gospel? But the challenged will object that these are not general and refer only to the elect; grace is offered only to some with the intention of sharing it, as Piscator writes 10). - Or to baptism, in which he is washed of sins, born again by the Holy Spirit and taken into the covenant of God? But the challenged one will be with

8) l<sup>^</sup>id. 3 instit. cap. 23 §7. 9) l. ib. 2 mstitut. c. 17 s. 1. 10) In Oisp. äe prWäest. id. 85.

Beza 11) answer: Neither all nor even some of the children are indeed born again at the moment of baptism, but the benefit of rebirth follows the act of baptism in the case of children only at the time appointed by God, through the hearing of the Word; and with Piscator: 12) It is not even true of the elect that God made his covenant with them in circumcision itself. Or on the use of the Holy Communion, which is instituted for the strengthening of faith? But from this they have long since outlawed the sacramental communion of the body and blood of Christ, leaving only a presence in certain respects and in likeness, that is, a presence of the far absent body of Christ.- Or on the benevolence of our Mediator Christ? But he, they teach, is present to us only according to his divine nature (which is a consuming fire), a human nature according to which he is our brother is as far away from us as the highest heaven from the lowest earth. - Or to the feeling of faith? But the feeling of faith often disappears in our heart, especially at the time of the challenge; the challenged person will thus conclude: I do not feel faith, therefore I do not have faith, therefore God does not want me to have faith, therefore I am in the number of the rejected.- Or on the testimonies of faith? But whatever marks of faith may be brought forward by the opponents, they can also be shown in those who have fallen from the grace of God; but these, according to the doctrine of the opponents, have never had the true faith; therefore no one can be sure that he has the true faith of the elect.- Or to the ministry of the Word and Sacraments? But the contested one will answer with Beza 13): he insults God himself, who believes that God either ascribes to men, through whose mouth he speaks, or to the external word of God himself, or to the sacramental signs even the slightest of his divine truth, by which men are to be renewed and preserved in Christ to eternal life.

If we want to keep the purity of the heavenly teachings and the support and foundation of our faith intact, we must by no means dream of any religious mongering or cover up these errors as if they were little ones, but must bravely defend the truth with all our strength. We, who are commanded to fight the wars of the Lord, let us sharpen against them the sword of the Word of God, let us meet them in battle, let us stand in battle array, our loins girded with truth, let us at the same time also keep before us the shield of faith and the poisoned projectiles of their quarrels.

11) In piivt. plioris respons. coUoht. ülompsIA.

12) In ri-sp. nN Hoffm. p. 88. 13) kart. 2 resp, nä "a" coNo-pr. IVI^inpoli; pn^ 1N6, and turn them around and hurl them back at them all the more eagerly. For these are the wars of the LORD, which David and the rest of the archfathers waged. Let us sift against them for our brothers. It is better for me to die than for one of my brothers to be robbed and captured by them, and for them to lead captive children and infants in Christ, sneaking in with subtle words. Iloll. Oerli. ep. äollioat. torn. IV. loo. tüsol.

### The false messengers of peace.

The old Cyriakus Spangenberg of Eisleben, Luther's good friend, published a fine booklet in 1555 under the title "Die Eleganzien des alten Adams oder Formularbüchlein der Alten - Adams - Sprache, der jetzigen neuen Welt sehr bräuchlich". In it, this faithful servant of Christ evaluates 60 evil sayings then living in the mouths of the people. The 12th reads: "For the sake of peace, one should do a little gemach. Spangenberg, among others, speaks about this as follows: "Nowadays, one also finds among those who want to be great theologians that they take care to speak and write in such a way that they do not enrage the opposite, papists, fanatics, and mobs, or cause them to be displeased. What is this but to govern Christ's walk so that he walks beside the serpent and does not tread on its head lest it sting? Did the apostles and prophets teach us this or preach it to us? No, we will certainly find it otherwise in their writings and examples. But they and whoever follows them must be fools of the present world; again, whoever can do so and make his confession so that no one is mistaken, is held in all honor and praised to the highest, and no theologians are now more agreeable than the Junker Leisetritt, and, "Do nothing to me, and I will not bite you again; and the divers, comparers, and conquerors, who make one out of two different disputed doctrines, and all kinds of *amnesties* (covenants, according to which the teachers are so nice and fine that we want to raise new disputants, but I am afraid that there are too many of them and that they will become more than useful. Oh, these are such lovely and fine teachers, these are new disputatious fellows, we want to have them: I fear, however, that there are too many of them and that we will get more of them than is useful and good, through God's doom and punishment. God keep his own."

We also share the following two "elegies" of the old Adam, which Spangenberg evaluates in his booklet. The 1st is: "Our Lord God does not seek a thing so exactly; the 54th reads: "Everyone comes to heaven through his faith, just as many merchants, each on his own road, come to Frankfurt to the fair. Doesn't the old Adam of the old times seem to have been pretty much the same as the one in the new, in our enlightened times?"

### The middle things

Many, otherwise quite benevolent people are not a little surprised that the so-called Old Lutherans do not immediately abandon so many means (ceremonies and the like), which they have used so far and whose use they are particularly reproached for. They think that if they would do so, peace and tranquility would come immediately; but who would not gladly buy such precious goods at such a low price? What stubbornness, what contempt for souls, it would take to refuse to make such a small sacrifice! - But such people do not realize that this is not a matter of means, but of doctrine, especially of Christian freedom, which the evil enemy is trying to falsify and rob in this way; that if we were to create a little peace by giving in now, we would cause all the more unrest and confusion of consciences later on. Thank God, the Church has already fought this battle once in better times and has left us, her children, a splendid example for our sad times. This happened in the next years after Luther's death in the so-called interim disputes, in which it was a question of whether one should not give way to the papists in the so-called middle matters and thereby initiate a rapprochement. During this time, the excellent theologians J. Wigand and Matth. Inder, among others, wrote the following, which is still to be taken to heart: "All adiaphora or middle things, both small and large, cease to be middle things in the case that one makes a need and compulsion, or a service out of it, or if the confession stands on it, or if any trouble is committed with it, or by

giving an evil appearance of apostasy from the true churches and collusion (secret agreement with the unbelievers), traitorousness and companionship with the persecutors, and thereby strengthening the ungodly persecutors in their hardening and false opinions, and grieving the Spirit of God in the Christians, and bringing dishonor and dishonor to the name of God."Consider this, and do not expect the old Lutherans to reject even the slightest thing for the sake of the unbelievers. For the sake of those who have sincerely agreed with us in doctrine, we are also willing and ready to give up what is dearest to us (so that God is not dishonored, His worthiness is not offended, and the weak are helped). Amsdorf tells of a godly citizen of Zwickau, Jost Schalreuther, who died at that time for the sake of God's word, he used to say, when thinking of the middle things: "If the devil and the Antichrist would have me pray the Lord's Prayer, I would not do it.

**Jesus.**

When the sun shines warm and mild on the blue arch of the sky Over land and sea waves: it is beautiful; but greater delight is given by another sun, Jesus, who unites us with God.

When the moon at nightly silence quietly pours its silver light on mountains, valleys, and flowering branches: The world rests gently here, But there is a better peace, That flows from Jesus' heart.

Friendly to God's glory The countless starry hosts Shine for us from far away in the sky; But it shines with brighter light And with gracious face Jesus, our morning star.

See the rock towering in the sea! Whether storm and waves beat him, he defies them strong and firm. It passes away once; Our rock never trembles, unshaken Remains who relies on him.

When the breezes of spring blow, And the flowers rise, Hold in fragrant splendor of color: - More beautiful in the sacred flower, Jesus our heavenly flower, From it God's grace laughs.

In the hot sultriness of the day the spring in shady coolness refreshes, which springs with fresh water: Believe in the Prince of Life, and you will never thirst again. Eternally your heart will be satisfied.

Many seek here on earth rich in money and goods to flocks, Make themselves only many pain. More than gold and the glimmer of pearls, More than all the flickering of humankind, Jesus refreshes my heart.

What can this world give me? Alas, it has no life itself, Is death's quick robbery. Your honors are nothing, your pleasures short and fleeting, your treasures vain dust.

And the beauty she cherishes, all the adornment she wears. Is bestowed on her by Jesus. Who is the creator of all things; But all is too small in comparison to him.

As the stars all pale, When the sun's rays pass through the skies: So the world loses its charms When my heart on Jesus' cross sees His great love.

Jesus, God and man united! Lovelier's nothing is found, Than you, most beautiful Son of Man! Even the life, light and truth, Even the love in highest clarity You are our throne of grace.

You have given yourself to me completely. You who lovingly immersed yourself in my poor flesh and blood. In you I have full satisfaction Even in my last moments, Jesu, you my highest good.

Hermann Fick.

**Doctrine of Man and - Commandment in the Church.**

No man can sufficiently consider what a terrible abomination human teachings are. The jurists may teach the world; if then the world is pious, and no murderer, fornicator, adulterer or usurer is to be found in it, then we will dispute with them. The physicians may also wait for their profession. So also let each one do what he is commanded. For in the churches there shall be no suffering of this, but God's word alone shall rule there. God also commands: You shall not have other gods. Therefore the canons "(Church prayer?)" are strictly against God. Now God says: in the churches I will be God alone; which cannot happen unless I also speak alone in the churches. Otherwise the Sabbath, the name of God, the faith and majesty of God will soon fall.

Luther on Joh. 3,27.

**Crowned Faithfulness.**

Philip V offered the Princess Wilhelmine Charlotte of Ansbach the honor of becoming Queen of Spain; but to this honor she was to sacrifice her Protestant faith and become Catholic. However, the princess did not think she could understand this in any way. When she therefore asked the God-fearing Spener for advice, he earnestly contradicted her to renounce the Gospel for the sake of a crown and at the same time gave her the assurance with quite prophetic faith "that if God had granted her the rank of queen, it would be granted to her without such denial. Shortly thereafter, Princess Wilhelmine Charlotte became the wife of George II, King of England.

Sonnt agsbl.

**Ecclesiastical message.**

After the pastor Fricke followed the call of the German. Ev. Luth. St. Paulus congregation in Indianapolis with the consent of his previous congregation, namely the German. Ev. Luth. St. Johannis Gemeinde at White Creek, Bartholomew Co. the previous candidate for the office of preacher, Mr. Rudolph K'linkenberg, has been called to take his place, and on Monday after the. I. x. Lxipk. as on 13 January by Mr. Pastor Fricke under assistance of Mr. Pastor Sauer before assembled congregation solemnly ordained and into his new office was instructed, with obligation on all symbols of our theu- theuren Ev. Luth. church. May the faithful God and Father of our Lord Jesus Christ grant to the

Bless abundantly the newly called, as the church entrusted to him, and keep them in his grace until the end. Amen.

The post office of Mr. k. Klinkenberg is: Columbus, Lurlbolomozv 60th, luäiunu.

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# Year 7, St. Louis, Monday, February 18, 1851, No. 13

(Submitted.)

My dear Martin!

God's grace and peace be with you and your whole house through our Lord Jesus Christ. Amen!

By the way, you are still the same strange fellow that you were before. Now you come rolling back here with the so-called "Messenger of Peace" and send me the garbage *by mail to my* house, saying, "I should tell you my opinion about the "Protestant Church" with which the messenger is going along, you have so much love in your head, you don't know yourself what to think of the Lutheran Church after this; the Messenger of Peace has made your whole concept crazy.

Well, no hard feelings, Martin! We've known each other for a long time, and you know what I mean; But you are a foolish fellow, and I truly believe that if you had driven a fly from your nose six times with scolding and beating, and the impudent creature came back a seventh time, as is the way of flies, especially in humid weather, You would no longer have the courage to drive it away, but would become anxious in your mind, and would think that it might have a right to your nose, otherwise it would not sit there so impudently repeatedly! But God be thanked for the fact that Unver shame is a sign of good law, then the devil would have won long ago!

No, Martin! I give my skirt to the poor, and my shirt too, if it comes down to it; my good wife will make me one again, God willing, but I give my nose to the mosquitoes, and not my faith and my church to the "evangelicals," because my Anna could not give them back to me, as dear as she is to me.

Dear, come to your senses! You have learned far more than I have, although you have not been beaten half as much; you also have more evidence than I have! but that is your fault, you do not keep your own together and when you need it most, you let it go, and perhaps that is because you are too rich! .

"Hans," my old grandmother used to say, "Hans," she used to say when I came home with my back blown and my head red from crying and anger stuck in her lap, "don't be like that! Look, if you had been more clever, it would have been easy for the dear Lord God to make you more clever, so that you could learn the strange things that are now done in school, and of which nothing was heard in my time, thank God, as well as the others, but it is better this way, my child, believe me. You just see to it that you get that little bit of sense that

you have, always keep together nicely on one spot, so you get by already! With much you keep house, with little you get by!" I remembered that, and since I didn't know any better place where I could keep my little mind together like that, I put it all into Luther's little Catechism, God's dear word, and into a few other old books, and then, thank God, I got through that far, and I think I'll finish it with him, too; at least the "evangelicals" won't get me for a long time yet, and I won't even let my pipe go out over your "Messenger of Peace.

When a hard time comes, Martin, it does not hurt small capitalists much (NB. if they are not swindlers), because they do not scatter their capital, and can then tolerate a jolt, the big capitalists, who have a lot of money, perhaps even more credit, they dare it already and put it here and there, and go well beyond that, so now comes such a jolt, so they have theirs not immediately together, and then breaks. You understand what I mean, Martin, and don't get angry when I refer you to Matth. 11, 25.

"But" you say, "you speak quite well, but how do you help yourself out? There it is printed in the "Messenger of Peace!"- I don't help myself out at all; the whole begging doesn't concern me at all, it may be written in the "Messenger of Peace.



densboten," or anywhere else, it's all the same to me! Look, Martin, I have my farm, my good house, my orchard, my livestock, my wife, my children, and good neighbors, and the little bit of money I need for myself and for the kingdom of God provides me, with God's help, with my handicraft, which I can do on the side. For some years now, newspapers, small tracts, and even large sheets of paper with enormous letters have been carried into my house, in which people praise the land of California, and say that you can get the money out of the river sand just like that, that you only need to take a hoe and a sieve with you, and that you can gather enough gold. Look, that is also printed, and people all say it is so, but that doesn't bother me at all. I have everything I need and more; I'd have to be a fool to abandon my possessions, my peace and quiet, and go to California to search for what I already have here. And what if I don't find it at all, and have to perish in hunger and grief in a foreign land? - And that would still be possible, that I would get a farm there again, although certainly with hard toil and hard work, and if not, then it would only be something temporary, which I would have set up there, although I would have been a great fool. But in this case with the evangelicals it is quite impossible that I should find there what I have here, namely true peace, tranquility, joy and bliss, it would be nothing but folly; if I only sought it, and there I would not have put temporal, but my eternal bliss on it.

I mean like this: I am a poor, lost and damned sinner, as I have already learned from Luther's little Catechism, as the Bible testifies, and as my heart and life still give me the experience of it in my old days; This has filled my heart with sorrow and sadness, and I still sometimes feel quite anxious and gay when the devil begins to reason with me and shoot his fiery arrows into my conscience, so that it costs a proper and deep grasp of faith in God's mercy and true promise of Christ's merit that I only keep standing. I cannot make up for my sins, nor could I atone for them, that would have to happen in hell; and I would probably spend a long eternity over it; I do not want to get better either, where our school teacher and the new pastor always steered towards it, and I do not see how, if things were better than they are, my old debt could be paid; in short, I do not know any advice from myself, and it is almost over with me. But I would like to be blessed very much, and so I ask how I will be, and quite certainly, so that no doubt remains in my conscience.

Now here comes my dear Lutheran Church, and teaches me quite simply that God wants all people to be saved and to come to the knowledge of the truth, that for this reason the dear Lord. Jesus became man to fulfill the whole law in my place with his perfect obedience, and also to bear the curse and the punishment for all the sins of the world with his innocent suffering and death, and thus to atone for and redeem my and the whole world's unpayable guilt and to acquire for me and the whole world forgiveness of sins, perfect righteousness, life and bliss. Then I ask again, how then does this come to **me, a** poor sinner, so that I also certainly get it; and need not doubt that all the world gets it, but I go empty-handed in the end? There she comes again, and - notice, Martin, there is the best - she points me very simply to the word and the holy sacraments, which bring all things. Sacraments, they all bring this, so that the dear heavenly Father really and truly pours it into my lap, so that I and everyone who hears the word, who is baptized, or who receives the holy sacrament, have received everything freely and really and truly given, and nothing more is needed, since Christ has purchased everything, and God now freely and really and truly presents and gives everything to me without any clauses, but that I accept it; and this happens through faith, which the Holy Spirit has also brought about through the Word and the Word of God. This happens through faith, which the Holy Spirit also inspires through the Word and the Holy Sacraments. This happens through faith, which the Holy Spirit also works in the afflicted heart through the Word and the Holy Sacraments. Behold, for a poor humbled heart of sin, everything is so simple and clear, everything is so firmly connected, everything is already, to put it bluntly, so solid and ready, and therefore just as certain and firm and comforting, that there is nothing left for the poor sinner but to wonder, to praise and glorify, to cling to his Lord with simple-mindedness and childlike devotion, and to make known his delight, love and joy over such a wonderful and blessed work to his neighbor and to all the world in kindness and all kinds of loving service.- But that's just it, that's too easy for most people, they can't get there at all with their wisdom and their actions, it takes a heart made simple and humble by God, as my dear grandmother used to say in jest, if a man is to have the skirt of righteousness put on so ready; he would at least like to have the glory of it, that he gave the buttons and the camel's thread for it. But in the Lutheran church, nothing comes of it, and that makes it all the more preferable to the poor sinner, because even if it is only buttons and camel thread, I, for one, would not know how to expel them from my fortune.

And the Lutheran Church does not take this out of the air, it bases it so simply on the Word, and on the Word alone. It teaches one to cling to the Word completely and totally and draws one away from everything else so that one learns to believe by its hand, like Abraham, against all seeing, feeling and experiencing, which of course must be a dead faith with the Methodists and other enthusiasts. This, of course, must be a dead faith with the Methodists and other enthusiasts, but the Lutheran knows what a powerful living thing such faith is, especially in the high and difficult temptations, where in the end nothing remains but the word on which faith hangs.

And if she leads one thus to the word alone, she has not first made the word itself doubtful and null with her glosses or "spiritual" interpretations and interpretations, but as it is written, so literally, she accepts it; the reason of the clever people may turn up their noses as they will and look at the bookbearers over their shoulders, it is all the same to her, she knows what she has.- And that is only a rough summary of the main thing, but we both know well how, with all, even the smallest pieces of each particular doctrine, she draws the whole riches of God out of his words, and everything is aimed at making the sinner's heart firm and giving him unshakable and abundant comfort. Oh! A true Lutheran Christian sits in the lap of his dear Lord God and is an exceedingly blessed, glorious creature of God. He truly has life and full sufficiency, yes, he is exuberantly rich in all its perils, and yet he is so very sober and simple-minded that in his everyday state of mind he enjoys such high, glorious, but real heavenly things, and also talks and speaks them away quite ordinarily, as all the enthusiasts with all their pretended spirituality or obsessions cannot dream and rave about them.

I am well aware that a Lutheran can and should still grow and increase in what he has learned, as the dear apostles always point out and urge that the whole riches of the glory of God in Christ Jesus be grasped more and more through the ever richer knowledge

of the Word, But if someone wants to entice me by saying that he has found the truth, and a much easier and safer way, and much greater treasures than my Lutheran church has taught me, that does not bother me, he does not mislead me, because I no longer seek the truth, I have found it, and that in the literal word, as the Lutheran church teaches us to believe. I do not even check whether it could be true, but it must be wrong, because it does not agree with the Lutheran church, which must be right, because it believes the literal word as it is written, and God cannot lie or have other things in mind than what He has written down for us. I do not even listen, but when I see how he does not want to let go of his thing, I confidently curse him like a madman.

spirit who preaches the gospel differently than St. Paul and the other holy apostles preached. My faith, like that of all righteous Lutherans, does not stand on screws, but is as certain as God's word itself - yes, a divine work, wrought in me by God Himself through His simple word, and according to His word; it is right. Everything else, the contradictory, must be wrong from the outset, you may call it, and strike out, as you will. - This, of course, is called a stiff-necked Lutheran, but what should a Christian be but stiff-necked? There must be a difference between a child of God and a puppet or a weathercock. Now tell me, Martin, don't you have everything? Isn't everything certain and certain? Have you not based everything simply and clearly on God's Word? What on earth can move you to listen for something else, as if it could also be truth, if it is not true with what you have recognized from God's word as incontrovertible truth? Let them first prove that the Lutheran Church teaches falsely according to God's Word, then we will listen to what they bring. So, as long as they don't do that, and they can't, otherwise God's word itself would have to be wrong, they must at least stay away from me with their little fist. I know in advance that there can be nothing behind it but lies and deceit. And if you only think about it, you will be surprised how the devil has fooled you again. But you have it in you that your thoughts immediately fly out of each other, like a flight of doves, when someone only calls "Shoo Shoo".

But you say: "It is written: 'Test everything and keep what is good,'" so you can't just break everything off in front of your hand like you do." Well, Martin, I think the saying should not stand in our way. It can't possibly mean that you have to smell and rummage through every piece of curd and dirt that an impudent knave brings into your house and passes off as marzipan, so that you can say with a clear conscience and full of conviction that it's not marzipan, but real dirt and curd, which of course you already knew before the investigation, but it's supposed to say just this, don't let everything hang you up as truth, but, as it is the duty of spiritual priests, who have their hearts firmly planted in the truth, or, which is the same thing, in God's Word, and thus have a sure, certain, genuine touchstone, so that they can test even what devout teachers preach and proclaim to you, or, as the passage says, "prophecy" or interpret Scripture, and test whether it is also similar to faith. For you know, Martin, that even on the right foundation one can sometimes build up straw, wood, stubble 2c. instead of gold and precious stone. We are to

Beware of false prophets, i.e. truly not to accept all false prophets, and, as if one did not have the truth, always stand in the thought, who knows, this man or that man has it: then we would also have to ask about the religion of the Chinese and Hottentots, because they also belong to the "all", as you take it. But what announces itself from the start as something different from what I have as the truth, that I need not, indeed that I must not even examine, but if a mischievous knave has thrown it into my house, then I take the broom and sweep it out again.

But then you interrupt me again in your letter, and say: "That's where the knot is; the Protestants just say that they have nothing different from us! I will answer you later, but now only this: 'Why don't they remain or become Lutheran, why do they make such a new, conglomerated bunch? Then they could call the Reformed Reformirt, and also leave them with each other, and so also the Lutherans, and it would not be worth the trouble to cause so much strife and so much trouble; for that the Union has caused shameful discord and brought about shameful annoyances, more than the departure of the Reformed from the true church at the time of the Reformation, is known even to a poor workman who has only a little concern for the kingdom of God. You may as well grasp it in pitch darkness that it is not only a lie, but a quite stupid lie; These people, who were born in this unfortunate time of apostasy and ignorance, God knows, and who have just come to the glimmer of Christian truth, want to claim that there is no difference between Lutheran and Reformed doctrine, while for three centuries both parties have openly admitted that there is a difference, and in former times they tried with great earnestness to make the difference according to God's Word, and in later times at least to cover it up against God's Word. They themselves say that there must still be a vain higher truth that connects the two different doctrines, or as the priest calls it, in which these two truths (as they call it) must merge. Now, my friend, let the artist come first who has found the truth: with which, for example, ^two people would be satisfied, one of whom claimed that the Negro is black, but the other, white. Meanwhile I will smoke my pipe and thank God that I know how I am about it. Shall I tell you how the people seem to me, whether it perhaps doesn't quite fit, and something rough comes out? You still remember the festive folly that took place at the peace celebrations in our little town in the year 15. There was also a pig whose tail had been duly kicked in with soap, and the boys ran behind it and tried to catch it, but they were only allowed to catch it by the tail.

then it was theirs. Often a boy shouted: I've got it, I've got it! but what did he have? The handful of soft soap, and the laughter on top of it; the higher truth, he wanted to say, but the pig itself was already far, and grunted quite merrily. Let them first find the higher truth, in which the one truth and the error merge, then they may come again, we want to hear them, but I fear that in the meantime the gentlemen who indulge in this dangerous game and do not let themselves be told, but on top of that seduce many simple hearts, will fall into the pit, and those with them who, despite all warnings, join in the mad chase.

My dear Martin, all talk of piety, Christ, dear one, does not help, nor do long faces and halos, but: "He who abides in my words, says the Lord, is my right disciple" 2c. He who has once really experienced the misery in which he is by nature, and has tasted the word as his only consolation and help, does not respect the word so little that he picks at it with his stupid mind, and thinks and searches and interprets, but he has a respect for it, is afraid of it, and takes it simple-mindedly as it is written, and is afraid of all people who want to divide something special for him. That's enough for this time, if you like it, next time I'll write you something about the "Messenger of Peace" itself, I just wanted to tell you in general that I don't ask anything more after all the chatter. I have the truth, I live in it, through it. I seek nothing more than to become more complete in it, but I no longer allow myself to be forced into anything new. So that God commanded.

Your Hans. - —

(Sent in for the Lutheran.)

## The German Church Friend and Dr. Guericke.

In this year's January issue of the "Deutscher Kirchenfreund", the following comment is made on a passage in an article entitled "Erinnerungen an Neander":

"Of the latter (Guericke, professor of theology in Halle) I (the author of that article) heard him (Neander) speak very rarely and then always quite temporarily and with contempt, as an ungrateful copyist, who misuses the acid work of others for his ultra-Lutheran dogmatism and fanaticism. The unworthy dependence of Guericke's "Church History" on the works of Neander, Hase and others, his "Symbolism" on the Collegienhefte of Ullmann (which he copied in the general part, as Ullmann himself informed me, rarely and chapter by chapter, almost word for word, without the slightest acknowledgement of the source), his "Introduction" on several corresponding, but not mentioned books, among others also by Ger

lach's N. T. etc., is well known and would not be mentioned here at all, if an English quarterly in this country, which we otherwise heartily wish the best success, had not repeatedly praised this Guericke in well-meaning ignorance as one of the greatest, if not as the first scholar of Germany and as a right model theologian who is especially worthy of study!

These words obviously have the purpose to disparage Guericke (the author of very useful, esteemed and widely spread manuals, especially a church history) in the public opinion, but they do him as much injustice as they do little honor to their author.

In the passage in question, the author speaks of Neander's decided reluctance to accept ecclesiastical orthodoxy as it appears in the writings of Guericke and Rudelbach.

The opening words of this note are connected to this passage. These words are not connected with that passage. For in the latter the speech is of Guericke as representative of the ecclesiastical orthodoxy, in the former of Guericke as writer. In addition, the author mentions those words, as is evident from the whole of the note, not for a closer description of Neander, but rather for a very special purpose. Thus, he takes the opportunity to speak against Guericke.

But let us look a little closer at what he says. The author heard Neander von Guericke speak of an ungrateful copyist. What is it then with the "ungrateful copyist"? First of all with the "copyist". Neander's ecclesiastical history, as is well known, extends only up to the time preparing the Reformation, while Guericke's ecclesiastical history is continued up to the most recent time; and the part that both treat takes up only about half of Guericke's ecclesiastical history. In addition, Neander has treated the same subject ten times more extensively. This alone makes it clear that there can be no question of Guericke actually copying Neander. But then Guericke has used Neander's works, and yet neither acknowledged this, nor expressed the gratitude owed to Neander, as foreman, so that he at least deserves the predicate "ungrateful"? Let us take a look at Guericke's preface to his Church History. There it says Pg. V. (1833) "The knowledgeable reader will (in the manner of my treatment of church history) just as little recognize the pupil, as a by no means slavish pupil of the Dr. Neander, whom I venerate with deep gratitude, a teacher to whom in content and form this entire presentation has much to thank", etc., etc. Therefore, Guericke cannot possibly be accused of being an ungrateful copyist, because he is virtually dependent on Neander.

or had used it strongly, and had neither acknowledged this, nor expressed the guilty thanks against its source. What might be the basis of this accusation? We do not need to search long; for in the following words of Neander we find satisfying information. Therefore Neander calls G. so, because the latter abuses the acid work of others for his ultra-Lutheran dogmatism and fanaticism. What would appear to an unprejudiced person as faithful love for the recognized truth and the church, which has and preserves the same, appeared to Neander on his standpoint and with his peculiarity as ultra-Lutheran dogmatism and fanaticism; and it disgusted him that his research in the field of church history was used by Guericke in this church history for the reconstruction of Lutheran Zion. Therefore, the author heard Neander speak of Guericke as an ungrateful copyist only very rarely and then always quite temporarily and with contempt. This was certainly a great weakness, not to say sin, of Neander. It was certainly a great weakness. For what is it but this: Hans is an armorer. Kunz buys a suit of armor from him and sits down in his house. Then it occurs to Hans to rob Kunz, to rob him, and to destroy his house. Kunz takes up arms and fights back. But Hans takes this very badly; he turns back again, and in the future speaks of Kunz only rarely, and then always quite temporarily and with contempt, as an ungrateful man who uses weapons against him, who, after all, made them. Nehemiah and those who with him rebuilt the walls of Jerusalem, the royal city, also took up arms against Israel's enemies, who tried to hinder the construction in every way, which they had perhaps acquired from the latter; still no one will call the hero of faith and his own ungrateful against Israel's adversaries, because his judgment was completely blinded by passion.

If the author has not recognized the foolishness of Neander's behavior and words, this does no credit to his intellect. But if he has recognized it, and he nevertheless cites them, what are we to make of his attitude? He then knew that the point of Neander's words is rather directed against Neander himself than against Guericke. As far as Neander is concerned, the author's memories of Neander cannot have come from unselfish attachment to him; and as far as Guericke is concerned, the author thought that Neander's name was a great name, that what came out of his mouth carried a lot of weight, and that the "well-meaning ignorance" already noticed by the author in the local audience would take it for cash, and so Guericke's baton was broken herewith, at least in this country.

After now the author so the opportunity to speak against Guericke from the fence broke, and has almost killed him off under someone else's cap of his own accord, he now steps forward in his own person to completely destroy what is left of Guericke's literary reputation.

There it says "the unworthy dependence of Guericke's church history on etc. is known". The relationship of Guericke's church history to Neander's has already been discussed. As for the assertion that Guericke's unworthy relationship of dependence on Hase is known, Schreiber must say that such is not known to him, although he knows both works from his own use, and he also doubts whether it is known to others than the author. As for the assertion that his unworthy relationship of dependence on "others" is known, we cannot pass judgment on this in particular, because they are not named, but we do think in general that, since no one can serve two masters, it is not very possible for a writer to be in an unworthy relationship of dependence on several.

Then, in the general part of his Symbolik, G. is said to have copied Ullmann's Collegienhefte page by page and chapter by chapter, almost word for word, without the slightest acknowledgement of the source. Let us look at the introduction to G's Symbolik. It says there Pg. VI (1839) "I have gratefully used the known beautiful symbolic works, which the new and newest literature shows; to special thanks I also feel obliged to the name of a revered man, whom I gladly recognize as my teacher in symbolism, and whose orally given representation (in itself or in its sources) has originally served as a basis for individual parts of mine, as far as of course these are not, etc.". There is no doubt that the "honored man" in G's preface means Ullmann. But if this is so, how can Ullmann say with truth that G. copied from him without the slightest acknowledgement of the source? And how can the author, if he has said so, remain in error about this for so long, since a glance at G's introduction to his Symbolik could have taught him better! That is to believe what one likes, and not to investigate the truth, and is not the business of a reporter on whom one should be able to rely.

As for the accusation that G. copied passages from his sources into his works almost word for word (which is true, without G.

ceasing to be an independent writer), he speaks about it in the preface to his *Christian Archaeology*. It says there Pg. VII (1847) his relationship with other writers, who had worked on the same field, would not appear to be even closer than that of the same among each other, "only that I have not been willing to cover the factual relationship by form or expressions. The point, then, is this: All scriptural

The authors more or less use their predecessors, as they must. One can either borrow the content and change the words, or leave the content in the word version in which one finds it. The former procedure is certainly the better one if the borrowing writer can give the material to be borrowed a better form at all, or one that is more suitable for his purpose; the latter procedure is the more excellent one, although it does not serve the vanity of the borrowing writer, if the latter does not know how to give the material to be borrowed a better and more suitable form than the one he already has. G. professes this principle, and it is not understandable that he deserves censure for it.

As for G.'s introduction to the N. Test, he does not mention the use of other writers in the preface, which no doubt has its reason in the fact that "this area is the most native to him, the most his."

The author further says in his note that he would not have mentioned this "here" at all, if an English Fourth Year Journal had not praised G. as a model theologian.

One does not see the connection of both events, namely how the allegedly undeserved praise of G. by an English quarterly can be a reason to reject it on the occasion of memories of Neander; nevertheless, one sees from this why the author is actually to blame. The English Quarterly has done so by praising G. too much. Now, it is written in Scripture that everyone should not think more highly of himself than is proper (Rom. 12), but it is readily admitted that it is desirable to appreciate writers as such, and therefore we would not hold it against the author if he wanted to help others to do so. But according to the above, he is far from it. To be sure, he puts "well-meaning ignorance" before his composition of words, which, according to their somewhat strange sound and presumed meaning, is supposed to be a dose softened by the translation from the original language; but we are convinced that well-meaning ignorance, even where it takes place, is more likely to produce a correct judgment than knowing ignorance.

Whether in that E. writing G. is presented as one of the greatest, if not as the first scholar of Germany, Schreiber does not know this, but believes to know that G's admirers do not claim this rank for him, let alone he for himself. In conclusion, the author still says with respect to Guericke (as if he were far from being so) "a model theologian particularly worthy of study. Why the accumulation of the words, which is not at all conducive to understanding their meaning, and the dressing up of "theologian" by "model"? Probably so that the distance of the depth into which the

The author thinks to have humiliated "this (*istum*) Guericke" and the height, to which he should not reach, would appear all the greater, and the reader in his astonishment mixed with displeasure at the end of the tirade would rather miss an exclamation mark than find too much. By the way, the writer of this paper thinks that if that paper has praised G. as a right model theologian, especially worthy of study, his words are well-founded and deserve all attention. For if a model theologian is to be someone after whom teachers of theology are formed, then G. is certainly worthy of all imitation, in that he proliferates with the pound that the Lord has given him, while some of the Gl. bury and many others seek their own with it. But if *Mustertheologe* is to designate only a theological writer in general, Schreiber believes that even apart from the correct standpoint on which G. stands, few other theological manuals equal his, namely his Church History in attractiveness, clarity, thoroughness and retention in the presentation (in textbooks so desirable qualities). Accordingly, we have no doubt that his textbooks, especially his Church History, which has gone through seven editions since 1833, may continue to do as before, and in this country no less than in Germany, ample "handmaiden service to the highest and most glorious architect.

†.

(Submitted.)

## Church conditions of the city of Cincinnati.

Under the above title, the ref. Kirchenzeitung No. 2. this. J. an essay by E. (should read Clausen), Newport, Ky. If this article had not attacked our Inther. Church, the undersigned would have taken the liberty of saying something about it, especially since it came from the pen of a friend who used to be so dear to him. However, so that those honored readers of the "Lutheran" who, when praying the second petition: "Thy kingdom come", also intercede for the "Queen of the West" and the fellow believers living in it, may also learn for once that the Lord, by grace, has heard their prayer and planted a Lutheran congregation here, I will write a few words about the Lutheran congregation here on the occasion of a few remarks on the above article.

Mr. C., after touching on Catholicism and Methodism, says:

The recently founded congregation of Rev. W. on Racestr., a fragment of the still existing Zion congregation, must be called something in between Catholicism and Methodism. Rev. W., a member of the confused Luther. Indianapolis body, left the Zion congregation because he was Lutheran.

and especially because this congregation seemed to him to be too Methodist and unconstitutional, and as his congregation, which some time ago consisted of forty members, now diligently reads the "Lutheraner", the organ of the Old Lutheranism, he seeks to recommend the Löh Agende whenever possible.

Too bad for Hm. W., because he possesses good gifts, and preaches God's word, that by intemperate spread of Old Lutheranism he is depriving himself of the salutary influence on Cincinnati."

The undersigned resigned from his office as preacher of the local Lutheran Zion congregation in November 1849, because that congregation refused, despite the instruction about the union between Lutherans and Reformed, which is contrary to God's Word, to take the standpoint of the Lutheran Church, which is founded solely in God's Word. With thirty Lutherans who followed him from that congregation, he founded a purely Lutheran congregation of the unchanged Augsburg Confession and laid the foundation stone of a house of God in Charwoche, which was consecrated on June 30 of last year.

With what right Mr. C. calls this congregation a "middle thing" between Catholicism and Methodism, I cannot guess. If he means

that this congregation, or better: the doctrine which this congregation professes, stands in the middle between Catholicism and Methodism, then everyone will agree with him, because the Lutheran doctrine holds the right middle between both (excuse me for saying so) churches. It teaches, for example, about the Holy Communion. Communion, not like the Catholics: Bread and wine are changed into the body and blood of the Lord; nor with the Methodists and other enthusiasts: Bread and wine are only signs of the body and blood of Christ, but: in, with and under the bread and wine you receive the true body and blood of Christ. This is the right center, well founded in the word of God Matth. 26, 26 -28. and 1 Cor. 11, 23 - 29.

However, Mr. C. cannot have meant this, since it was not his purpose, when mentioning the local Lutheran congregation, to determine its doctrine in this way. In any case, he only wanted to instill suspicion against this Lutheran congregation, which is not very far away from him, in those readers of his reformed church newspaper who still hold to Lutheranism and for whom he is concerned that they would recognize his and his congregation's bottomless standpoint by reading the "Lutheran" at the same time, so that they would not think of breaking the bond of peace and love in his so-called Christian congregation as disturbers of the peace.

He calls me in the leprosy a member of the 'confused' Lutheran Indianapolis body." Thus, when he calls this synod before its last meeting on Sept. 5, v. y.



he would not have done her an injustice. For if a body pretends to be Lutheran and does not show itself to be Lutheran in doctrine and practice, as the Indianapolis Synod did in practice some time ago, it may still be called "confused. However, since the latter, in the above-mentioned session, by its resolutions that it would no longer grant licenses to candidates, nor permit its preachers to neither organize nor serve mixed or united congregations with Word and Sacrament, has put an end to what is un-Lutheran, which resolutions Mr. C. can read in No. 5 of the "Lutheran", the expression "confused" is, in the present time, a name by which it only disparages the Lutheran Indianapolis Synod. Mr. C., who himself does not belong to any ecclesiastical body, imitates in this all those independent preachers who rail against synods without reason.

If, however, Mr. C., for the above reason, calls the aforementioned synod "confused," then he has spoken to the verdict, for then he, as a reformed preacher who himself serves a mixed congregation, is with full justification a "confused preacher."

Mr. C. seems to pity me very much for my point of view when he writes: "Too bad for Mr. W., because he possesses good gifts and preaches God's Word, that he deprives himself of the salutary influence on Cincinnati by intemperate [?] spread of Old Lutheranism."

One does feel an involuntary smile at this talk. He rebukes me, as a Lutheran preacher, for spreading Old Lutheranism intemperately (should mean "zealously" here), certainly a testimony that, praiseworthy as it is, is not due to me), and yet he gives me the testimony that I preach God's Word.

How is the so-called Old Lutheranism spread by me and the Lutheran preachers? How do I and the Lutheran preachers spread the so-called Old Lutheranism? Mainly through the sermon. And if this is nothing but God's word, then Lutheranism (or Lutheran doctrine), which is preached through word and scripture, must be God's word! The doctrine of Dr. Luther is the doctrine of Paul, and we speak with the latter in 1 Thess. 2:13: "Wherefore we also, without ceasing, give thanks unto God, that, when ye have received of us the word of divine preaching, ye receive it, not as the word of men, but (as it is then truly) as the word of God." Or is Mr. C. able to prove what no one has ever been able to prove, that our Lutheran Church is wrong even in one point? Church is wrong even in one point? Is he able to prove it from God's Word? Immediately we want to stop spreading the so despised old Lutheranism by word and writing. Until then, we boldly affirm with our dear Pastor Löhe:

"This Lutheran church, because it holds Word and Sacrament in pure confession, is the fountain of truth-and from its waters all other churches are saturated.

who will be satiated!- The children of this church stand in serene peace with bright faces and sharp swords around the fountain from which all who are blessed will be blessed.- Here is Israel's train and in its midst the

Ark of the Word and Sacrament, and above the Ark the Lord. Yes, here is the holy of holies of the house of God, and when it is said, "God send thee help from the holy place, and strengthen thee out of Zion;" then is the holy place and Zion here in the church of the pure confession, in whose Word and Sacrament the Lord dwells more gloriously than in the temple of the Old Testament! From here give all salvation; for here is undisguised, not piecemeal, but complete, as is only ever possible on this side of the grave, the clear truth of the gospel. What other communities possess in truth, here unites into truth. The perfect truth, proven in the fire of centuries, overcoming the world, is here! Here it is confessed, protest is made against every falsification, not a word is given up!

That's how it was, that's how it is again. The Lord will further bestow it, who is with us." (L. 3 B. B. v. d. K.)

Mr. C. may know that we protest against the name "Altlutherthum" "Old Lutherans". We do not know two, but only one Luther. Church. In truth, there is no new one. Which Lutherans deviate from the confessions of this one Luther. Those Lutherans who deviate from the confessions of this one Lutheran Church, such as the eastern so-called Lutheran synods with their Prof. Schmucker and Dr. Kurtz 2c. are not Lutherans, no matter how high they may think of this name.

So much in relation to what Mr. C. writes about the Lutheran congregation here and about the Lutheran church in general.

Mr. C. continues in his report: Even more than this sign of progress is the recently constituted German Presbyterian Church under the supervision of Mr. Sch. (should be Schaad), a former member of the Lutheran Synod of the V. St."

If I say a few words about this, it is only out of the intention to show the readers which intrigues and tricks of advocacy were used by a former "unirte" at the foundation of this congregation, and how easily our German people can often be deceived by lickspittles of the Americans. Mr. Sch., formerly preacher at the local unchurched St. Peter's Church, resigned from his office for the reason that he had recognized the union and the activities of this congregation as contrary to God's word. This course of action is certainly praiseworthy and Mr. Sch. deserves to be condemned for it.

All respect. Here in C. it was the second proof of the untenability of the Union. But what did Mr. Sch. do? He joined the German Reformed Synod with the intention of founding a second German Reformed congregation; but after two months he left this body again and became a member of the English Presbyterian Church (*old school*).

But how did his small German Reformed congregation fare? The Presbyterians, who now paid Mr. Sch. as their own, naturally also demanded that he found a congregation of their name. The congregation was then accepted in one of the local English Presbyterian congregations, and terribly - without being informed about this step and about the doctrines of the Presbyterian church - only persuaded to convert by pretending to be members of a new church to be obtained from English money. Some members later opened their eyes, recognized the teachings of Calvinism and Lutheranism only through their own research and ruefully saw into which errors they had lost their way through the haggling spirit of Mr. Sch.

Truly, this is a sign of progress, as Mr. C. writes, but a sign of the old lie of Satan! Fie!

Mr. C. also writes: "Among the remaining (congregations), all of which are of the evangelical, unirte direction, but all of which are independent, the most important is that of Rev. R. on Elmstraße, which is especially distinguished by its lively Christianity."

Mr. C. seems to have a strange concept of "living Christianity". Does he not know that the first characteristic of living Christianity in a congregation, apart from the question of confession, is a Christian, i.e. congregational order based on God's Word? Is there even something of church discipline here? Can't Jew, Gentile and Turk run to the sacrament here? Does it not degrade its preacher as a miserable human servant for ecclesiastical and private purposes?

This may be enough. Finally, I urge you, dear readers, who pray to the Lord for the welfare of the Church, to remember our little work here with intercession. May He, the Lord, one day help us out of all the perplexities and confusion to His heavenly kingdom,

amen.

Cincinnati, Feb. 1851.

Th. Wichmann.

### **Public prayer by lay people.**

Also in the Lutheran Church recently hie  
and there the wish was expressed that lay people should also be allowed to pray in public. To warn such applicants  
May a description of the prayer meetings taking place in the German Reformed Church in America find a place here, which is found  
in the last number of the ref. church newspaper and reads thus:

The hours of prayer are held in different ways. In the country they are usually held in  
private homes or in the church. In cities, on the other hand, they are mostly held in the designated locations; but be it wherever it  
pleases, the hours of prayer are intended to offer the Lord a sacrifice of praise and thanksgiving.

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To this end, congregations are also sometimes called upon by preachers to visit them, - unanimously together, as One Congregation, to praise and glorify God, - which is also proper and good; for one truly cannot pray too much.

But if we go to the hour of prayer itself and see how and by what kind of persons it is led, we are left with nothing but a lamentable state of it.

One usually has people as predecessors who cannot even speak the language in which they speak or pray. Again, there are some who pray once and for all, and not only pray once and for all, but pray once and for all what they are used to pray. There they do not pray according to time or circumstance, as necessity requires, but they pray according to usage - namely, singing a verse or two, and then praying, and then repeating this a few times until the time has passed: and then they go home again without anything having been gathered for the heart.

Here some might ask, why then nothing is collected for the heart? After all, we pray and praise God in community with one another; and everyone is also free to pray for himself. But it is a question of what feelings one has during the prayers that are offered in the prayer meetings. I will then list a few, and from these each one may judge for himself.

The writer knows of a prayer meeting presided over by a man who, when he comes up to recite a song, must first spit for a while until he has whipped away the tobacco he has in his mouth. I have heard the same man exhorting the brothers and sisters to prayer and harmony, and on the same evening I saw that man leave the prayer hour.

Another stammers out a cold prayer, so that the time becomes long for everyone until it comes to an end. Another one starts to cry out a lamentation, so that one would think that his heart would melt with tears, and when the prayer is finished, the tears are also dried. Now think how one can pray with such people, and yet as a confessor of Jesus Christ, and as a member of the church, one should support the hour of prayer, otherwise one is not called a brother.

O miserable state of the hours of prayer, for here we have nothing else to do but to follow the words of the apostle Peter: "It is time to begin the judgment of the house of God, and so on. [1 Pet. 4:17] Here we could mention many other things, but it is not for me, as a layman, to write much about it."

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### Private correspondence.

(From Prussia.)

- "We carry the weal and woe of our church in America on prayerful hearts, for.

"No one has ever hated his own flesh", and in turn we provide to our brethren across the sea the same handout in our common holy strife under the One Banner of the One Duke".

The Lutheran Church in Prussia, in Germany, will soon face hard and hot battles. Church and national church: this will become the burning issue of the time more and more. Our adversaries within the Prussian Landeskirche, who call themselves Lutherans, are close to creating a shadow image of "Lutheran Church" - and with whom the Lutheran Landeskirche will then hold communion *en gros* can hardly be doubted, namely not with us. On the other hand, a rupture is preparing itself in the Lutheran regional churches, as you well know. Löhe is still waiting, but in pilgrim's shoes. Harleß is putting all his efforts into leading Saxony as a whole to regeneration: will he succeed? Prof. Kahnis from Breslau has just been appointed to Leipzig in Harleß's place. A miracle. It is very possible that the time of persecution of our church in Prussia will be completely new. The beginnings of this are already stirring, in spite of the paper "free constitution". Well, there is still a peace for the people of God. We raise our heads to it. In the meantime, let our community stand under the dew that falls from Hermon on Mount Zion until we arrive in the New Jerusalem. Immanuel!

S. at C. in November 1850.

### Faith, Love, Hope.

Faith takes hold of Christ's person and office. Love follows him in his life. Hope takes hold of the future glory. Faith must have no other Christ, Savior, Beatificator, Mediator and way to life than Christ Jesus. Love has the one life of Christ before it. Hope expects nothing but eternal glory.

These three main virtues, faith, love, hope, are friends with three other virtues. Faith is friends with humility; love is friends with patience; hope is friends with prayer. For he that believeth humbly. He who loves is patient. He who hopes prays.

This is quite a beautiful way of God. O Lord, show us the same way!

J. Arndt.

### Jesuit Wisdom.

The Jesuit and professor of theology Ferdinand Sieghard! in Prague published a booklet in 1715 in which he answered, among other things, 50 "difficult questions" about the Blessed Virgin Mary. Virgin Mary. The 36th question is: "Did Mary have a toothache?" The answer of the learned man is: "No, because she was born in Adam's womb.

He means that Mary did not take part in the fall of Adam.

So it must go, the dear preaching office on both sides, that either those leave it, who should lead it, or those want to lead it, who are not commanded to do so.

Luther.

### **Subscription Invitation.**

Herewith a booklet is recommended to the Christian reader, which is to meet a need that has long been felt by parents, teachers and educators, namely to give the confirmed youth a scripture into their hands, which will stand by them in the course of their Christianity, instructing, advising, admonishing, warning, encouraging and comforting, which will be their guide and signpost to heaven, even if their previous guides can no longer supervise their steps and footsteps. For this purpose, we found a booklet from the older treasures of our church particularly suitable, namely the .

### **"Useful Souvenirs for Confirmirte"**

by M. Ph. F. Hiller, who is known and held in high esteem throughout Württemberg. For it speaks to the hearts of the youth in a way that is as fatherly as it is powerfully moving; it builds on the right foundation of Jesus Christ not wood, hay and stubble, but gold, silver and precious stones. However, it does not appear completely in its original form, but under the title: "Timothy", partly with some omissions, in order to reduce the costs of the booklet; partly with some additions, in order to make it more useful for the local ecclesiastical circumstances.

The price will be as cheap as possible and will be displayed soon. The external equipment should leave nothing to be desired.

It is to be published until the end of March, so that it can also be obtained by out-of-towners until Palm Sunday, if they place orders early enough at the Lutheran's Expedition.

The editing was done by a friend of the youth and member of the Lutheran Synod of Missouri, Ohio and other Sts. Synod of Missouri, Ohio and other St., but the publication has taken over the named synod itself.

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A. Weaver .....	50	
Community Collecte . . .	2,00	

of several school children in St Charles. 1.00

" G. R . .	1,00	
Misstonsopfer at a wedding ceremony ...	50	
" Parishioners in St. Louis . . .	7,40	
" of Hanover Township, Cape Girardcau Co.		

Mo. 1.20

" of the municipality of Eisleben, Scott Co., Mo.	1.75	
" Mr.. Lehman" .....	55	

by Mr. ? Lochner sent in:

from the municipality of Freistadt .	. .	3,16
" "" "" Milwaukie	. .	3,00
" quite a few other Persians .	. .	3-35

F. W. Barthel, Cassirer.

## Received.

for the seminar at Fort Wayne, partly in money and partly in foodstuffs (calculated at money).

from January 1, 1850to January 1, 1851.

1. from the Fort Wayne community:

L. From individual membersH	58.89	
b. From the communion treasury	76.25	

Summa 135.14

2. from the congregation of the Lord k. Jäbker 35,25

3. by Mr. Friedrich Schröder, from Mr.

1>. Husband's community12 ,00

4. " Mr? Fritze- 2,00

7. "" Michael March from de Calb Co. 1.25

8. "the Gem to WiMey Co, Ja. t . p Ste-Ler^^

9. "" " to Huntingthou j d.?. Engraver^			
10. " Mr. k. Seidel4		,00	
11. " whose municipality in Union Co., O.	34.75		
12. to an unnamed person by U. Kunz 3,00			
13. " of the municipality of Mr. k. Röbbelen			
			Med. Co. O.
			20.64
14. " Mr. Quick1	.00		
14. " 5lr. l'isü, ebuplain ok tde nsv/ by			
. Mr. k. Biewend10	,00		
16. " the municipality of Mr. k. Richmann5	,M		
17. " G. Harteneke ued to an unnamed person			
by mr. k. Röbbelen1	.00		
18. " Mr.?. Habel40	,00		
19. " whose community in and aroundPomeroy39	,35		
20. " Mr. Schaller from Bavaria by Ad.			
John5	,00		

Total H 358.79

In expressing heartfelt gratitude to the Christian benefactors for their kind gifts, let it not displease Pe if their Christian love is also asked for a contribution for the next year, since the fourth leaked

The deadline for payment of the seminar farm is not yet fully covered and there are still some debts on the new building.

Fort Wayne, February 1, 1851.

Dr. W. Schier.

**Paid** the 6th year, Messrs. k. Leemhuis, Lütje Grotber. " 7. "" " Nicolaus Baierlein, Fr. Fritz, Lütje Grother, Christ. Haller, Georg Hofmann- Ad. Heid, k. Heid, Paul Kratt, Joh. Lun^ Leemhuis, ?.. Henry Lang, Phil. Nagel, Joh. Sammetniger, Carl Leop. Seiß, Friedr. Schlögel, Dietr. Thd'le, k. Volkert.

## Changed Adreffenn

Uevä. 3. 6. l' . hiluetrel, OoluinbiiZ, O.  
Uevä, l'rieckriek l-oeknor, MilrvLuüie, 5V'is.

## Correction.

The receipt of Mr. Werfelmann in No. 6 of this year must be amended to the effect that he did not receive 50 cts. but \$1.50 and not from the municipality but from Mr. Volkert.

## Books and pamphlets- to have in the Erpedition of the Lutheran,

around the buried prices.

z

Dr. Martin Luther's Catechism,	V	
unchanged imprint10	,>	
The dozen \$1. Hundred pieces H 7.	I	
The Constitution of the German Lutheran Synod of Missouri, Ohio, etc., together with an introduction and explanatory notes. 5.	TheDozen 50; 25 pieces A I.	
First Synodal Report of the German Lutheran Synod of Missouri, Ohio ü. a. St. of 181710	.	
Second synodal report of the same synod of 181810	.j	
Third synodal report of the same synod		
from the year 184910	,	
Third year of the Lutheran SI		
from 1846-47. no. 8-26.	50.,	
(The 1st and 2nd volumes are out of print.)	,	
fourth and fifth year of the-		
^Lutheran41	. i	
Christliches Concordienbuch, d. i. Sym- bolische Bücher der evang. luth. Kirche, New- § York edition bound in pressed leather \$1. 25.' Gespräche zwischen zwei Lutheranern über den Methodismus, (in Pamphletform) 1 Stück5^		
Dr. Martin Luther's Tractate von der wahren Kirche, 2 Stück5	.	
Dr. Luther's Home Postil, or Sermons on the Gospels on the Sundays and Feast Days of the Whole Year, New - York Edition, bound in calfskin\$2	. j	
Kirchen - G esangbuch für evang. luth. Ge- 1 memden, welchem die sonn- und festtäglichen s Perikopen beigelegt sind, verlegt von der hiesigen l evang. luth. Gemeinde U. A. C. in gepresstem l Ledcrbanve, das Stück75 "		
	NSluckerW. 8> -'S-" Baa "ahlu "g.	
	ABC- Book, New - York edition, the piece K" (The dozen tzi.)	1
Jobann Hühner's Biblical Histories from the 1 Old and New Testaments. Unchanged ß reprint, New - York edition, in detail 2V in the dozen -2. M Dr. Martin Luther's interpretation of the 90th V Psalm, broschirt and trimmed15Z		
	in the dozen \$1.50,1 Spruchbuch zum kl. Catechismus Lutheri. In the order! 2c. compiled by Pastor Fr. Wynecken,	
the piece 1" in the dozen Kl. 5" The pastoral letter of Mr. k. Graubau zu V Buffalo v. J. 1840 together with the between him and D several Lutheran pastors of Missouri exchanged . l ten writings15	,1	

**Printed by Moritz Niedner,**

North corner of Third and Chestnut streets.

## Year 7, St. Louis, Monday, March 4, 1851, No. 14.

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### Small cabinet of some

of strange falsifications of history, which can be found in the St. Louis "Messenger of Peace", together with the necessary information.

Proof.

### First piece.

For the benefit of the dear Union, the "Messenger of Peace" in St. Louis has distorted and falsified so many historical facts that a separate paper would be necessary if all these distortions were to be proven and reprimanded. For the sake of truth, however, we want to name and illuminate at least a few, some of the grossest, some of the most seductive, so that, even if the disguised writers of that paper should not be dissuaded from their practice, which is so shameful before God and man, at least some honest reader, to whom the sources of history are inaccessible, may be saved from dangerous misguidance.

Among the means which the aforesaid "messenger of peace" uses to bring the false commodity of peace to the people and to promote the false union, one of the most important (which he therefore also uses in every round he makes) is the distortion of the relationship in which Luther once stood to Calvin and in which the latter stood to the doctrine of the Augsburg Church.

Confession. In spite of all existing genuine documents proving the exact opposite, the "Messenger of Peace" boldly claims that Luther had read Calvin's "books with special pleasure," indeed, Calvin had been "so much in favor with Luther that Luther once, when he was shown a passage from Calvin's book that was against Luther, and when one tried to turn him against Calvin, simply replied: "I hope Calvin will think even better of me; however, one must also put up with something from such an excellent man!" The "Messenger of Peace" therefore claims that "there is not a word against Calvin in Luther's little confession of the Lord's Supper of 1544 1)," and that it is "quite irrefutably certain that Luther did not consider Calvin's doctrine of the Lord's Supper to be a false doctrine." To corroborate all this, the dear messenger relates all sorts of legends which owe their origin to the Calvinists and Cryptocalvinists, and which immediately bear the stamp of fiction on their foreheads, without indicating the source, with an audacity which astonishes, and which can only be explained if one remembers the apostolic saying: "To seduce and be seduced." For surely, the writers of the Messenger of Peace themselves lack the necessary co...

1) We have already communicated this confession in No. 18, 19 and 20 of the previous volume.

to convince themselves of the truth or groundlessness of what comes to them through the second or third hand. Certainly, the dear gentlemen often have nothing less than the intention to deceive when they bring their counterfeits to the public. Of course, such men should possess so much self-knowledge and certainty that they would be careful not to stoop into the field of history and thus, against their knowledge and will, burden themselves with the terrible guilt of the falsifiers of history.

What kind of relationship existed between Luther and Calvin can undoubtedly best be seen from the own words of these men themselves that refer to it, which they have distinguished in writing and which still exist. With what others report and what one knows only from hearsay, it is an awkward thing, especially if one must fear that partisanship was involved; but if one has black on white, it can be well founded. Here, too, the saying applies: "Vox auāitu xerit, lteru script" uranst i.e. the word passes away, the written letter remains.

An important document that clearly shows how Luther and Calvin related to each other, especially after the latter had taken off the Lutheran mask, is a letter that Calvin wrote to Luther in Latin shortly after the last Lutheran "Confession before the Lord's Supper" went out, that is, in January 1545, and which he sent to Luther for his own revision.



He sent the letter to Melancthon, who, however, for reasons that are easy to guess, did not hand it over, but sent it back to Geneva, where it was kept in the library there. We find this letter published in the well known "Sammlungen von alten und neuen theologischen Sachen, Urkunden 2c." Leipzig. However, one does not think that Calvin wrote to Luther because they had a friendly correspondence or because Calvin wanted to get closer to Luther. Rather, Calvin tells in the beginning of his letter that he was forced to do so by others and that a certain embarrassment drove him to do so, namely that certain Frenchmen did not allow themselves to be directed by him in an important matter, referring to Luther. He then continues: "By the way, because they (the French) are undecided and in doubt, they desire to hear your judgment, which, as they rightly esteem it, will serve them for great confirmation. They have therefore asked me to send a safe messenger of my own to you, who would bring back your answer on this matter. But I, not only because I thought it was most important for them to be supported by your authority, so that they would not always waver, but also because it was most desirable for me myself, did not want to refuse them what they wanted. Therefore, most honored father in your Lord, I implore you, through Christ, not to feel burdened to overcome the corner on my behalf and on theirs, that you first read over the letter written in their name, and my little books 2) in leisure hours as a pastime, or that you entrust the reading to someone who will report to you on the overall content, and that you then write your opinion to us in a few words. I do not like that I have to make this effort for you with such important and diverse business, but since I only do it of necessity, I am assured that you will forgive me according to your fairness.

From this, the reader can see what kind of attitude Calvin assumed Luther had towards him, not, as the "Messenger of Peace" reports, affection and favor, but "Eckel," the highest disgust and such contempt for his writings that he would hardly appreciate leafing through them.

However, even more light is shed on the relationship in which these men stood to each other at that time, if we add Calvin's letter of January 16, 1545 to Melancthon, of which the above letter to Luther was accompanied. It is to be found in the book organized by Beza and published in the

2) These booklets dealt with the matter over which the disagreement between Calvin and those Frenchmen had arisen.

In the collection of Calvin's letters published in Lausanne in 1576 (No. 60.). Among other things, it says: "Because the matter seems difficult to them (the French), they are still in doubt and undecided what they should do until they are strengthened by your and Luther's authority. And I am afraid that they want to ask you for advice because they hope that you will be easier on them. You see how confidentially I deal with you; however, I do not fear to exceed the measure, because I know how much I may allow myself against you according to your special benevolence. In regard to Dr. Martin (Luther *nehmlich*) "there will be a little more difficulty; for as much as I have been able to note from a rumor and from the letters of some, the mind of man, which has hardly been soothed, could again be irritated and 'upset (*exulcerari*)' because of a small cause. Therefore, the messenger will show you the letter that I have written to the same, "(Luthern)", so that you may read it and govern the whole matter according to your own discretion; so that nothing will be attempted wrongly and rashly, which could subsequently proceed unhappily, you will take care of this; and I know that you will do this well according to your so great skill." From this it is clear as daylight that Calvin turned to Luther only with hesitation, because those Frenchmen had forced him to do so, and that he feared that even his letter, written in a tone of high respect, could easily arouse the anger of Luther, who had hardly become a little quiet. Calvin is so shy that he does not even dare to appear before Luther with such a letter, but leaves it to Melancthon's fugal calculation whether the handing over of the letter could not easily only make trouble worse.

That Calvin also counted himself among those against whom Luther wrote in his "Confession of the Lord's Supper" of 1544 is, according to a letter of Calvin to Bullinger in Zurich of November 25 of that year, so completely beyond doubt that only ignorance or willfulness can deny it. Thus Calvin writes in that letter (it is the 57th in the cited collection): "I hear that Luther has finally burst forth with fierce invectives, not only against you ^ (Swiss, Zwinglians)," but against all of us. Now I hardly dare to ask you to be silent; because it is unreasonable to be treated so badly through no fault of one's own and not to be allowed to justify oneself, and it is difficult to determine whether this will be fruitful. But this I ask you to bear in mind, first of all, what a great man Luther was, and by what great gifts he distinguished himself, with what courage, with what constancy, with what skill, with what penetrating power to teach, he has been able to overthrow the kingdom of Antichrist and at the same time to spread the doctrine of salvation. is. I often say that even if he called me a devil, I would do him so much honor as to acknowledge him an excellent servant of God, who, however, as he abounds in excellent virtues, so suffers from great faults." - —

How Calvin later felt about the Augsburg Confession, after it was no longer in his interest to wrap himself in it with inner reluctance, 3) is clear from a statement Calvin made when Catharina de Medici (the guardian of King Carl IX) demanded that the Reformed in France accept and sign the Augsburg Confession in 1561, so that more and more sects would not arise. The papists were extremely upset about this, since they sensed the incomparable advantage that such a union of Lutherans and Reformed on the basis of the Augsburg Confession would have for Protestantism. Conf. would be for Protestantism; therefore, in a letter of January 29, 1562, to Cardinal Hosius, who was at the Concilium of Trent, Pope Canisius expressed himself as follows: "Some believe that the devil, through French subtlety, is trying to make Calvinism and Lutheranism become a *Corpus Doctrinae* (a system of doctrine). (Compare Cyprian's Lessons of Ecclesiastical Association, the Protest. p. 232.) What was Calvin's position on this? On September 10, 1561, he wrote to Beza in Poissy, where the latter was then holding a discussion with the papists, among other things as follows: "The Augsburg Confession, as you know, is the torch of your furies for fanning a fire that is to set all of France ablaze and consume it. But it is well to examine for what purpose it is to be imposed, since the mildness of it has always displeased the righteous and displeased the author of it himself, and in most passages it is adapted to the special needs of Germany. I am silent that the brevity of the same is both dark "(aha!)," and with the surrender of several main pieces of the greatest importance something mutilated. By the way, it would be in bad taste to look back and accept the French Confession. Yes, in this way there would be for the future material for the

3) After Calvin was expelled from Geneva in 1538, he turned to Strasbourg, and here he had to sign the Augsburg Confession in order to obtain a theological professorship and the pastorate at the newly founded French congregation there. He did so in 1539, as he himself later confessed in 1557 in a letter (Epist. 236) to

Martin Schalling, preacher at Regensburg, where he thus writes: "I do not, however, reject the Augsburg Confession, which I formerly willingly and gladly signed, as the author himself interpreted it. The last words show, of course, that Calvin was not sincere in his signature, but rather applied a Jesuitical reservation. Incidentally, this signature explains why Calvin had earlier deceived even faithful Lutherans and had been considered a Protestant theologian, to which the "Messenger of Peace" so often refers.

The majority will never depart from the confession once it has been accepted. (Ep. 313.) Here Calvin clearly shows his and his Calvinists' attitude against our dear confession.

S E I

" --

### Three church questions to evang. Lutheran Christians on the Kirchweih to Rothbach, in the year 1849. \*)

Reformation sermon of a village pastor about  
Ephesians 5, 8. 9. 10

You have certainly all made the observation that when people attach great importance or high value to something, they inquire about it carefully, repeatedly and urgently. Why is it that a bright child often pesters his father or mother with many questions in an hour, and only becomes more eager to ask the more he is served and answered? Because everything it sees around it is still new, still unknown, and therefore striking and important. Why do adults ask so eagerly about political events? Because these events often seem outrageous and important to them; because they think that the weal or woe of many depends on these events.

But is it not striking to you, after what has just been said, that people inquire so little about the church and its destinies, ask so little about the church and its struggles, since it is the most important extraordinary phenomenon on the whole face of the earth?

Indeed, what is more mysterious than the truest manifestation of the Church of God in modern times, the Lutheran Church. So often fought and always victorious; often covered with darkness and disgrace, and again full of light; under cross and mockery, and again and again attaining prestige, coming to honor! To this church may also be applied, quite puffingly, the words of Paul (2 Corinth. 6): "As the dying, and yet behold she liveth; as the chastened, and yet not slain; as the sorrowful, and yet always rejoicing; as the poor, and yet making many rich; as having nothing, and yet having all things." Inwendige und auswendige Feinde der wahren Evangelischen Kirche haben ihr schon das Todtenlied sungen, und verjüngt sie wieder aufstehen; es hat gesagt: es sei aus mit ihr, und gerade dann ist sie kräftig und mächtig wieder auf den Kampfplatz stetret.

How then! After such a glorious wondrous church should not each of us inquire more closely, after such a church should not each of its children ask?

And so that we do ask after her, this church, she herself comes to our aid by

\*) Another tract from Alsace.

Reformation festival lets us celebrate. She calls out to each of us: "You Evangelical Lutheran Christians, you ask about everything that is important and valuable to you in worldly matters, - will you not also ask about your church, how it is doing? Is she standing, for the sake of which this temple building was erected? If anything, it should have enough value and importance for you to ask and inquire about it.

And so we want to raise three important church questions::, according to the guidance of our text, as members of the Evangelical Lutheran Church and make them the subject of our consideration, namely: I. What would we be? II. What are we? III. What should we be? The faithful answer to these may be a foolishness to unbelievers, but an annoyance to the men of the Union. "You were once darkness, but now you are light in the Lord. Walk as the children of light."

To you, O Lord, be eternal praise and honor, that we have come to the truth, and that you have taken away blindness through pure teaching. Protect us from the new yoke of the false doctrine of men, which in turn takes away your glory: have mercy and hear!

Three important church questions we have to answer:

#### I. What were we?

God gives us the answer in the text: "You would have been darkness. By nature [Ephes. 2], and without Christ the whole Adam's race is darkness: the natural light cannot give us life. "Jesus and his bright light, Jesus must be the sun." Because through each new generation the darkness is brought into contact with the light through the Church, there is a continuous struggle of the light with the darkness. Already from Adam we were all darkness.

But what was the situation in the church when Luther came out against the prevailing abuses and human statutes? was not almost everything in darkness? There were still men here and there who were versed in linguistic knowledge or in worldly wisdom: but where did one find such church leaders who knew God's Word, who had knowledge of the sound doctrine of the Gospel! Many clergymen of that time hardly knew that there was a Bible, what could be expected from the laity? Unfortunately, they had gradually turned their ears away from the truth and turned to fables! What was given to the people? A lot of fictitious miracle stories, legends of saints, with empty ceremonies, which were often not even performed with proper devotion by immoral priests.

Since Christ was no longer known as an affable Savior, whom love for us poor sinners brought down from heaven to earth and to the shameful cross, where he atoned for our guilt and did enough for us, they fell into their own works and torture not commanded in God's Word,

to do enough for his sins and earn heaven.

4 Do you wonder then that at that time there were so many frightened consciences, terrified by constant fear, who felt that they could not do enough for their sins and earn heaven with their works? They rushed in droves to the indulgence wagon to buy their souls with their money! The poor people, because they knew Christ no more than their ransom, thought they could buy themselves out of hell with their own money, and blindly believed in their fear of conscience what money-minded Rome told them.

O my friends! Do you see what happens when God's Word is perverted, when the bright light of the Gospel is placed under a bushel? Do you see the desolate night into which the nations sink, the false paths into which people stray, when God pushes the lampstand away from its place for a time! See what foolish means people resort to when Christ is no longer preached to them as the only light in the darkness, as the only way to the Father, as the only reconciler, mediator and intercessor between God and man.

Once Christians no longer know God's Word; once the justification of the sinner by faith alone is concealed from them, what all can they not be deprived of, what foolish doctrines, statutes and ceremonies they cannot be seduced into, what extortion of money their fear of conscience cannot be abused into?

What were we then? The apostle answers: "You used to be darkness.

II. and what are we now?

If you now think that one has to look for the darkness only in the Roman church or in the past centuries, you are very much mistaken, my devout listeners! There is another darkness than that of superstition - there is also a darkness of unbelief.

In the last century, this had also asserted itself in the Protestant church. Superstition and unbelief are black twin brothers who have always aimed to keep people in darkness and in the shadow of death. Well, that darkness of unbelief had covered the Protestant church in the most recent times, and still covers it to some extent.

1) As in the Roman Church the Pope was placed above the Scriptures, so in the Protestant Church they began to place reason above God's Word, and so they gradually rejected with their blind reason all the basic doctrines of the true Protestant Church: "the Trinity, the deity of Jesus, original sin, justification by faith alone in Jesus crucified, the doctrine of the Holy Spirit, and the doctrine of the Holy Spirit.

If we were to let go of the Lutheran main points with their explanations, which are appropriate for the church of God, what would he then make of our descendants! Under the pretense of church unification, he would bring even more disunity and confusion into Christianity; then it would be as with those Gentiles [Acts 19] who rushed with one accord to the scene, shouting, "Great is Diana of the Ephesians," and yet were basically not united, and did not know what they wanted. Is it not the case in the unconfessed church, as there in front of the theater [v. 32]: Some shouted this. Some shouted another thing, and the congregation was astray, and most of them did not know why they had come together. Is this not darkness?

(4) This increasing lack of confession and Laodicean lukewarmness was visited by the Lord in some regions, as a faithful witness of our church writes, "by permitting the well-known attempt at union: this was supposed to deprive us of everything that is indispensable for the continued existence of an evangelical Lutheran church. For example, in the Palatinate, in Baden, in Prussia and other places, the Lutheran confession should henceforth cease to be the only public and general doctrine of our congregation, due to the unification of Lutherans and Reformed into one church. The old agendas, based solely on the Lutheran confession, were taken away, and new church books and catechisms were imposed in their place, which deny and conceal the Lutheran doctrine from the Reformed, even from the unbelievers; the existing doctrinal difference was concealed and blurred by ambiguous prayers and by ambiguous formulas of administration at the Lord's Supper. These attempts to destroy our church even extended to the name it bore from the fathers. Henceforth there was to be no more an evangelical Lutheran church, even in name; - only "evangelicals" (in ambiguity) and only an "evangelical (united) church," so that the people would no longer distinguish between evang. reformed, evang. united, and evang. Lutheran. It was almost fulfilled in us what is written in Ps. 83, 5-6: "Well done, they say, let us cut them off so that they are not a people, so that the name of Israel is no longer remembered. For they have joined together and made a confederacy (confederacy, alliance) against Thee." Now we were so sick through the preceding unbelief, and the reviving life of faith was still so young and full of childish attempts that thousands in Germany, without any resistance, indeed most of them without knowledge and will, exchanged the new union church, e.g. in Prussia, with the church of their fathers. Some of them resisted and did not want to be forced into the denial of their confession, into the destruction of their church still under uniting, the sacraments, of holy baptism as the bath of rebirth and renewal of the Holy Spirit, of holy communion as the sacrament of the true body and blood of Jesus Christ." And what else did they preach? No longer Christ, like Luther, but a cold, dry morality, which the people did not even understand, or a mixture of half law and half gospel! They no longer pressed for tears of repentance and conversion to the grace of baptism, but meant miracles, what if they had squeezed out a few tears of sensual emotion!

What was the consequence of this darkness of unbelief? We came into a ghastly ignorance of divine things; the churches were empty, the afternoon service in particular was ridiculed, confession was despised, absolution was mocked, prayer and Bible reading in the home were considered superfluous, alas! the home service had disappeared almost everywhere. The children were allowed to run wherever they wanted, and for as long as they wanted; there was no one left to warn and punish them: leave the children's teaching on Sundays! That is why there has never been a time when children have despised their parents as much as the present one, when so many fathers and mothers have to sigh their old days away with their sons and daughters in tears and heartache. And the fact that there is so much indignation in the world against divine and human order is due to the fact that people were first indignant against God's word.

See, that was and still is partly the darkness of unbelief and ignorance. Have we all known for a long time what we now know again? Have we taken eternity seriously? Have we considered it so necessary to acquire Bibles and prayer books, as we are now beginning to do again? Have we taken to heart the word "rebirth" in baptism, and conversion through repentance and a serious struggle in justification, as we are now again insisting on in Lutheran preaching. When we look at the Protestant church of recent years and ask ourselves: What is this? - must not our text answer us all: "This is darkness!"

But now we are threatened by another darkness, which is all the more dangerous because it carries the pious appearance of brotherly love in the church-mengerial work activity of that inner mission, which only wants to build the common of all sects, but not the Lutheran church. This is the darkness of confessional uniformity, that people of other church parties are told: we no longer hold to our confession of faith, as you no longer hold to yours; we give up our church, so that we can go together and make a new [united] church. O malice of the enemy! if he could bring it about that we should abandon our Augsburg Confession, with its Formula of Concord, and the

The Lutheran Church is a church regime that must be dissolved. In addition, faithful pastors who did not want to give up the Lutheran Church and the faith of their fathers were persecuted and often imprisoned for years in Germany; they were regarded even by well-meaning people as obstinate troublemakers and restless heads, and the writings in which they wanted to defend the Lutheran Church were banned. The faithful Lutheran pastors and church members are even painted as a new sect (!!!) of separatists, by all kinds of Union men in churches as well as in missions, in Prussia as well as in Alsace; and this still happens in the name of love! Is there "goodness, righteousness and truth," of which (v. 9) the text speaks, or darkness?

5. But are we then "no longer a light in the Lord?" - —

As an Evangelical Lutheran Church, we are, as many of us believe, a light in the Lord, for we have pure Word and Sacrament; the doctrine confessed in the Augsburg Confession is no other than that of the Apostles. The doctrine confessed in the Augsburg Confession is no other than that of the apostles. It is not based on the blind reason of men, but on the eternally valid sayings of the Holy Scriptures, A. and N. Testament; it excludes all Roman and Reformed heresies and rejects the confessional lukewarmness and ambiguity of the Union in love, in works and not in truth.

We do not base the salvation of our souls on our own merit, not on our own satisfaction, but on Christ's life, suffering and death, on His resurrection and ascension. Our church is a light in the Lord, because it has laid no other foundation in all things than that which is laid, Jesus Christ in pure Word and Sacrament. What is proclaimed in Word is given in Sacrament, and those who believe it will be saved.

And when we think of Luther's unsurpassable catechism, which millions have already learned, which has already become a guide to heaven for millions; when we think of the eighty thousand hymns, the many sermon and prayer books we have, Luther's

glorious Bible translation, and the Bible interpretations we have from this and many other men of God, are we saying too much when we say that the Lutheran Church is a light in the Lord? What communion books, what books for the sick, the afflicted and the suffering does not the Lutheran church have! What richness is it in all doctrine and power! How soberly and obediently it bows down to God's Word; what gold of wisdom it has already dug out of the well of the Bible for its confessors; what food for the soul and refreshment it has for all the hungry and thirsty!

and she would not be a light in the Lord!

But has it already shone into our hearts and ignited us with its loud teaching, so that we can say: Now we are a light in the Lord? Many were born in the Lutheran Church, but the Lutheran Church was not born in them! That is why they are grudging against her or did not fight for her in the day of battle.

The Lutheran church has the pure light, - but do you also have it? have you let it come into your heart? How many remote valleys, how many caves and ravines, where not a single ray of its light reaches, and so also: how many people live in the Lutheran church, from which no ray of its light has yet come! For all that the light of the Gospel shines among us, so many still live in blindness, but through their own fault, because they love darkness more than light!

In every man, if he wants to be blessed, there must be a "then" and a "now"; he must feel it: then I was darkness, - and must also feel it that he has been instructed and revived and that he can say: Now I am a light in the Lord!

What do we find now? - Are we all a light in the Lord? Are we no longer strangers to God's word, has the bright morning star risen in our hearts?

Remember this: If we do not let ourselves be enlightened now, while the light still shines for us, night will overtake us and darkness will be our portion for all eternity!

Oh how beautiful it would be if the preaching of the gospel would have the effect among us that all scales would fall from the eyes and all blindness from the hearts, and if you would be asked: who are you? you could confidently answer, not only: we are "Evangelical Lutheran", and our church is a light in the Lord; but also: we Evangelical Lutheran Christians are a light in the Lord!

### III. and what shall we do?

This is the third and last reformation question for the consecration of the church, We shall also walk as children of light, - we We should honor our church with our lives! Always boast that you are Lutheran, Protestant, evangelical, etc., that you have faith or love, - show me that with your works, through all kinds of "goodness, justice and truth"! Prove that you are a light in the Lord by confessing your faith, bearing the disgrace of the confessing church, supporting Lutheran missions, and also walking in the light according to the commandments of the Lord in house, church and state, as a child of the light. Prove your faith and your love, by not only supporting those who

Union works, but also love your Lutheran brethren, your household and fellow believers, and build your own church. How can he be light who is a petty thief, who spreads false doctrine, favors church humbuggery, hypocrites with the world; how can he be light who does not go forth

the old man with the works of darkness and attracts the new man, who is created according to God in righteous justice and holiness? How can the wild trunk say: I am a good tree, if it does not accept the good graft and through it also brings good fruit? If he does not receive Jesus and his light in himself and then proves the fruits, namely (v. 9): "allcrlci goodness, righteousness and truth?!"

Not only the evangelical faith in general, but also the right life of faith, which necessarily arises from the right faith, as well as the faithful struggle for faith.

in Hans and church, make up the evangelical Lutheran Christian.

So rejoice that you can still have the light now. Let us use this light in the Bible and in the biblical testimonies of the Evangelical Lutheran Church (see the Concordia Book).

Let us use the short "today"; let us take off the cover that hangs before our eyes; let us go to the heart of the divine preaching and let us be thoroughly converted to the light, otherwise the responsibility is terrible; for whoever wilfully rejects the light and does not let himself be judged and guided by it from the right road, whoever puts it under a bushel in heart, house or church, who does not confess, - of him it will be said one day: I have never known him, bind his hands and feet and throw him out into the outer darkness, there will be weeping and gnashing of teeth. But protect us from this, Lord, Lord our God. Amen.

Hßr.

I» ,

### (Sent in by von Sihler.) Memorabilia from the last meeting of the West Ohio Synod,

held at New - Bremen, Ohio, in June 1850.

It may still be remembered by perennial readers of The Lutheran that in this In the same paper, about three years ago, the Ohio Synod was defended against the attacks of the so-called General Synod, which noted it very badly that the latter had openly and decisively professed all the symbols of the Lutheran Church. At the same time, however, it was made clear to the Ohio Synod, out of heartfelt goodwill, which abuses in its ecclesiastical conduct, which were in direct contradiction to the Lutheran confession, it must now also renounce, if the latter is to be meant honestly and seriously.

One of these abuses and malpractices was now also the serving of mixed congregations, as such, by Lutheran pastors and members of their synod. It is clear and obvious that no confessing minister of the Lutheran Church can with an unimpaired conscience refuse Holy Communion to a reformist, as such; for even if the latter, after having been instructed about the Lutheran doctrine of the Lord's Supper, does not contradict it, but says in the traditional and customary indifference that the Lutheran doctrine is according to God's Word, no serious and thorough preacher can be reassured by this. No serious and thorough preacher can be reassured by this, but must also see, after having informed the

reformed person about the false doctrine of his church community, whether the latter is willing, after having recognized it as erroneous, to confess and reject it as such; for only from this can the minister of the Lutheran church be reassured. Only from this can the servant of the Lutheran Church be reassured and cheerfully confident that this recognition of the Lutheran doctrine as scriptural, sincere and earnestly accepted by the reformed person.

and that God's word has touched his heart. Then, however, the Lutheran pastor should not and may not behave in the same way. The Lutheran pastor should not and must not finally behave in such a way that he, the reformed person, after now partaking of the Lord's Supper with a Lutheran congregation and from the hands of a Lutheran pastor, also makes a public confession of faith in the Lutheran church. He is not able to, after he has taken communion with a Lutheran congregation and from the hands of a Lutheran pastor, make a public profession of faith in the Lutheran church, indeed, he is actually leaving his Reformed church community and entering the Lutheran one. For it would be impossible for him, after having attained knowledge of the truth and the error, to continue to belong to an unbelieving church with a clear conscience and to avoid the communion with the orthodox church, whereby he would again confirm the false doctrine and deny the pure one by his deed, thus proving his knowledge to be a lie and contradicting himself.

How even it is not up to the Ohio Synod to show faithfulness to the confession in the case just mentioned, and to handle the confessional church practice instead of actual faith and church men, as just indicated, is irrefutably proven by two things. The first is that it has not yet taken a decision, after having pronounced its confession of the symbolic books, to arrange its ecclesiastical conduct according to the same also in the present case, but still continues unionistically in the already existing congregations and always administers the Lord's Supper to the Reformed, as such; the other is this, that it maintains this loose and frivolous practice even with the enlargement of its synodal union, and even such preachers as

The synod has declared itself to be against the ecclesiastical symbols in their practical implementation, which the synod has nevertheless declared itself to be in favor of.

Such a contradiction was then also noted at the last meeting of the Western District's



We would not, however, in and of itself, as something traditional and customary, bring it to general notice if it were not highly instructive and thoroughly conclusive as to the real sentiments of the Synod of Western Ohio, namely, that, with all its adherence to the ecclesiastical symbols, it is an enemy of the confessing Lutherans and a friend of the confessing Unionists.

Because the thing is this:

Three years ago the pastor P. Heid was called by three Lutheran congregations in and near Wappaconetto, Auglaize Co, Ohio. Two of them, however, he was forced to give up after some time due to conscience; because they only wanted a preacher, but no pastor, resisted the church discipline ordered by the Lord Christ in Matth. 18, 15-17 under the pretense of their American freedom, and did not want to allow their pastor in any way, in spite of all instruction, to question them individually before the consumption of even the first supper, in order to inform himself as much as possible of their ability to enjoy the holy supper worthily. The pastor is to be informed as much as possible of their ability to enjoy Holy Communion worthily, and not to absolve and communicate unworthy guests through his fault, and thus not to make himself complicit in other people's sins.

Then Pastor Gogelen, formerly, if I am not mistaken, a member of the Lutheran Synod of Pennsylvania, came to that area and first took over the service of a small unrighteous congregation in St. Mary's, ten miles from Wappaconetto, where he then went, let himself be "dinged" by those loose people and, without further inquiry, apparently gave Holy Communion to the godless. For this preacher for hire acted so recklessly and unscrupulously that he not only did not come to Pastor Heid before taking over the so-called congregation in and around Wappaconetto and ask him about the state of affairs, nor did he otherwise in an unpartisan way come to the correct view of the Church. Rather, he brittly dismissed Pastor Heid when he came to him and informed him of the historical background of this distressing trade and urgently admonished him not to make himself so corruptly complicit in other people's sins, by recognizing and serving as a Christian congregation those who are malicious and disruptive, who, despite all the patience and teaching addressed to them, despise and reject the Lord Christ's salutary discipline and order, and thereby strengthen them in their wickedness and impenitence. For Pastor Gogelen replied to Pastor Heid "I am examined and ordained and will not be told anything by you".

Since Pastor Heid had heard that Pastor Gogelen intended to join the Ohio Synod, he did what his conscience urged him to do. At the last synodal meeting in Neu-Bremen, he told the president, Pastor Spielmann, in the presence of three members of the synod, that he was going to join the Ohio Synod.

The President said that he wanted to bring this all forward, since Pastor Gogelen had already applied for admission. The President said that he wanted to bring this all forward, since Pastor Gogelen had already applied for admission. Pastor Heid asked him to do this on the following day, because he still intended to stay in Neu-Bremen for such a long time and would like to give more detailed information to Pastor Gogelen upon questioning. When, nevertheless, nothing came up the next day, Pastor Heid asked the President again and received the answer that this deal did not occur in the Synod, but in the Ministerio. \*) Of course, Pastor Heid had no access to that. How this matter would be handled, however, could already be deduced from an incident that occurred on the same day in the synodal assembly.

It happened that Mr. Kleinegees, a licentiate, in whom there really seems to be a righteous seriousness and integrity of mind, resigned and asked for instruction on how he should harmonize his Lutheran conscience with his "unrighteous congregation" and further arrange his official procedure in and with it; For although he had accepted this congregation in ignorance and in a pietistic-unionistic delusion of love, he had nevertheless come to the realization, through salutary ministerial experience and through a more exact knowledge of the counter doctrine and the connection between confession and practice, that the serving of mixed congregations, as such, was not conducive to the building up, but rather to the destruction of the Lutheran Church. church.

In response to this question and request for instruction, a rather long and profound silence ensued, and it seemed to the fathers of the synod that this question was more annoying than desirable, partly because it interrupted the business of the synod and, for example, the funds for the synod treasury had not yet been paid. The question seemed to be more annoying than desirable, partly because it interrupted the business of the synod and, for example, the funds for the synodal treasury had not yet been paid in, with which traditionally the noble session time is partly killed, \*\*) partly because, as is pretty much clear from the finally given advice, they were in the unpleasant state of councillessness, partly because perhaps here and there a sleeping conscience was somewhat rudely awakened by that question and the awakening venerable father remembered the saying: "Physician, help yourself".

By the way, this procedure in the present case is against all correct ecclesiastical custom. For must it not be a matter of conscience and heart for the entire synod, thus also for the licensed (this strange hybrid between candidates and ordained) and the deputies, to convince themselves from their own view, for instance by a publicly held colloquium, whether the pastor who seeks admission to the synod is a true believer or a false believer?

Because important confessional and doctrinal issues are resolved in an unfounded haste, they bring hours during the session with the payment of money into the synodal or educational fund or with the submission of parochial reports to business, which everyone can do quite well outside the session time with the secretary or councillor.

Finally, the venerable father, Pastor Heinecke from Miamisberg, appeared and gave the wise advice that was later elevated to a synodal resolution, namely: "Resolved that we, as a synod, disapprove of the formation of mixed or so-called united congregations and advise our preachers that, where such already exist, they serve them only as Lutheran preachers.

But since no further explanation was given and a pertinent question only received an angry response, but no answer from the Rathgeber, Mr. Kleinegees (and other ministers in a similar situation) were just as wise as before; for Mr. Kleinegees wanted to know in what way he, as a Lutheran preacher, could still serve his united congregation after he himself had come to the knowledge of the truth.

If the good Lord had not taken care of the questioner from somewhere else, that so-called council would of course still have left his conscience in suspense and embarrassing uncertainty as to how he, as a Lutheran preacher, should proceed with his unlearned congregation without essentially violating the truth or love, i.e. without violating the divine truth of the Holy Bible. He would, of course, have left his conscience still in suspense and embarrassed uncertainty as to how he, as a Lutheran preacher, should proceed with his uneducated congregation without essentially violating truth or love, i.e. without violating the divine truth of the Holy

Scriptures and the confession based on it. This means without denying the divine truth of the Holy Scripture and the confession of the Lutheran church based on it by unionist behavior and without immediately leaving the congregation, which he had strengthened in its unionism by his earlier acceptance as a Lutheran preacher.

Of course, in his heart and conscience, he was now obliged to open the eyes of his congregation, if God so willed, and to convince them thoroughly about the pure doctrine of the Lutheran church and the false doctrine of the Reformed, so that either the entire hitherto united congregation or at least a part of it would become Lutheran. He is now obliged, if God wills, to open the eyes of his congregation and to divinely convince them, by means of thorough instruction about the pure doctrine of the Lutheran church and the false doctrine of the reformers, of the undoing and the lie of the present union, so that either the entire hitherto united congregation or at least a part of it becomes a Lutheran congregation. If, on the other hand, either the entire congregation wants to reject such teaching from the outset or, after it, remain a disruptive and maliciously unchurched congregation, then Mr. Kleinegees has honestly done his part and can confidently leave it.

Although the above-mentioned advice and later decision of the synod was not really advice and fatherly guidance for the young brother minister, it cannot be denied that he had a semblance of ecclesiastical attitude.

How little seriously this was meant, however, soon became clear in the afternoon; for there the Lutheran pastor, Mr. Gogelen, the petitioner for admission to the synod, spoke out quite openly and unapologetically in favor of the union and the conventional unionist mode of action of the (so-called) Lutheran pastors, without receiving even from one side a refutation and rebuke from the synod; indeed, as a sign of their fraternal unity with Mr.

Rev. Gogelen, the synod did not take any decency to include him as an advisory member.

But what's more, and crowns it all, is this: The same Miethspredi-

Mr. Gogelen was later accepted as a member of the synod without conscientious investigation of the just complaints of Pastor Heid, which were mentioned above.

By this act of the Synod, a man was recognized as a brother in Christ and as a servant of the Lutheran Church, who is not only an open Unionist and soon offers Holy Communion to Reformed and Lutherans. He not only serves Holy Communion to Reformed or Lutherans, but also to Lutherans. In short, he is twofold and like a bat half bird half mammal, but the synod also had to be in doubt about whether he had a proper profession in and at the Wappaconetto of Christian congregations, or whether he only let himself be rented by godless boys, who by their hatred and unwillingness against Christ's wholesome discipline and order in Matth. 18, 15-17 and against other necessary parts of a healthy ecclesiastical community, they rejected a faithful teacher and thereby excluded themselves from the church of God and put themselves under ban?

Would it not have been the duty of the Synod, before admitting Mr. Gogelen, to make a thorough investigation and to send a committee to Wappaconetto, only 15 miles away, also to ask Pastor Heid to prove his case against Mr. Gogelen? And if this committee had found, as Pastor Heid reported to the President, would not the Synod have immediately issued a most serious warning to Mr. Gogelen?

Should Mr. Gogelen refuse to leave those so-called congregations immediately and rather try to persuade them to repent and return to their pastor, who had been duly appointed by them, and to the congregation that had remained faithful? If, however, Mr. Gogelen refused either to submit to the examination or, if he was found guilty, to comply with this admonition, the synod could of course not admit him. If, however, it did so, it certainly confirmed, by admitting him, the following

The synod, as an ecclesiastical body, has been guilty of this disgraceful and ungodly conduct and has thereby made itself guilty of its terrible sin by using impudent and unrighteous people as a congregation of Christ, against all better teaching, and thereby strengthening them in their stubbornness and impenitence. And would it not be frightening that a whole synod, instead of promoting the kingdom of God, would rather be a helper in strengthening the kingdom of the devil? For every time the wretched hireling offers the Holy Communion to the wanton separatists, it is the devil's kingdom that is strengthened. For every time that the wanton hireling exposed himself and them to judgment, the synod set up with him the abomination of desolation in the holy place and made itself part of the devil's kingdom. Each time one of these enemies of the Lord and of the church of his word would die in his sins, the synod would be complicit in his eternal ruin.

You will, of course, adorn yourself with the exuberance of your evangelical spirit and saving love and say: "Yes, even if those people have failed, it would be wrong to deprive them of the means of grace or to force them to accept their previous preacher again; that does not happen in America" - words that the President himself wrote to Pastor Heid on the occasion of another congregation.

What can one say to such words?

...who have followed God's word and order according to american-

But who else deprives the defiant people of the means of grace but themselves? Who else deprives the defiant and unruly people of the means of grace but themselves? And is this really saving love, or is it not rather corrupting ignorance, when wanton separatists are regarded and served as Christian congregations and thus strengthened in their wickedness and impenitence? Where is the command of Christ to do so in such a case? On the contrary, does he not command: "You shall not give the sanctuary to the dogs, nor cast pearls before swine?"^ But of course, this is a harsh speech, who can hear it? It does not in America.

But it does - and in this loving devotion to the American taste the Ohio Synod and its like-minded sister synods do not acquire a little - it does, to give a "committed" preacher, baptist, confirmer, communion rich man, copulir and funeral preacher. It does not do to take care of the special spiritual needs of the individuals as a father in Christ, to punish, comfort and admonish; it does to confirm people who, without being imbeciles, nevertheless have not been taught the holy ten commandments and the faith\*) and thus have been admitted to Holy Communion as completely unfit for self-examination. It does not do to teach even the weak the necessary understanding of the Christian truth of salvation by faithful teaching and care; it does to accept a bunch of congregations, in each of which every four weeks according to American taste (i.e., according to the proverb: "What is the truth of salvation? This is not to serve one or at most two congregations thoroughly and carefully, but also to teach the favorite American sins, such as fear of man and care of the belly: greed for money, bad breeding of children, misogyny

2c. to punish severely with the law and to comfort with the gospel only those who are hungry and thirsty for righteousness: - this does to neglect the poor children thoroughly and

\*) These cases can be proven.

to leave them entirely to the district schools, and thereafter also to arrange for confirmation instruction as quickly as possible; but this does not do, first of all, to establish parochial schools by kindly serious instruction and admonition of the parents, and to instruct and bring up the children themselves from their youth in and with God's Word in biblical history and catechism, sayings and songs, as the planting school and hope of the church; - It does, however, not do to demand a proper profession and, as God's servants and Christ's ministers, to punish, to threaten, to admonish and to carry out the church discipline ordered by the Lord even to the point of banishment.

In this and similar ways it happens that the preachers of this synod, by pandering to the corrupt tastes and pampering of their people, which they, foolishly, seem to think is love, are not able to bring their congregations from within to a healthy ecclesiastical knowledge and formation, and a Christian church life cannot possibly develop under such care and leadership.

In order to reach the right conclusion about the above conduct of the Synod after this digression, it is certain that it has not even acted legally, let alone Christianly and ecclesiastically, and has proven anew what is to be thought of its commitment to the symbols of the Lutheran church and of its confessional integrity. The church confession is a mere figurehead, behind which it continues to pursue its loose, frivolous activities and lets the poor congregations degenerate and deteriorate more and more in ecclesiastical

terms. May God in mercy at least help out those who still want to be helped.

### **God's judgment on an enemy of currency. -**

What a nasty enemy of truth Dr. Eck was, with whom: Luther disputes in Leipzig, was, is known. Once the rumor of his death spread. Bucer therefore reported in one of his writings that it was said that Eck had died. The rumor was unfounded. Eck read it with a triumphant heart that he was said to be dead. Immediately, therefore, he set out to convince his opponents that he was still alive and on the plan by publishing a book. The title he gave this book were the words: "Quia Eccius vivit!" i.e. Because Eck is still alive. But what happened? The moment the book was distributed in Ingolstadt, Eck had stopped living. On his short sickbed of a few

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While the priests had wanted to prepare him for death in their own way, he had only called out to them: "If we now had the 4,000 guilders, we would probably find a solution to the matter," and after the sacrament had been administered to him in this state, he had finally lost his speech and, after a fall of blood, had miserably given up his spirit on February 10, 1543.

Thus Veit Dietrich reports to Luthern from Nuremberg in a letter dated 16 Feb. 1543.  
For an evil swift death Keep us safe, dear Lord!

### **Two strange prophecies of our time,** one by a Christian, the other by a philosopher.

"Let it now come, and find ready joined those who will not believe that Christ is risen from the dead, nor sit at the right hand of God, and what more follows from Christ in faith. They will push out the bottom of your barrel, and put an end to the game, for with it the whole of Christ will be subdued. And will the world hold nothing of the life to come. So Christ is no more. For he who does not hope for the life to come must not have Christ any more than the cows and other animals of paradise, because Christ's kingdom is not, nor can be, on earth."

(Luther in the Prayer Booklet.)

Our world will become so fine that it will be as ridiculous to believe in a God as it is to believe in ghosts today. And then again for a while the world will become still finer. And now it will go on with haste, up the highest height of refinement. Reaching the summit, the judgment of the wise will turn once more, knowledge will change for the last time. Then-and this will be the end-then we will only believe in ghosts. We ourselves will be like God. We will know: being and being everywhere is and can only be - ghost. At that time, the sour sweat of seriousness will be wiped off every forehead, the tears of longing will be wiped away from every eye: there will be laughter among men. For now reason has completed its work on itself; mankind has reached its goal: one crown adorns every co-enlightened head.

(Lichtenberg's [died 1799] miscellaneous writings. I. 106.)

### **The Scriptures, the only arbiter in all matters of faith.**

Always the papists, in order to prove the necessity of a supreme human interpreter and judge in the church, have pointed out A layman who is not theologically educated cannot possibly distinguish the right interpretation of Scripture from the wrong one, and even learned theologians can never come to a complete agreement on this; it is therefore foolish that in Protestantism Scripture is given the office of decision and that the Christian is referred to it in a confusion of opinions. Without a pope, whose final decision is the voice of God, the church is abandoned to the arbitrary interpretation of any inventive mind. Chrysostom, the famous church teacher of the fourth century, answered to this: "Reason, however, is not able to recognize and understand the divine truths in the Holy Scriptures. However, reason is not able to recognize and understand the divine truths in the holy scriptures, if it is not inspired by the same spirit, which has

The Holy Spirit, who has revealed the divine truths to mankind from the beginning, enlightens us. But this supreme gift of heaven, without which all human striving and running is vain, is not lacking in anyone who earnestly asks for it, for the Savior says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Where does a son ask his father for bread, and he shall offer him a stone for it? and how should the Father of spirits deny the Holy Spirit to his children who ask him for bread for their souls? (11 om. 33. on the Apostolg.). In another place Chrysostom writes: "He who constantly reads the Scriptures and dwells at the source of them receives great benefit, which from the root extends to his whole being.

The author of the book is the one who communicates the truth to the reader, even if he does not have an expounder of the Scriptures.

### **Christians.**

They sojourn on earth, but their walk is in heaven; they follow the existing laws among all peoples, but by their life they earthen over these laws, and in a word, what in the body is the soul, that in the world is the Christians. (Author of IIROW W

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# Year 7, St. Louis, Mon. 18 March 1851, No. 15.

## A word from Luther

**against those who seek to promote the gospel through false compliance.**

When Luther had punished Cardinal Albrecht, Archbishop of Mainz, somewhat harshly, since this Cardinal had been convinced of the truth and yet showed himself to be dishonest, the Cardinal's preacher and councilor, a man who had also been overcome by the truth, Wolfgang Fabricius Capito, took this badly and wrote to Luther about it. The latter, however, answered the preacher as follows (which we pass on for the benefit of all those who are still annoyed today when Lutherans so ruthlessly call the black black, the sour sour): \*)

"You write that you have invented a different way than we to spread and promote the gospel. What is this but that either your opinion or mine is wrong; yet the Spirit's office is not in the least contrary to it. For St. Paul also commanded the Corinthians Titum (2 Cor. 12:18), that he had walked with him in the same footsteps.

But for the sake of my favor I would have gladly eased this word to you, that I say: another way, if you did not force me to understand it yourself by your own interpretation, as you say: The gospel would be continued by giving something to great lords.

\*) See Works-Hall. A. 7om.'XIX. p. 662. ff.

and spared them, excused their (evil) deeds, and (as your words read) kept us in such a way that we did not provoke a war with severe punishment and words of reproach.

This opinion of yours is, in my opinion, a real hypocrisy and denial of Christian truth. I would not wish my enemies to like this opinion of yours, let alone wish the gospel to be promoted in such a way. Summa: Nothing is more vehemently opposed to me than this very opinion. And Christ help, not that thou doest nothing, but that thou be so preserved with us that thou doest no harm.

You desire meekness and kindness; I confess that. But what kind of fellowship can a Christian have with a hypocrite? Christianity is a publicly sincere thing, looks at things and confesses them as they are in themselves. The heathen also wish all misfortune on those who approve of their friends' sins and vices; how then should the truth approve of Christ's vices and ungodly conduct?

But we also want to tell you our opinion, and confidently present it to you and the whole world, and without any hesitation, regardless of the fact that you write that the common people are annoyed when one bites so violently. For whom did Christ not offend, or whom did he not punish? The Spirit of truth also punishes, and does not flatter; but he punishes not only some persons, but the whole world.

Therefore this is our opinion, that everything should be dragged around, punished, disgraced, nothing should be spared, nothing should be seen through the fingers, nothing should be excused, so that the truth stands clearly and publicly on the open plan.

But it is another thing, that if thou receive with right gentleness those whom thou hast punished, thou bear with them, and provoke them to good. This, then, is part of the example of Christian love; just as the ministry of preaching does both, as Christ teaches Luc, 24, 47: That repentance and forgiveness of sins should be preached in his name. For even Christ, after he has punished everyone severely, desires to be a clucking hen, that he may gather them under his wings. Matth. 23, 37. Luc. 13, 34. Love bears all things, trusts all things, hopes all things, endures all things. 1 Cor. 13, 7. But faith, or the word, suffers nothing at all, but punishes and takes refuge in itself; or as Jeremiah Cap. 1,10. says: tears, breaks, destroys, corrupts. Item: Jerem. Cap. 48,10: Cursed be he that doeth the work of the Lord.

It is another thing, my dear Fabrici, to praise or belittle vice; and another thing to cure it with goodness and kindness. One should say for all things what is right and wrong; then, when the hearer has accepted such, one should tolerate him, and as Paul says, Rom. 14, 1. receive the weak in faith.

But your opinion makes the truth

The fact that the harm is never recognized, and yet nothing less, because of such false hypocritical kindness, is taken for it, as if the harm is healed. Thus is fulfilled the saying of Jeremiah 8:11: They comfort my people in their misfortune, that they should esteem them little. And again Cap. 23, 14: They strengthen the wicked, so that no one will turn from his wickedness.

I do not hope that we have ever shown ourselves in such a way that we could be accused of lacking the love to accept and tolerate the weak: so we are not lacking in meekness, kindness, peace and joy, if someone accepts our word, even if he cannot soon be fully satisfied. For we are content if he only knows the truth and does not resist it or condemn it. What we do afterwards is a work of Christian love, which admonishes him to do also that which he has known.

But to those who despise, cunningly persecute and condemn the teaching and ministry of the Word, we have neither grace, love nor favor. Although the highest love is to resist their ungodly rage with all one's strength, in all ways and means.

Do you look for such a man at Luther, who will see through your fingers to all the things you intended, if he alone is painted with a flattering letter? Because you are in such unspeakable wickedness, and do not allow yourselves to be pleased that we are willing to forgive you, and to be patient with you because of love!

Why do you also demand that we justify you, that is, to be so godless that we deny the doctrine? You tempt me, my Fabrici, much enough, and more than enough. I also answer you kindly enough, and more than enough: although you would have deserved a harsher answer, because you always continue in your doings and mock and laugh at them, glossing over them, as you let yourselves think, with very glaring colors, but to my mind with very foolish colors.

We want to defend the divine teaching with all our strength, may heaven or hell be angry. For this reason, you have in Luther, as before, a submissive, obedient servant at all times, as long as you hold divine doctrine dear; on the other hand, you have a free despoiler, where you and your cardinal will continue to make your mischief out of God's word.

Summa, let's keep it that way. My love is ready to die for you. But he who touches the faith touches the apple of our eye. Here stands love, which you may mock or honor, as you wish; but faith or the word you should worship and consider the holy of holies. This is what we want from you have. To our love give all you want, but fear our faith in all things.

God keep you, my dear Fabrici, and  
Do not doubt that my heart is righteous toward you.

You see for yourself that the matter is great and holy. We must be guided by this, so that we do not prefer our brothers and sisters to Christ.

From my desert on the day Antoni 1522.

## **Small cabinet of some strange falsifications of history, which are found in the St. Louis "Messenger of Peace", together with the necessary proof.**

### **Second piece.**

As is well known, there was once a shoemaker who was praised above many others for his love and generosity towards the poor, but it finally became known that he had stolen the leather for the shoes he gave to the poor. How do you like, dear reader, the shoemaker's charity? You will say: Well, a beautiful mild hand, which first makes long fingers and then puts itself in the smell of holiness and love against poverty with other people's good! You are right. But what this cobbler did with bodily goods, many are doing now even with spiritual, divine goods, with the holy teachings of the divine Word. For what do the people of the Union, who by their indulgence in doctrine seek to gain the reputation of "dear, peaceable people," do but take what does not belong to them, but to the dear God, and give it freely? - We therefore think that this liberality is not much better than the one described in Matth. 4, 9. and that it is better to be considered cruel and hard-hearted than that we should make the children of the world our friends in this way with alien and even God's good. Esaj. 61, 8. - Let this be enough of a preface for this time.

In the last issue, we informed our readers about the first little piece of the falsifications of history, of which the "evangelical messenger of peace" has already made so many here for the promotion of the Union, and we have promised to bring several more to light from time to time, We have promised to bring several more to light from time to time, partly for the sake of truth in general, and partly to see if anyone caught up in the Union frenzy of our day might thereby recognize the evil foundation on which the much-praised Union must be built, if it needs such means to support it.

A second falsification of history, which the aforementioned "messenger of peace" has allowed himself, consists in Now he tells his readers that even the unchanged Augsburg Confession was actually nothing more than a tool in the disputed article of the Lord's Supper. The unchanged Augsburg Confession, even in the disputed article on the Lord's Supper, was nothing more than a tool by which the now popular union was to be introduced as early as 1530! One can hardly believe one's eyes when one reads, among other things, the following in the third number of the first volume of this newspaper:

"The reformers were serious about

The church was careful not to let the disagreement over Holy Communion become a disagreement. This was proven by the Augsburg Conf. Conf., which was presented to the emperor at Augsburg in 1530 in German and Latin. Read in it the 10th article; it reads: "Of the Lord's Supper it is thus taught that the true body and blood of Christ are truly present in the form of bread and wine



in the Lord's Supper and are distributed and taken there. For this reason, the contrary doctrine (namely, the Catholic doctrine) is rejected. The points at issue are herewith passed over with silence, and thus this tenth article was to be regarded as a repeated, albeit incomplete, Act of Union; it was also regarded as such and signed by John Calvin \*) with a clear conscience". Further below it is even said that "Luther himself sharply and firmly stated that the difference in doctrine does not justify ecclesiastical separation.

We hardly know what we should be more surprised about here, whether about the obvious purpose of causing such confusion that finally no one should be able to distinguish black from white, and white from black, and consider truth and error to be synonymous things, or about the means that the "Messenger of Peace" uses here to achieve this purpose. Some simple-minded readers may well think that the "Messenger of Peace" here shows itself willing to enter into a union on the basis of the Augsburg Confession, and that this is quite good. But would that be so! Then we would certainly not want to be the last among those who reached out their brotherly hand to the "Messenger of Peace"! But the "Messenger of Peace" is as far away from such thoughts as heaven is from earth. For what would he then make his new union for? Such a union has already existed for three hundred years, in the church of the Augsburg Confession. No, that is what the "Messenger of Peace" is concerned with: he wants to persuade his readers to accept Augsburg. He wants to persuade his readers that the Augsburg Confession and Zwingli's Confession, Luther's Catechism and Heidelberg Catechism, Lutheran faith and Reformed faith are basically one, that the alleged doctrinal differences are not worth talking about, that everyone should stick to his own faith, and that a large union church should be formed from all the existing and separate ones, in which everyone can teach what he thinks is good; this was also the intention of Luther and all the other so-called reformers.

But in order to cause this Babylonian confusion and to build this Babylonian tower, the messenger uses the means of claiming that the passage of the Augsburg Confession in which the Reformed heresy was clearly rejected was directed against the "Catholic" (or rather Roman) Church. In order to cause this Babylonian confusion and to build this Babylonian tower, the messenger uses the means that he claims that the passage of the Augsburg Confession, in which the Reformed heresy was rejected in clear words, is directed against the "Catholic" (or rather Roman) Church.

This falsification of history is so clumsy that it seems almost superfluous to want to expose it. For the sake of the simple-minded, however, allow us to point out the following.

\*) In the last issue we reported Calvin's own confession that he signed the Augsburg Conf. Conf. only with a secret reservation.

That in the 10th article of the Augsburg Confession not the doctrine of the Roman but of the Reformed Church is rejected. The content of the article itself shows so clearly that one cannot understand how this can be doubtful to a person. As is well known, the papists do not deny the presence of the body and blood of Christ in Holy Communion. It is well known that the Papists do not deny the presence of the Body and Blood of Christ in Holy Communion, but the presence of the bread and wine; claiming, contrary to the Scriptures, that through the Priestly Consecration the earthly elements are taken away and changed into the Body and Blood of the Lord. Therefore, in the tenth article, as indicated above, it says: "From the Lord's Supper - to be present and to be partaken of. Therefore, the contrary doctrine is also rejected," it is evidently not the papists who are rejected, but those who deny the presence of the body and blood of Christ under the form of the visible elements and the distribution of these heavenly lattices among all the guests of the Lord's Supper, worthy and unworthy, that is, the reformists. Although there have been reformers who, in order to cover up the rift that has arisen, have wanted to claim that they were not meant in that formula of rejection, none of them, as far as we know, has been so brazen as to twist those words: "Therefore the counter doctrine is also rejected" into an anathema against the papist doctrine. For example, the reformed teachers Hospinian and Heidegger, for example, say at least, although this too is contrary to the truth, that with those words only the coarse sacramentalists, as Anabaptists, Schwenkfelder 2c., were rejected.

A second proof is provided by the so-called Torgau Articles, which Luther drew up on the orders of the Elector of Saxony and from which Melancthon drew and composed the Augsburg Conf. and put them together. In these articles, the passage on which the tenth article of the Augsburg Confession is based states: "The tenth article of the Augsburg Confession is based on the tenth article of the Augsburg Confession. In these articles, in the tenth article of the Augsburg Confession, it says: "That in bread and wine the true body and blood of Christ are truly present, according to the words: This is my body, this is my blood; and not only bread and wine, as the antitype now says. - Can it possibly occur to anyone that under this counterpart, which recognizes "bread and wine alone" in the Holy Communion, the papists are to be considered as the "body and blood of Christ"? Can it occur to anyone to understand the papists by this devotion, which recognizes "only bread and wine" in Holy Communion? - —

A third proof that in the tenth article of our Augsburg Conf. Conf. does not condemn the teachings of the papists, but those of the reformers, is that the papists themselves approved of this article and only complained about its inadequate presentation. Thus, the verdict of the papist theologians present in Augsburg at that time reads: "The tenth (article of the A. E.) is right, but that it teaches how the manner of bread and wine ceases and is changed into the true body and blood of Christ. (See: Defense of the Evangelical Eyeball of 1673 page 92.) John a Daventria writes explicitly: In this article there is nothing that could be offensive. For he agrees with the Evangelio and the general church. He also condemns the ecolompadians, Zwinglians and the whole unver shamed bunch of Anabaptists". (LxsAss.

Oonk. aut. L. IV1tzn2ero p. 444). May we assume that the papists, with whom ours orally negotiated every point at Augsburg, did not know whether they were meant by that formula of condemnation, or that they interpreted it for the best out of love for us Lutherans? Hopefully, neither of these will occur to a reasonable reader, just as little as the thought that the Lutherans would have left the papists in their error.

A fourth piece of evidence is that Melancthon, at the very time of the adoption of the Augsburg Confession, very firmly rejected the Zwinglian doctrine. C. very decidedly rejected the Zwinglian doctrine and, despite all the efforts of Landgrave Philip of Hesse, did not accept the Zwinglians into the ecclesiastical community for a common confession and for co-signing \*), therefore Zwingli and the four Zwinglian-minded so-called Oberland cities of Strasbourg, Costnitz, Memmingen and Lindau, the latter Buzer at the head, handed over two special confessions to the Emperor. Therefore, the honest authors of the Concordia Formula write in the seventh article of the same: "The Sacramentirans have separated themselves from the Augsburg Conf. Conf. soon after the Confession was first established in Augsburg in 1530 and handed over to the Emperor: Emperor, completely expressed and separated themselves, and handed over their own Confession". (Repeat Article 7.)

The fifth irrefutable proof is finally this, that the reformers themselves not only countless times proclaimed their disagreement with the tenth article of the Augsburg Conf. Conf.

We have already communicated the relevant vote of Melancthon and Brentius from the year 1530 in the 14th number of the previous volume. In order that Melancthon's attitude at that time against the Zwinglian doctrine may be clearly recognized, we add here only three passages from three letters of Melancthon from that time; the first is taken from a letter addressed to Buzer (who was staying there) in Augsburg on July 23, 1530, and reads as follows: "Zwinglius has sent here a confession in which he truly does not want to be regarded as teaching differently than we do with words alone. It seems that it is more a Swiss than a Christian spirit that has driven him to write such a defiant confession". (See: Luther's Works, Cathedral, XVII, 2116.) The other passage is taken from a letter of Melancthon to Martin Goerlitz, preacher at Brunswick; it is as follows: "As far as the Zwinglian mob is concerned, you should be of good cheer; I myself have experienced, since their most distinguished ringleaders were together at Marburg, that they have no Christian doctrine, but only childish and ridiculous philosophizing and juggling; therefore they will not stand. For every plant that is not from God will be eradicated. Even if they argue for 600 years, they bring no more than this: "The flesh is of no use". And these words they force upon the flesh of Christ. What my opinion is, you have to see from my booklet, from the sayings of the fathers: I would rather die than keep it with them, and say that the body of Christ must and can only be in one place. Therefore, let them be punished confidently, publicly and otherwise, when and where the occasion arises". (Ibid. p. 2128.) The third passage is taken from a letter of Melancthon, which he also sent from Augsburg to Luther; it says: "Zwinglius has sent a printed confession here; one would almost say that he is completely crazy. About original sin, about the use of the sacraments, he obviously rehashes the old errors. He speaks of the ceremonies in a completely barbaric way; he would like to see them all abolished. He strongly promotes his cause of the Lord's Supper". (Ibid. XVI. p. 1202. See: Melancthon's letters edited by Manlius x. 161.)

They have not only condemned the antithesis, but have also admitted that it was they who were rejected in this article. Thus, for example, Heinrich Altingius writes: "By the antithesis (opposition) of this article, those are rejected who speak of the Lord's Supper differently than the Augsburg Church. The article rejects those who teach about the Lord's Supper in a different way than the Augsburg Conf. Conf.; but by it are designated the teachers of the churches in Switzerland and in Upper Germany, especially of the four cities, Strasbourg, Costnitz, Memmingen and Lindau, which have delivered a special confession to the emperor through Capito and Buzer". (LX6A68. IvF. ^UA. 6nut. x. 74.)

We now ask, with what forehead could the "Messenger of Peace" shout to the world that in the Augsburg Conf. Conf. the difference in doctrine between the Reformed and Lutheran churches was diligently concealed. Church, so that even a Zwinglian and Calvinist could hide under its cloak? How dare he assert, in defiance of historical truth and appearances, that the Augsburg Confession has become an instrument for the elite. How dare he assert, in spite of historical truth and appearances, that the

Augsburg Confession has been made into an instrument for the most miserable religious and faith warfare by the faithful confessors? If the "Messenger of Peace" is not afraid of him who is the enemy of all lies, should he not then at least be ashamed of becoming a disgrace before men with his so easily discoverable falsifications, and be afraid of thereby only doing more harm than good to the cause of his union? May God grant that the nameless and hooded senders of the "Messenger of Peace" at least blush behind their visors and mend their ways. We ask the dear Lutheran readers, however, not to be annoyed that we bother them with these dry historical corrections. They want to think how important it is that those are met with seriousness who now falsify the history of the church and its struggles in favor of a false union and thus try to cause confusion, which must lead to the highest ruin of the church. They want to consider that it is not only the peace messenger writers who are practicing this sad art now, but even men who want to be counted among the scholars. We hope that our testimony will not be in vain and that it will at least have so much effect that these gentlemen will be a little more careful in the future when they desire to make recognized faithful servants of God their predecessors.

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### Speech

at the inauguration of the new building on August 29, 1850, at the Lutheran  
Preacher - Seminary at Fort - Wayne called the **"Wolter House"**.

held by Dr. W. Sihler, head of the seminary.

"Not to us, O Lord, not to us, but to your name give glory, for your grace and truth," - thus all children of men must speak when they have directed great or small things into the work, which serves especially for the benefit and piety of the Holy Church, for the Lord alone gave it into the hearts of the beginners of such work; the Lord alone brought the faithful into the world.

\*) Sent in on request.

The Lord alone strengthened the faith of his servants to overcome all obstacles and to defeat the resistance of the devil, the world and their own flesh; the Lord finally made the work more and more even and brought it to a state and essence.

Therefore, the Lord alone deserves honor, thanksgiving, praise and glory for all His goodness and benefits that He does for the children of men; therefore, we also have to praise His name at the completion of this work, since He is the actual beginner and finisher of it.

This praising and glorifying of the Triune God is all the more appropriate for us, since this house is especially consecrated and sanctified to His holy name. For in this place shall be taught, from it shall come forth servants of the living God, who shall proclaim His holy name, who shall teach God's word purely, who shall rightly divide the law and the gospel. In this place, servants of the living God are to come forth, proclaiming His holy name, teaching God's word purely and correctly, dividing law and gospel correctly, breaking hard hearts with the latter, uniting broken hearts with the former in word and sacrament; - co-workers and helpers of the holy spirit, angels of the Lord. The angels of the Lord of hosts, the shepherds of the arch-shepherd, which through God's Word alone, the bulwarks of the Sa-

tans, break its prisons, kill death, close hell, make the cursed blessed, the servants of the law children of grace, the lost and the dead recovered and alive, the rejected and the exiled citizens with the saints and God's household, the damned to the eternal hellstone of God heirs and co-heirs of Christ, kings and priests and owners of the eternal joys of heaven.

As great, glorious and sublime as this calling is to be an ambassador in Christ's stead and to carry out the ministry of preaching reconciliation, so important are the requirements for this ministry and office and so important is the preparation to become proficient in it.

Let us, as time permits, take a look at both pieces.

#### I. What are the necessary requirements for a righteous servant of the Holy Church? - —

1. that he hold to the example of the sound doctrine and remain in that which is entrusted to him, as the orthodox church, now called Lutheran, does on the basis of the divine word of

From the beginning believes, confesses and teaches. And with it is connected then in the closest way that he has nothing to do with the scripture-unfair faith - and churches - Mengerei and false Unionisterei of our days, in which unfortunately nearly

All Lutheran synods of this country, according to their ecclesiastical conduct, lie imprisoned; rather, it is the duty of all faithful Lutheran church servants to contend for the faith that is once for all given to the saints and to desire and enter into no other agreement than that which is and remains in one faith, confession and doctrine in all articles of the truth delivered to us by God in His Word for salvation.

2. that he does not only have a healthy and thorough

The knowledge of this doctrine of salvation, but whether the

God wills, also have the inner experience of it, have already tasted to a certain extent the killing power of the law and the invigorating power of the gospel also inwardly.

It is certainly of great necessity that even the prospective church minister should begin to live and weave in the highly important article of justification; for otherwise he is merely a teaching machine, an orthodox clockwork, a living and loveless sounding ore, and a tinkling bell. He resembles a wooden signpost, who shows others the right road, but does not take it himself; and although he always leads the faith of the church in his heart, his heart is far from it.

Therefore, the servant of the church must be far from such arrogance, but rather stand in sincere humility, simplicity and purity and carry the secret of the faith in a pure conscience.

3. that he be able to teach others and to preach the faith of the church, which, God willing, has already been experienced inwardly, to others with proof of the Spirit and of power, and yet in such a simple, clear and comprehensible way, and to put it to the heart in an admonishing way, that it is not due to his preaching if sinners are not beaten into submission and divinely sad people are not comforted, if, God willing, all do not believe correctly, live a Christian life and die blessedly.

4. that he take care of himself and of the

Herd, which the bishop and archpastor of their souls

He is therefore to treat God's word with all seriousness and diligence, to meditate on it devoutly, to move it in his heart with sighing to the Holy Spirit, and thereby to grow more and more in the grace and knowledge of the Lord Jesus Christ. It is incumbent upon him to first watch and pray especially for himself, so that Satan and his own flesh do not trick him or put him to sleep in one way or another; after that, however, it is no less his duty to watch and pray diligently for the sake of his flock, and to protect the individual members of his flock.

Sheep, according to their particular spiritual

Need to care, wait, punish, threaten, warn, admonish, and comfort 2c.

No less is it with this eight have its

holy. It is his duty to punish false doctrine and to remove the sheep's clothing from the wolves, whether his own ecclesiastics like it or not; for Gort has commanded him in his word to keep the word that is sure, that he may be mighty to exhort by sound doctrine and to punish the gainsayers.

5. let him, while caring as faithfully as possible for his sheep, not in this life desire man's days and good chamber, and expect much-

more be ready at all times to suffer all kinds of tribulations for the sake of the Lord and his pure doctrine, and to bear his dear cross to the Lord Christ, so that he may not only be his confessor but also his follower; a lion.

in the Lord's, a lamb in his own cause; for only if he forbear with him, then he will also rule with him, only if he dies with him, he will also live with him.

(6) Finally, that he may be an example to his flock in all the fruit of the Spirit and in all the Christian virtues, so that he may live what he

teach and adorn the pure doctrine of God our Savior with a godly walk.

#### II. What is the right preparation to become a capable servant of the HC?

That our young brethren walk in the righteous fear of God, and that, as far as possible, the greatness and majesty, the fruitfulness and sweetness of their future ministry are always before their eyes. Therefore, a great seriousness of mind is required here, which diligently remembers the high goal of such preparation and has a heartfelt abhorrence of it ever being a mere must and external business. If this seriousness of mind is lacking, it is very much to be feared that the later preachers of the fervent spirit will not be able to

of the holy zeal, of the seeking love of Christ. The first step is to make sure that the people are not left behind, that they are not deprived of the zeal and the seeking love of Christ, and that they become orthodox day laborers and hirelings, who preach for so

much and so often 2c.

2. that they use God's Word daily with faithfulness and care for the nourishment and strengthening of their souls, so that they not only gain the necessary knowledge of the mind from it for their instruction, but also live in the Word with their whole inner man the longer the more, and this in them.

3. that with such use of the Scriptures they should also pray earnestly and persistently. 3. That with such use of the Holy Scriptures they should also pray earnestly and persistently, and with such praying again bright and sharp watchfulness, especially against the formerly popular

and accustomed sins. Here it is necessary to devote oneself to the discipline of the Holy Spirit and to the punishment and admonition of the brothers. The first thing to do is to devote oneself to the discipline of the Holy Spirit and to the punishments and admonishments of the brethren, only gradually changing the former sins of the heart into the opposite virtues, turning anger into gentleness, lightness into lightness, and so on.

The result is that the mind turns to seriousness, ambition to humility, sluggishness to zeal, melancholy to cheerfulness, and so on.

4. that they use the offered means of instruction with conscientiousness and faithfulness, not only to acquire all kinds of individual knowledge, but also, God willing, to gain a coherent knowledge of divine truth. The longer the more, the more they gain a coherent knowledge of the divine truth and bring it to a vivid perception. In this, it behooves young people to spend their time carefully, so that even the most gifted do not waste it carelessly, but spend it on self-study of important writings, especially Luther's works.

5. that they strive to make a cheerful seriousness the prevailing keynote of their being and especially of their social behavior among themselves and also outside the house the longer the more. For on the

On the one hand, it is bad for them if they display a forced spiritual birth and, like the Pietists and Methodists, have a morbid addiction to breaking out all kinds of edifying phrases and forcibly turning all people to their side even in their private dealings.

The result is a bland gaiety of the flesh, a worldly birth, and all kinds of loose and unspiritual speech.

6. that they are reverent and respectful to their teachers

confidential at the same time, but open among themselves, fraternal, cordial, conciliatory, so that no crooked and false spirit, no open or

The result is that a secret partisanship arises among them and corrupts their souls as well as the holy cause they are pursuing. This is the reason why they are not being taught.

Here it is necessary that each one contributes to the preservation of brotherly unity to the best of his ability, and that any misunderstandings that arise are immediately cleared out of the way through open and honest discussion, since they easily give rise to mistrust, alienation and coldness, and the love of Christ suffers painfully as a result. Here it is important that everyone should first of all keep a serious watch against his own arrogance, wrathfulness, sensitivity and loquacity, and, pray, that "the stronger should also precede the weaker" with reverence, since the strength of the worldly powers consists in ruling, but that of the Christians in carrying, as it is written: "Bear one another's burdens."

These are the most important things to prepare oneself to be a future servant of the church. May the gracious and merciful God, in His mercy, provide that in this new house and so henceforth such salutary good work may continue, for His glory and for the benefit and good of His holy Church. Church. May HE grant this for the sake of Christ. Amen.

## **Zeal and diligence in the work of the Lord.**

(From Scrivers: Gottholds Siech, und Siegesbette.

Erster Theil, page 37 ff.)

Revelation 4:8.

"They had no rest day or night."

The holy evangelist and apostle describes four beasts that he saw in the spirit in the open sky around the See of God, and says of them, among others: "They have no rest day and night"; whom they praise and glorify God without ceasing. Most and best interpreters of this prophetic book of the New Testament agree that by these animals first of all the four evangelists, and then all other faithful, zealous teachers of the Church of God are signified and portrayed, who were and still are intent on spreading the glory and teachings of Jesus in the world, partly by oral preaching, partly by witty, edifying writings, and thereby edifying the holy community of God. Of these he says: "They have no rest day and night," but persevere without ceasing in the service, praise and glorification of GOD; their zeal does not tire, their diligence does not go out, their heart does not rest, but is engaged in constant longing, desire, effort, pondering, thinking, seeking, beginning and creating, and this rest is their rest, this diligence is their food, this burden their delight, this effort their refreshment; For in loving, praising, glorifying, serving God, they enjoy his glory, and live and weave in his blessedness.

Now this is how it is. No righteous servant of God and His Church, who has Christ's spirit and mind, can be idle and silent; he must always work, always care, pray, struggle, fight, always in real (active) promotion of God's glory and propagation of His kingdom, in service and edification.

(2 Tim. 1, 6.) in the practice of faith, love, godliness, in spiritual "usury and commerce" and the like (Matth. 25, 16. ff.). He says with his Savior: "My God and Father works until now;" my Jesus works, and I also work (Joh. 5, 17.). "The spirit of faith that he received (2 Cor. 4, 13) and the divine nature of which he was made a part (2 Petr. 1, 4) does not let him be silent. He believes, therefore he speaks, preaches, writes, strives and works. He rests at times, but in the manner of his God, before whom he stands, with whom he walks, whom he serves, of whom it is said: "After God had finished heaven and earth with all their host", he rested on the seventh day from all his "works" that he had done; (Gen. 2,1. 2...) But his rest is such that he provides for, governs and sustains all that is in heaven and on earth; thus a faithful servant of God rests at times and seems to do nothing; yes, he sometimes seeks amusement in company, in conversation with godly friends, in an outing, in a lovely, respectable exercise that is decent to him, but it may well be said of him what that famous Roman said of himself, that he is never less idle than when he is idle; Especially since in the midst of such rest his soul and spirit remain busy, and he wails with constant sighing, holy desire, heavenly longing, he also rests only so that he may be the busier afterwards, and do the work of the Lord the more diligently.

He is like the fruitful trees, which at the time of autumn, when they have poured their early fruits into the bosom of men, drop their leaves and stand there as barren, but have already set buds to the future foliage, flowers, and fruits. When he has finished one work and put aside one labor, his thoughts and desires are already directed to another. He speaks with the holy apostle: "I forget what is behind," what I have done so far for the glory of God, in the kingdom of the Lord JEsu, for the service of his church, "and I reach out to what is ahead, (Phil. 3, 13.) I long with all my heart, and this is the only desire of my soul, that I may always increase in the knowledge of my Lord Jesus, in faith, in love, in zeal, in the advancement of the honor and knowledge of God, and do more than has been done so far. The heavenly minds are like heaven, which is invented in constant motion, and always communicates its kind and powerful influence. The more a soul has communion with God, and the closer it is united with the highest good, the more real (effective) and eager it is to communicate to others what it has received from the eternal depths.

(4) Whichever soul has known God in His goodness desires from the bottom of its heart that He may be known by all men, partly for His sake, that He may be praised by all as God, and partly for their sake, that they may enjoy Him and be satisfied in His love. Whoever is blessed (in faith and in the

Hope), who fervently wishes that he may see many, even all, who are around him in the same condition. He who is kindled by the heavenly fire cannot help but burn and shine, as the Lord says of John the Baptist: "He was a burning and shining light" (John 5:35). As soon as the Mostet received "fiery tongues" (Acts 2:3, 4, II) and burning hearts, and became "full of the Holy Spirit," they began to preach and to speak of the "great deeds of God." As soon as Paul believed and was baptized, "he preached Christ in the synagogues" (Acts 9:19, 20). That godly soul said with St. Augustino: Lei-Io Mini- (IUsxl tb, Domino. Oh, my God, that I have known and begun to love you so late! and added: Oh, that I had a voice that could be heard from morning to evening, from midnight to noon, so that I could make known to all men the wonders of God's love and goodness! Oh, if the whole world were a lute, and I could stir and move it to the praise and glory of the majestic and most glorious God!

Here belongs what the prophet says: (Isaiah 62:1) "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness shall rise like a brightness, and her salvation like a torch." So then a faithful and godly teacher cannot but always labor, always be zealous and diligent in the work of the Lord, "every man according to the measure of the faith" and of the gifts which he has received from Him (Rom. 12:3.). He is like a burning mirror that receives the rays of the sun and emits them again with great radiance and fire; he is like a mother who has a full breast to give milk; who longs for the child to enjoy such sweet abundance, as St. Paul says: "the love of Christ penetrates us" (2 Cor. 6:14). (2 Cor. 6, 14). He is a vessel filled to the top and overflowing, of which the holy apostle says: (1 Cor. 14:12) "If ye be diligent in spiritual gifts, seek to improve the church, that ye may have all things abundantly. According to the Greek it can be translated: if you are eager (or desire with great eagerness) for the spiritual gifts, see or make every effort that you may overflow for the edification of the church; as if he wanted to say: Since you eagerly desire to be endowed with spiritual gifts, be assured that there is none nobler and better of all than to edify the church of God; seek then that your hearts may be filled from heaven with the living knowledge of God, with divine and spiritual wisdom, strength and comfort, and that they may be overflowing holy vessels for the service of others.

Such holy and blessed labor and restlessness of the faithful and zealous servants of JEsu is now their delight and their rest, in which they find more joy and pleasure than in all their experience.

The most idolatrous thing the world can give. "The sun is never still, it rises and sets, and runs (hurries, as a runner who gasps and breathes quickly) to its place, so that it rises there again; (Eccl. 1, 5.) and this its daily and everlasting work does not become sour for it, but it "rejoices like a hero to run the way" (Psalm 19, 6). A fountain of art and fountain is in full work day and night, and shares its water willingly and cheerfully with all who are thirsty, and if it could speak, it would say: My work is not a burden to me, but a delight. The heart of a man is in constant work, it is always moving, and such restlessness is his rest and life; whoever would deprive him of the movement, would deprive him of life. So it is with a born-again man, and a faithful servant of Christ and His church; the work of his holy office, the constant diligence and zeal, the holy desire and striving to promote the glory of God, and the edification of the church, is not burdensome to him, but delightful.

How pleasant is a miner's work when he finds a rich mine and a blessed shaft that gives a desirable yield. How willingly does a diver let himself down into the sea when he finds many pearls at the bottom? And how should not the servants of the church be joyful in their spiritual and holy work, since there are such rich spoils, such gold, such silver, such pearls, which are preferable to all the treasures of the world and are highly esteemed in heaven. The little bees find themselves very busy when the trees are in blossom, and the flowers in the fields and forests are in full force; what does it matter? they find honey, which is their own delight. And the servants of the church are always eager and diligent in their work, and do not tire, because they always find a sweetness in the word of God that surpasses "honey and honeycomb" (Psalm 19:11.), so that they may refresh themselves and others. It is also often found that they grow older in their blessed and holy rest and steady work than the children of the world in their voluptuous rest. The flowing waters remain pure and lovely, but the stagnant ones become rotten.

(8) And if the body of the industrious teacher suffers some damage, and the outward man gains some strength, there is no harm in it. Insight, in serving others, must consume itself; and what would one rather desire than to use one's body and life forces in the service of God and one's neighbor? What would you rather wish than to use your body and life forces in the service of God and your neighbor? If a beautiful rose, which a high hand has broken off, had sense, it would consider it a great honor and happiness to wither in such a hand; and how should not a servant of Christ consider it a grace of GOD that he may use his gifts and powers for the glory of his Lord, and consume himself in his service? "Let the glass" (the vessel of our body) be broken, if only the odor of the "unadulterated and delicious water of nard" (the rest of the Spirit) fills the whole house, and the head of Jesus is watered with it (Marc. 14, 3.).

9. we lament that in the past, before we knew God rightly, and before we were called to service

We know what a gracious and loving Lord we are, who will not let even a "cold drink of water" given to His people go unrewarded (Matth. 10, 42). We know what a gracious and loving Lord we have, who will not let even a "cold drink of water" given to His own go unrewarded (Matth. 10, 42). Even the smallest saying, written by a pious teacher and given to a hungry soul, shall not go unrewarded, let alone if one has done more good in the Gospel. And again: A Christian (a preacher) should immediately grieve if a day has passed in which he has not pleased a soul (and served it for comfort or edification), but whoever serves a Christian serves a high person, even the Lord Christ himself.

(10) Well then, you teachers and servants of the Church of God, be diligent, diligent and restless in your holy and blessed work. Use your gifts, strength, time, health and life willingly and cheerfully for the spreading of the glory of God and for the edification of His dearly acquired church! You know well that you are not dedicated to yourselves, but with all that you are and have, you are dedicated and sanctified to the Church of God. You know what the Spirit of God says: "Whoever knows how to do good and does not do it, to him it is sin" (Jac. 4, 17.). No intelligent and enlightened soul will deny that there is still much to be done, and that a godly heart finds work to do everywhere. So do not be silent, O holy watchmen, (Isa. 52:8, 62, 67) "until Jerusalem be established and set for praise on the earth." Shine, ye burning and shining lights, though ye consume yourselves in shining! Forget, you eager runners, what is behind, what you have done so far, and reach out to what is ahead (and still to be done) (Phil. 3, 13.). Work, you busy bees, and gather the noble honey (of comfort and strength), and with it refresh your own and other hungry and weary souls. "Obey me, O holy children, and grow as the roses planted by the brooks, and give sweet odor from you, as incense; blossom as the lilies, and smell well" (Sirach 40:17, 18.). "Let us do good while we have time, and not grow weary, for in his time we shall also reap without ceasing" (Gal. 6:9, 10.)."

My God, it was said to me when, according to your holy counsel and will, my serious illness overtook me, that I had caused it with much and constant labor among others. I do not know and cannot say, especially since I have never found myself weakened by such holy restlessness and toil; indeed, I have never been better than when I most diligently researched your words, collected the grains of gold that this stream of paradise carries with it, enriched myself thereby, and communicated it to other dear souls. If it should be the case that the sinful and weak body has suffered some loss of strength in the process, then I consider myself blessed that in your and my words I have been able to find the gold grains.

I am guilty of having my blood spilled and my life taken if you consider it to be for your glory. I am guilty of plunging my blood, of burning myself and of letting my life go, if you find it conducive to your glory. My own desire, my heartfelt desire, my most fervent desire is: Let me love you, praise you, serve you in time and eternity.

(Correspondence.)

## Mission.

Saginaw Co, Hampton P. O., Mich. Sibiwaing, February 3, 1851.

### Most Reverend Praeses!

- In the mission, everything is going well so far, thank God. Our small congregation gives me more and more joy, because I see that the Word of God is not preached in vain. \*) One old man in particular, who already has one foot in the grave, devours every word he hears from our Lord Christ; he came to visit us a few days ago, because he thought it was not right for him not to visit us, and stayed with us overnight. According to the custom of the service, which I hold with our children in the morning and in the evening, in which a chapter from the New Testament, sometimes only sections of a chapter, is read, a song is sung, Luther's Morning and Evening Prayer, the Faith, and V. U. are prayed, it now happened that just the 8th chapter to the Romans was read. He seemed to be all ears; the words "If God is for us, who can be against us? who has not spared even his own Son 2c.; who will



condemn? Christ died and was raised, and now sits at the right hand of God and represents us" made a deep impression on him. After about half an hour, he asked me if he could ask me a question. When I answered that it would make me very happy if he wanted to be instructed about something, he said: "Don't you have a picture of our Lord Christ? I asked, "What for? Then he said: "You see, I am a very old man, I cannot read the word of God, my memory is very weak; I believe what the word of God tells me; I believe that my Lord Jesus died for me, and I therefore love him with my heart, but I cannot read, I am also too old to learn it, otherwise I would have already started to learn it and would then have asked you for God's book (the holy scriptures). Because I cannot read, I would like to have a picture of my Lord Christ, which would tell me how my Lord was crucified and died for me, so that I too, a poor Indian, would not be condemned, but would be saved, although I have been such a great sinner. Here he paused, and I asked him, "Would you take the image of Jesus Christ as your Lord and God?"

Since I lack the necessary time to give the readers of the Lutheran a more detailed account of this mission station, and since the incident recounted here became very edifying to me myself, I thought I would present it in this letter to you, and if you would find it suitable to share it with the readers of the "Lutheran", then this could be done according to your opinion, and a complete report would thereby be replaced to some extent.

And worship the same?" "O no, no!" he exclaimed, "I would not; I know that my Lord Christ sits in heaven at the right hand of the Father Almighty, as the faith we pray with one another tells me, but if I had a picture of Him, because I cannot read, it would always remind me of Christ, and the word you tell us Indians about Him would come to my mind, would come to my mind, and if I looked at it, my heart would go far, far away, to where Christ is crucified for us, and to where HE now dwells, and where I too, well He died for me, may soon go, and if I looked at it, I could show it to my children, and could say to them: "Beware of sin; do not do as we old Indians did before God's Word came to us; behold, God's Son had to become man for my sin and yours, had to suffer so much under Pontio Pilato, and die the wicked death of the cross, that we might be redeemed and saved; therefore beware of sin, for it is not pleasing to God, and will bring you to destruction, in this world as we were in it, and to hell. "You see," he added, "I would like to have a picture of the Lord Jesus Christ on the cross; because I cannot read God's book, I could look at it and it would do my heart good. Ah, I thought, you noble simplicity, you! you dear old Indian soul! even if you have never seen a picture of your Savior on the cross, but only heard about it, and that from those who use it as a weapon against the Lutheran church (namely the Methodists), and wanted to make it suspicious to you; yet you would so gladly have it in your house and would know how to make such a beautiful use of it! While only a few years ago, although I can read God's word, which you lack, I was often and much annoyed by this image out of a wrong mind; and while thousands with me, who bear Christ's name on their foreheads, are still ashamed of this image today, are annoyed by it, and cry it out as Roman heresy! but it is true, as it is written: "To the pure all things are pure; but to the impure and unbelieving nothing is pure, but impure is both their mind and conscience". This incident was so unexpected to me that I could not wonder enough how this old Indian had come up with such thoughts, since it used to be painted quite blackly before the eyes of the Indians and described as a terrible abomination by the deceitful Methodist missionaries, "how. the Germans worship images and not the living God!" But the reader also sees from this that, where pure doctrine and the true confession of faith are at home, one, whether educated from youth in the Christian church, or only recently gathered from the heathen by God's grace, through the Holy Spirit, by means of the preaching of the divine word, and brought into the same, is just as far removed from all superstitious use of images as from all unbelieving abandonment of them. The right use of a Crucifix köunte this old Indian certainly teach many Christians, it would the horror of a

The image that awakens the most serious and sacred thoughts in us would soon disappear if we placed it everywhere in churches and houses for the purpose the Indian had in mind; but mainly, no one would find anything Roman about it, but rather leave it to Christian freedom to use it or not.

The reader recognizes from this story that the Word of God is also proving to be powerful among the Indians of this country, and as a divine power makes alive all who believe in it; he sees that here and there a little seed grows up that promises to bear fruit; that old Indians rejoice in the redemption from their sins through Jesus Christ, are comforted by it, and wish to die in this faith; He certainly rejoices with us, who labor among the heathen, when a grain of the seed of tears sprouts and grows for the glory of our God and Savior; He also surely lives with us in the confident hope that the Lord, who has begun his work in these Indians, will accomplish it until the day of our Lord Jesus Christ; and when he lifts up his heart in prayer to God, he will not forget to do also for these Indians according to God's word "prayer, intercession and thanksgiving!" May God, the Holy Spirit, graciously call, gather, enlighten, and sanctify and keep in the right united faith also from among the heathen of this land, through the preaching of the gospel, and let none of us fall "from the right consolation of faith." Amen.

Our Indian school is flourishing more in the present time than in the last two years. The old Indian chief Noktschikomy sends his children regularly; others of his band follow his example, so that we always have 14-18 children around us; may the good seed of divine word, sown in their young hearts, sprout and bear fruit for God's glory!

The congregation in Shibahyonk very much wanted me to move in with them and devote myself exclusively to them; but now Sibiwaing is not yet ready to give up, and in recent times I have more hope for the Indians here; The Germans here have also given me a vocation, namely, that as long as there is not a strong congregation here, I would like to practice pastoral care for it in the same way as before; and this spring 4-6 families with many children are coming here, all of whom have a church mind and heartily desire my staying; what shall I do now? In any case, a house must be built in Shibahyonk, and that congregation must be especially cared for; and we must not lose sight of these Indians, but rather continue and hope against hope if the Lord will give grace and lead them to His knowledge. Pray for me, dear Mr. President, that the Lord may enlighten and govern me through His Holy Spirit! Amen.

With much love, your little brother in the Lord:  
J. J. S. Also.

(Submitted.)

**Ps. 84, 12. 13.**

The Lord is my sun, And not merely morning star!

O, exceeding delight, He is never far from me! The earthly sun departs from me in the evening: The eternal sun stands with me on path and footbridge.

Though I often must lament in this vale of woe, - Though clouds of gloom say Of great distress and anguish, The sun always remains. My Jesus, my joy; Therefore I never fear In the greatest sorrow.

The earth sun often sinks before noon: But my sun blinks when I am in the dark. She will not be ashamed of me. My Jesus remains mine: Why should I grieve, And be so anxious?

And though the heat is oppressive In many a time of trouble, His shadow restores me Even in the hardest strife. The enemy's arrows fly With mockery, persecution, scorn; But at last I shall prevail: My Jesus helps me already.

My shield he is called In his dear word: Therefore I remain unseparated From my faithful hoard! My heart can only wound. Who first pierces his heart: he remains unconquered, I will not fall.

And even if he already stands up. As if he does not hear their threat: Even so he falleth them. He laughs at her already! What do the heathens rage in their great sense? My Jesus gladly hands me palms of victory!

I have earned nothing. But only punishment and pain: But He has atoned for me. Now mercy alone is valid. God has given the Son, so all is mine!

If my heart remembers this, must I not be blessed?

For also the gifts of grace For my pilgrimage, I shall have them all, They are ready for me: Math, joyfulness and strength, Humility and courage, To every one of my works, To every right dispute. '

Where there is grace, there is also honor before "all the saints here. Yes even the choirs of angels, ' They give honor to me, Because I am beautifully targeted with Jesus' wedding dress. My faith triumphs after a short struggle and stress.

So I am safe in my JEsu hand: He will always provide for me in office, profession and status. Nothing good will my Lord and God make me lack; Therefore the world may hate me. I defy all their scorn!

So let me come in. O Lord of hosts

To all thy pious ones, To life through death! Thou hast promised, who trusts in Thee, With everlasting good to feed At the blessed jubilee.

A. Selle.

### The farmer and the bishop.

Gailer von Kaisersberg (died 1514 as a preacher at Strasbourg) tells the following lovely story in a sermon delivered in 1482 before many prelates and priests, in which he urges a reformation of the corrupt church:

Once a mighty bishop, armored and surrounded by a large band of armed guards, came rushing past a farmer's field with great tumult. Startled, the farmer leaves his plow and stands with open mouth in front of the pompous procession. The bishop notices him, rides up to him and addresses him in a friendly manner as follows: "Good friend, I have something to ask you, would you give me a bad and true answer to my question"? The peasant answers, "Who am I, and who are all my parents, that I should resist answering my most shining prince and gracious lord?" The bishop continued: "So tell me, what were you thinking when you stopped with your mouth gaping and looked at me with wonder?" "I was thinking," replied the peasant, "whether St. Martin, who was also a bishop, also used to parade through the streets with such a clatter of weapons and such a cavalcade?" The bishop, somewhat embarrassed by this speech, replied: "I am not only a bishop and a spiritual lord, I am also a secular duke, prince and lord; but if you want to see the bishop, come and see him and him and him and him and him.

If you come to my monastery for a day, I will show myself to be a bishop. The peasant smiles and says: "If the bishop would not take it amiss and would dignify him with an answer, he might well put a question to him. Ask what you like," answers the bishop, "you do not anger me. The peasant starts: "How? if our duke would go to hell for his misdeed (since God is for him), where would our bishop go- The bishop is silent, and red with shame and anger, he rides hurriedly away. - —

Gailer adds (according to Wimpfeling's translation of 1512): "O how many bishops there are who tremble in the light of day, who have exercised temporal and spiritual jurisdiction, they alone have acted in spiritual matters, and they were more blessed than the blessed and regnant in the kingdom of heaven. - Perhaps the addition of a similar teaching is also necessary for many a preacher of our day who cannot refrain from getting involved in worldly affairs. - —

### God's judgment.

The story of a respected citizen, a father of seven well-born sons, all of whom were mute, is remarkable. The grief over the misfortune of his children constantly gnawed at the father's heart, and he could not understand how God visited him so terribly before other fathers. Once he took his mute sons to a neighboring May farm, where they ate fresh milk, butter and cheese at an old Swiss. The distressed father cast pitying glances at his sons, who sat around the table healthy and rosy-cheeked, but mute. Tears trickled down his cheeks, and he groaned to the heavens: "Oh God! What have I done to deserve this! - The old Swiss, noticing all this, took the father to his side and said to him with German trustfulness: "I can see that it offends you that your sons are mute: But I am not surprised! Do you remember, I know you from your youth, how as a boy you laid snares for the birds, and when you caught them, tore their tongues out of their throats and let them fly again with malicious joy? - O, the little birds under the sky, which now could no longer praise God with their song, have sued you, and it seems that you shall never hear the sweet name of the Father from the mouths of your children." (Sonntagsbl.)

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## **Doctrine of the Holy Trinity and the Person of Christ. Trinity and the Person of Christ** presented by Dr. M. Luther.

One of the signs of the tent, which the Christian observes with horror, is without a doubt the horrible unbelief, which at present has penetrated into so-called Christianity like a sea of the world flooding everything. In our days, unbelief has apparently reached a generality and a height among baptized Christians as never before, as long as there have been Christians. Yes, - who can deny it? - Christianity has now fallen lower than even paganism ever did. Whole crowds of those born in the bosom of the Christian church now confess it verbally and in writing without shame and shyness: "There is no God, and while once the blind heathen people turned away in disgust from the wicked, desperate doers of God, the so-called Christian people of our day often cheer them as their vocal leaders and favorites. However, as many a Christian in our day still recoils from this abyss of unbelief, atheism, one of the present signs of the times is also this: that not only do most parties in Christendom in general feel indifferent to the most important teachings of Christianity, which Christendom of all centuries has held and confessed as the highest jewels of divine revelation, but also that the most important teachings of Christianity in general have been rejected.

The fact is that even many such parties, which strive to spread a special appearance of holiness around them and want to be considered genuinely Christian, deny and fight against those main elements of the Christian religion. Such a basic doctrine is, among others, the lower one of the Most Holy Trinity. With horror we have had to convince ourselves several times in recent times that, for example, Baptists (Anabaptists) so brazenly deny the mystery of the Holy Trinity. We have seen with horror that the Baptists, for example, deny and ridicule the mystery of the Holy Trinity as only the most disturbed Jew or the crudest rationalist would. With horror we have had to see that recently even the unchristian Swedenborgian sect has tried to make proselytes among our Germans here, not without success, and that even those have allowed themselves to be drawn into this sect who in their time had not remained without all experience of the power of the Word. With horror we have recently had to learn that even so-called "believers" are so jaded that they do not even tremble before the obvious denial of the first article of faith of the entire Christian church of all times and places, but let themselves be deceived by the slightest appearance of the most blessed holiness and enlightenment and deprive themselves of all glamour and thus of soul and bliss. The worst wolf, who steps freely and freely with the soul-murdering claws of the most obvious unbelief, if he only with a few rags from the sheepskin of the pious wolves, is not deceived by the slightest appearance of sanctity and enlightenment.

The one who hangs his head on the wall will soon get a flock of sheep among the so-called "believers", on whom he can calmly quench his thirst for the blood of his soul. God! What a judgment on an ungrateful Christendom, which has not recognized the time of its visitation! "For not accepting the love of the truth, that they might be saved. Therefore God sent them strong errors, that they should believe the lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2, 10. 11.

Since it is now necessary to place ourselves precisely in front of the parts of the matter and the ground where the shirt wants to break through, we intend to share with our dear readers in a few paragraphs a delicious testimony of Luther; of the High Holy Trinity and the Person of Jesus Christ. We do this also because we have made the experience that many among the Christians think that they have the right idea of this mystery of faith, which agrees with God's word, but their knowledge is not only very incomplete, but also clouded by many wrong concepts; which of course has a highly harmful influence on their whole Christianity. Let there be no reader of this paper who, having read this, now loses the desire to read further, since in the discussion of the doctrine of the Holy Trinity he expects only something extremely dry, which he has either already learned long ago, but which nevertheless will not help him in his practical life.

Christianity, if of godliness could not promote! Let not the "song" reader follow his darkened reason and his wrong heart, but consider that the doctrine of the Holy Trinity is the highest treasure of our religion, the fundamental doctrine in the special revelation which God, out of eternal mercy, has bestowed upon us fallen human beings, and a fountain from which the most powerful streams of divine knowledge and divine life flow forth. The more thoughtfully the reader will weigh all the words of the following testimony, the more glorious insights it will give him, and the more it will refresh his soul like pure fresh water and strengthen like wholesome hearty bread.

The testimony we are sharing is taken from one of Luther's last writings, in which he reveals a particularly admirable depth of knowledge as well as liveliness and childlikeness of faith, namely from the writing: "Interpretation of the Last Words of David 2 Sam. 23, 1-7", which Luther published in 1543. The famous Seckendorf, in his great work "Geschichte des Lutherthums" ("History of Lutheranism"), makes the following judgment of this writing: "No one who has read this interpretation will be in any doubt that it shines with such a great light of the Holy Spirit that, if I were to read it, I would not be able to understand it. If I have a judgment, it is precisely from this booklet that the clearest testimony can be taken for Luther's orthodox theology, and specifically for his "knowledge of the truth for godliness" Tit. 1, 1". (lib. III. pax. 463.)

We now let Luther's words follow from the designated Scripture itself:

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Now let us work out these words of David beforehand, wherein he finely confesses the two highest articles, that in God there are three distinct persons, and the one, the Son, should become man, and receive the kingdom and glory from the Father above all things; and the Holy Spirit

To write these things in the hearts of men by faith, which he also declared beforehand by the mouth of the flesh and by the tongue of the prophets. Which is nothing but the true work of God's majesty, for it was not the work of men or angels that promised these things beforehand and then created faith in the hearts of men. It is God's gift (says St. Paul Eph. 2, 6.) such faith, which the Holy Spirit works and gives. It is also not for everyone to understand in the Scriptures and Psalms the divine

The three persons are to be remembered and read differently, because where a carnal mind comes upon these words, it runs along one after the other, as it says: "The Spirit of the Lord has spoken through me, the God of Israel has spoken to only me, the refuge of Israel has spoken, the righteous ruler among men" 2c. (2 Sam. 23, 2. 3.) and do not think otherwise, it is all spoken by God, as by One Person with many other words. .

A Christian is well to remember here that he, as Athanasius sings in his Symbols, does not mix the Persons into One Person, or the one Divine Being into three Persons.

or separate them. For where I give any person from the outside, in the cre-

atur, a special work, where the other two should not have to do with it, then I have separated the one Godhead and made three gods or creators; this is wrong. Again, if I do not give a special distinction to each person inwardly, in the Godhead, or apart from and above the creature, which is not due to the other two, then I have merged the persons into one person; this is also wrong. Here belongs the rule of St. Angustini: *Opera Trinitatis ad extra sunt indivisa*: the works made by God from within the Godhead are not to be divided, that is, one is not to divide the persons into the works, assigning to each one its different work from the outside; but one is to distinguish the person from within the Godhead, and yet assign to all three from within each work without distinction.

Than that I give examples: The Father is my God and your God and Creator, who made me and you; the same work that I and you are, the Son also made, is as well my God and Creator as your God and Father; thus the Holy Spirit made the same work that I and you are, and is my God and your God and Creator, as well as the Father and Son. Nor are there three Gods or Creators, but one God and Creator of us all. Here, with this faith I defend myself from the heresy of Aril and his kind, that I do not divide the one divine being into three gods or creators, but keep in the right Christian faith no more than the one God and creator of all creatures.

Again, if I now go above and beyond the creation or creature, I find, as the Scripture teaches me, (for there is nothing here in error,) that the Father is another distinct person from the Son, in the one undivided eternal Godhead: his distinction is that he is Father, and has the divinity Not of the Son, nor of anyone. The Son is a distinct person from the Father, in the same unique paternal Godhead: his difference is that he is Son, and has the Godhead not from himself, "nor from anyone, but from the Father alone, as eternally born of the Father. The Holy Spirit is a different

He is the Holy Spirit, who proceeds from the Father and the Son at the same time, eternally, and has the Godhead neither from himself nor from anyone else, but both from the Father and the Son at the same time; and all this from eternity to eternity. Here, with this faith, I refrain from the heresy of Sabellii, and his ilk, from

Jews, Mahomet, and whoever else they are, who are wiser than God Himself, and do not mix the Persons into one single Person; but keep in right Christian faith three distinct Persons, in the single, divine, eternal Being, all three of whom are nevertheless one single God, Creator, towards us and the creatures.

and wielder is of all things.

All this is perhaps sharp or subtle to us Germans, and should remain cheaper in the schools. But if the devil stirs his tail in these last times, as if he would like to awaken all kinds of heresy again, and if the world has become lascivious and mad to hear new things,

and weary of sound doctrine, (as St. Paul knows in 2 Tim. 4, 3. It is useful and necessary that some, both laymen and scholars, especially pastors, preachers and schoolmasters, learn to think and speak German about such necessary articles of our faith. But if it is too difficult, let him stay with the children in catechism, and pray against the devil and his heresy, against Jews and Mahomet, so that he will not be led into temptation. Therefore, as far as we are able, we want to give those who like it more understanding of the article, that the one Godhead should not be separated, nor the persons mixed together, to strengthen and confess our faith.

At the Jordan, when St. John baptized the Lord, the heavens opened and the Holy Spirit descended bodily in the form of a dove, and the Father's voice was heard, "This is my beloved Son, in whom I am well pleased," Luc. 3:22. Here the dove is a creature, which not only the Holy Spirit created, but also the Father and the Son; as it was said that *Opera Trinitatis adextra sunt indivisa*: that which is creature, God the Father, the Son, and the Holy Spirit, made at the same time, as one God; nor is the dove called the Holy Spirit alone, or, as Lucas says, the Holy Spirit descended in the form of the dove, and in no way would the Christian faith suffer you to say of the dove, this is God the Father, or, this is God the Son; but must say, this is God the Holy Spirit: Though God the Father, Son, and Holy Ghost be one God: that thou sayest quite rightly, of the dove, this is God, and is no other God; and yet sayest wrongly, this is God the Father, or God the Son; but must say, this is God the Holy Ghost. .

So there is the voice that speaks; This is my dear Son 2c. a creature, which not only the Father created, but also the Son and Holy Spirit, as said, *Opera Trinitatis*, that apart from the Godhead all creatures are created at the same time by all three persons, as by one God, and against the creature all three persons is one God. And again, the creature against the three persons are one and not three works, nor is called and is the same voice of the Father alone; and cannot, as a Christian, say here of the voice: this is God the Holy Ghost, or, this is God the Son; but must say: This is God the Father; although God the Holy Ghost, and God the Son, and God the Father, are one God; that thou mayest rightly say of the voice, This is God, and is no other God; but wrongly say, This is God the Son, or God the Holy Ghost; but must say, This is God the Father.

The same is to be said of mankind



Christ: It is in itself a true creature, created at the same time by the Father, the Son and the Holy Spirit; and is not to be suffered in the belief that the Father alone, or the Son alone, or the Holy Spirit alone, created this creature or humanity: but is an opus inäivl5UM l'rinitLtis, a work which all three persons created as one God and Creator of one work; as the angel Gabriel says to the virgin Mary, Lucas I, 35. The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Not only is the Holy Spirit upon thee, (saith he,) but also the Most High; that is, the Father shall overshadow thee with his power, that is, by his Son, or Word: even so shall that which is born in thee be and be called the Son of the Most High, that thus the whole Trinity is here as one Creator, and hath created and made the one work, mankind, and yet the Person of the Son alone is united thereto, and became man, not the Father, nor the Holy Ghost.

And cannot say of this man, This is God the Father: or, This is God the Holy Ghost; but must say, This is God the Son; although God the Father, Son, and Holy Ghost, is one God: that thou mayest rightly say of the man: This is God, and there is no other God; but say wrongly, This is God the Father, or God the Holy Spirit; but must say, This is God the Son; as St. Paul Col. 2:9 says, For in Christ dwelleth all the fullness of the Godhead; and yet the Father and the Holy Spirit are not deprived of the same Godhead, but are one God with the Son and man Christ. From this you see how the three divine persons are to be believed as different within the Godhead, and not to be mixed into one person, and yet not to separate the divine one being, or to make three gods; but outwardly, in relation to the creature, to be one creator, so completely united, that even the creature, if the persons are taken differently, is of one work of all three persons as one God.

**"Now I learn with truth that God regardeth not the person: but in all manner of people he that feareth him, and doeth right, is acceptable unto him."**

Acts 10:31, 35.

This saying of St. Peter has always been regarded by the unionists and the most indifferent. The unionists and the most indifferent, and especially the open enemies of the Christian faith, have always regarded this saying of St. Peter as an iron wall behind which they could safely and insurmountably fight against all those who claim that there is only one way to salvation, only one true religion and church, and that the only means of salvation is faith. One says: do you not hear what an apostle himself says here: "In all people, he who fears God and does right is pleasing to Him?" Does not the Bible itself confirm that it does not matter what faith and religion a person has?

and to which church he professes? Does not the book itself explain what you old Lutherans so stubbornly believe to be God's word? If a man only worships his God according to the degree of his knowledge and does right according to his conscience, then he is pleasing to God? Behold, God will one day ask not what a man has been, but how he has been; not what he has believed, but how he has lived; not whether he has been a Christian, or a Jew, or a Mohammedan, or a Gentile; not whether he has been a Lutheran, or a Reformer, or a Catholic, or a Freethinker, but whether he has been a good man. Thus, for example, it is said in the so-called "Hours of Devotion" \*): Every religion is venerable, because all religion is a path to God. Even the devotion of the pagan is venerable to me, when he prostrates himself adoringly before the outgoing sun or before the celestial bodies, as before deities. This underage person worships God only in his own way; in his weakness he confuses the creature with the Creator. Not our opinion, not our weak knowledge, no our deed will be judged.

According to this, one would think that the most indifferent, free spirits and enemies of religion must be quite virtuous, loving, God-fearing, conscientious people. But wonderfully, these very people, who always talk about "virtue, human dignity, noble works," and say that man can only become blessed through them, always show nothing less than this. Truly, if it were so, as the unbelievers maintain, that one can become blessed only by good works, they should be sensible enough to see that with this doctrine it would be worse for no one than for them! They should think that their eating and drinking, their swearing and praising, their dancing and gambling, their usury and deceitfulness, their pride and arrogance, which usually go to the point of ridicule, their spitefulness and unforgiveness among themselves, their lying and betraying, their whores and knaves, in short, In short, their either openly shameful life or their life without fear of God, hidden at best under the whitewash of a fine worldly education, in vanity, self-interest and selfishness, these are the virtues, this is the "doing right" of which the apostle Peter speaks in that passage, by which man becomes pleasing to God and heaven is unfailingly opened to him! - But, dear reader, what shall we long endure from those who, in order to combat the Christian faith, exalt virtue so high? Even a blind man can now see that these poor people are not serious about their talk of virtue, that if they were to tell the reason of their hearts, they would have to confess that they really believe in no God but their belly and in what they fill it with and cover it with. The virtue-sayers have been pretending long enough; to wear their larva-

This book, one must at least admit, has a quite appropriate title, it teaches an hourly devotional religion. For the shy author of this book knew well that the world also wants to be devotional in some hours, if only it can live as it wants.

The fact that they do not believe in the God in whom they actually believe and whom they worship is more and more unbearable to

them now that enlightenment has risen higher and higher; thousands are therefore beginning to throw it away and say outright that the God in whom they actually believe and whom they worship is themselves, and that the heaven they seek is no other than that which the other animals on earth also seek, namely eating and drinking and being happy, as, for example, a certain Mr. Franz Schmidt says in a magazine published here called "Freie Blätter" (which we will return to on another occasion) without concealment. For example, a certain Mr. Franz Schmidt, in a magazine published here a few days ago, called "Freie Blätter" (to which we intend to return on another occasion), expresses this without concealment.

Accordingly, it does not seem necessary to prove to the enemies of faith that St. Peter meant nothing less than to say that nothing depends on faith, but only on good works. It does not seem necessary to prove to the enemies of the faith that the apostle Peter means nothing less than that nothing depends on faith, but only on good works, because these people themselves believe the latter least of all. However, there are some who have heard false, rationalistic teachings and interpretations of Scripture from their youth, and who therefore, more out of ignorance than out of hardened malice, really believe that this apostolic saying obviously shows that ~~it is~~ all the same, even according to the Bible, which religion one has, if one only leads an outwardly respectable life before men.

To such, therefore, we turn and ask them: Should this really be the meaning of those words of Peter? If this were so, the whole Bible and the special divine revelation contained in it would be superfluous; it would also have been highly unnecessary that God became a man in order to do enough for the world of sinners himself and thus to be able to accept sinners, who believed in the reconciliation that had been made, back into grace without prejudice to his righteousness. If Peter wanted to say with those words that a man can be saved even without faith, then the Bible would contradict itself, so the whole Bible would be wrong. For what does it say in other places? In the second page of the Bible, in the third chapter of Genesis, after the apostasy of the human race from God into sin is described, it says: "The seed of the woman shall bruise the serpent's head. Hereby it was immediately announced to the world that man could not redeem himself and recover himself from his fall, but that One would come who would do this, and in Him the fallen man should hope, he should comfort himself, He would help him. Nothing else than faith in the Redeemer is what was presented to the first world as the only way to salvation. If we now go on to the time when all the world had sunk into idolatry and had rejected the first revelation of God, and God therefore chose a man through whom and his descendants God wanted to propagate his revelation of salvation to the world, up to Abraham - we hear the same again. The scripture does not only speak of Abraham: "Abram believed the Lord, and He counted this to him for righteousness", but already before God had also said to him: "In you (afterward in your seed) shall all the spirits be blessed.

worse on earth." (Gen. 12, 15.18) And how do the prophets speak later, who hold that "first" promise of the Messiah in paradise and the promise made to Abraham as the text of their sermons? They cry out as with one voice: "Lord, your eyes look after faith." (Jer. 5:3.) - And where would we begin and where would we end, if we only wanted to cite the clearest passages of the New Testament, in which blessedness is irrevocably ascribed to faith alone and eternal damnation to unbelief? The following passages may suffice: "He who believes in the Son, says the Lord Himself, has eternal life; he who does not believe in the Son will not see life, but the wrath of God abides on him. (Jn. 3:36.) "He that believeth on Him is not judged; but he that believeth not is judged already, because he believeth not the breathing of the only begotten Son of God."" (Jn. 3:18.) "But to him, adds St. Paul, who does not deal in works, but believes in Him who justifies the ungodly, his faith is counted for righteousness."" (Rom. 4, 5.) Without faith it is impossible to please God."" (Ebr. 11:6.) And so it is said everywhere from the first book of the Old Testament to the last of the New. We cannot open the Bible without encountering a passage where blessedness is not attributed to works, but to faith alone.

But even apart from the fact that the Holy Scripture teaches this everywhere else. But even apart from the fact that the Holy Scriptures teach this everywhere else, it only requires a somewhat closer examination of the Petrine saying itself, then the fog in which the enemies of faith have shrouded it by their false interpretation disappears of its own accord, and we find that the words, far from contradicting the doctrine of the alone saving power of faith, rather powerfully confirm it, and that therefore the religious men who want to defend themselves with it, as a recent writer says, "take the sword by the edge.

Consider, first of all, that the apostle says: "In all kinds of people", - he does not say: in all kinds of religion, "whoever fears God and does right is pleasing to him". If a simple-minded Christian only holds this up to the enemies of the faith, then their supposed weapon is already wrested from their hands and directed against them.

But consider also further, the apostle says: "He who fears God."" But what kind of God is it that an apostle of JEsu Christ means when he speaks of God? Did the apostles and prophets believe in several gods? Let this be far away'. They write, "He that transgresseth, and abideth not in the doctrine of Christ, hath no God."" (2 John 9.) "He that denieth the Son hath not the Father also" (1 John 2:23.) "Is there also a God beside me? There is no refuge, for I know of none." (Jn. 44, 9.) And of the Gentiles they write: they have "no hope, and are without God in the world."" (Ephes. 2, 12.) Yes, in another place they testify: "Shall I say that the idol is something? Or that the idol sacrifice be anything? But I say that what the Gentiles sacrifice, they sacrifice to devils, and not to God. (1 Cor. 10, 19. so.) From this we see that if Peter were to be understood as the enemies of the faith interpret his speech, he would have wanted to say as much, according to the apostles' own teaching: "In all kinds of religion, whoever fears something that he calls God, even if it were the devil himself, is pleasing to God." But who would dare to impute such a crazy and blasphemous doctrine to a holy apostle? - No, when an apostle, when Peter speaks of God, he speaks of none other than the one true God in whom he believed and whom he preached: of the Bible God; of the Jehovah who revealed himself to the patriarchs and prophets; of the Triune, Father, Son, and Holy Spirit; of the God who became a man in Christ.

But remember, the apostle says: "He who **fears** God". But what does it mean to fear God according to the apostolic teaching? According to the teaching of the holy apostles, those alone fear God who have awakened from their natural carnal security, who recognize themselves as sinners, who recognize that they have earned God's wrath and eternal disgrace with their sins, who give God alone all glory and desire nothing but His grace. For thus it pikes among other things: "Who shall not fear thee, O Lord, and praise thy name? for thou alone art holy." (Rev. 15:4.) And in this connection and meaning the holy prophets already speak of the fear of God: "With thee is forgiveness, that they may fear thee". (Ps. 130, 4.)

Finally, consider that the apostle says: "He who fears God and does **right**". But what do the apostles mean by this when they speak of doing right? So our Peter writes."

In your faith, be rich in virtue". (2 Petri. 1, 5.) and further St. Paul: "But what does not come from faith, that is sin"! (Rom. 14, 23.) To unbelievers nothing is pure, but impure is both their mind and conscience". (Tit. I, 15.). In this doctrine, as in all others, the holy apostles followed their Lord and Master, who says: "As the branch cannot bring forth fruit of itself, but abideth in the vine; so neither can ye, but abideth in me. I am the vine, you are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing". (Joh. 15, 4. 5) Where can we find in the words of the apostle what the enemies of faith and indifferentists want to prove? This is nowhere less than in these very words; it is nowhere but in the minds and writings of these gentlemen, and because it seems so right to them, they put it into the apostolic statement and then read out again what they have put into it.

But, some may say, does it not remain strange, however, that the Apostel expresses itself just as we read? What is the actual meaning of this? What does the apostle actually want to say with it? - About that, God willing, in the next number.

(conclusion follows)

(Submitted.)

## Free sheets.

An organ for religious education.

Under this title a paper is currently published in St. Louis, edited and published by Mr. Franz Schmidt, which preaches the meanest atheistic rationalism. \*) We consider it superfluous to refute it, since it has long since been overcome with all the weapons of science. Already years ago it was said in Germany that Her Rationalism is like a dog that has been beaten to death, and just as one is ashamed to go on attacking a stinking carrion, so also the scholars were ashamed to fight the blasphemous nonsense of rationalism any longer.

Mr. Schmidt is an atheist or longsufferer from God, at least he tries to kill his conscience and to eradicate from it the eternal truth that there is a God. He himself confesses: "that the barriers between the world and God, between natural and supernatural being,

are nothing but vain imaginations, inventions and errors. As I said, it is superfluous to dispute this Gortes-denier; everyone who is not yet completely "chilled, but" still possesses something of that which distinguishes man from cattle, namely reason and conscience, can refute him with easy effort.

The free sheets thus indisputably belong to the so-called progress. What the sublime goal of this progress is, the socialists and communists have expressed most clearly, namely: abolition of all authority and the marriage state, destruction of Christianity and all religion, slaughter of all the rich, erection of houses of fief, a general eating, drinking and whoring; in a word: complete euthanization of mankind is their goal.

Live, die, like cattle, that's their theory.

The means that can be used to bring about a general and complete ethno-

\*) We cannot omit to note here that not only the local "Anzeiger des Westens", from which nothing better was to be expected, but even the new English-German leadership of Dr. Gempp here, who is said to have enjoyed a Christian education in his youth, has recommended the above-mentioned "Blätter", in which Almighty God is denied in heaven. Dr. Gempp has thus himself broken the baton of his absorbent cotton which is supposed to make the Germans known to the Americans and to instill respect for them and to bring both tribes closer to each other. His wadding will serve nothing but to open the eyes of the Americans to the cesspool of atheism, i.e. godlessness, into which "many" of the Germans who immigrated here have sunk. Instead of respect, Herr Gempp will bring curses and the deepest contempt on the German ramen at every religious or merely moral American.  
Editorial.

The way in which religion is seized by the unbelievers is very simple. It is called: emptying man of all religion. Every man is conscious in his conscience of the truth: there is an almighty and just God, the author of your existence, who rewards the good and burdens the evil, to whom you are responsible for all your actions and who commands you to respect the life, property and honor of your neighbor as your own. This consciousness of God is the necessary basis of every civil society; without it no state is possible and conceivable. If, therefore, the glorious state of a general etherealization is to come about, the last trace of the consciousness of God must also be killed in man, the voice of conscience must be stifled in its last germ, the longing for a blessed communion with God must be extinguished; in a word, the sense for everything divine and heavenly in man must be eradicated at the root. Then the bold leap will succeed: Man will make it to the cattle.

For when man no longer believes in a retributive God, he loses that holy shyness that used to keep him from crime. Then he is ready to commit any kind of injustice against his neighbor with cold blood; a God-denier is completely cattle and capable of all horrors, such as murder, perjury, theft, and so on.

The light friends and all the fast runners on the progress track know this. That is why they blaspheme unanimously and with one mouth against God and his holy word/ Christianity and all Christian institutions. Therefore they blaspheme unanimously and with one mouth against God and his holy word/against Christianity and all Christian institutions. Mr. Schmidt also joins in this chorus to the best of his ability. Only an oversight has happened to him. He still speaks of religion, he calls his paper an organ for religious enlightenment. But Mr. Schmidt, as an avowed denier of God, cannot have any religion. It would be ridiculous if a man who murdered his father still wanted to talk a lot about his childlike love; it is ridiculous if Mr. Schmidt, who asked to deny his God, still wants to talk about religion, since the word religion, even in the broadest sense, always denotes a way and a way in which man views his relationship to God, thus including the concept of God. Since Mr. Schmidt has denied his God, he can no more lay claim to religion than horses and donkeys. Therefore, he should at least be honest and call his paper according to the truth: an organ for irreligious stultification, or if he likes that better, for the euthanization of mankind.

By the way, Mr. Schmidt should not imagine that his God-denying nonsense is something new. God's word says the following about the God-deniers almost 3000 years ago, Ps. 14, 1: "The fools say in their heart: "There is no God. They are no good, and are an abomination with their nature." If Mr. Schmidt is still to be counseled, let him stop acting against his conscience and let the All-He will otherwise learn to his detriment that it says, Gal. 6:7, "Do not be deceived; God is not mocked.

(Submitted.)

### **Latest progress.**

Dear Mr. Redacteur!

When I was walking with my cousin Christian the other day, I encountered the following strange procession in a street. On one side a donkey walks, on the other side a pig and in the middle - think of it - crawls on hands and feet a - human being. While I am still wondering about the meaning of this strange appearance, I see on the back of the crawling man a free sheet, on which the following words are written in large letters: "Latest progress". Since the latest enlighteners have irrefutably proved that there is no God and no heaven, it is a terrible crime to continue to walk upright and to imply with an upright walk that man is destined for God and heaven. Down, then, with this wretched invention of the priestly caste! Down with this barrier that separates us from our dear brothers in faith, the donkeys and pigs! The earth is our all! Only to the earth let us look and only on all fours proceed, then we will attain immortal afterglory with all four-legged and two-legged donkeys and pigs. All true friends of the denial of God and of the pig religion are hereby invited to join this procession in crawling, in order to celebrate the festival of the denial of God in a tastefully decorated pigsty in a dignified manner. The famous music choir of the old tomcats is engaged for the whole night. Long live the Enlightenment

If you are not concerned, Mr. Editor, that the light that shines in the words you have communicated is too strong for your readers, I have no objection to your including them in your publish in a valuable publication.

Approve etc.

### **A communion of Russian warriors.**

Pastor Hunnius of Narva told the following pleasant experience of ministry at the St. Petersburg Synod in 1843: Some time ago, a young officer who had just been discharged from the cadet corps appeared one evening and brought me a letter from his colonel, who was cantoned in a neighboring town, to the effect: "A number of seventy soldiers of Lutheran confession have expressed their desire, since they have just come near a Lutheran clergyman, to take advantage of this opportunity and also to enjoy Holy Communion once again; I would therefore like to prepare them for this by confession and then fulfill their request." The young officer, who belonged to the Greek Church, asked: "In how many days will the matter be settled?" I answered him: "I cannot determine that in advance; it depends on whether the people have already prepared themselves properly for this holy act on the journey here. I must therefore speak to them before anything else, and if I meet them in the right

frame of mind, I will take them to Holy Communion already the following day and then dismiss them." Accordingly, he appeared the next morning with his whole crowd. They had had to make a long, very invasive march to Narva through a completely inhospitable and muddy region under much rain, and were therefore quite tired. When I approached them, I found that they were Germans, Latvians, Estonians, with Dörptsch and Revalsch dialect and Finnish, yes, there were even Russians among them, however, these were also of Lutheran confession. They asked for a day's rest and recuperation, since they were very tired from the arduous march and were not able to receive Holy Communion immediately. They were neither outwardly nor inwardly prepared to receive Holy Communion. - I therefore expressed my regret to their leader that I would not have to fulfill his wish today, but would have to make preparations with the people for the time being. At first he found this very disconcerting, but at last he gave in and not long after sent the people to me for confession. In order to make myself understood to them, I had to make use of various languages and dialects, some of which I myself could not speak fluently, and in which I was therefore not able to make myself understood as I would have wished. But the Lord Himself spoke all the more powerfully and forcefully to their hearts through His Word. Fortunately, through the kindness of the North American Bible Society and the friendly willingness of its agent in Petersburg, I had shortly before come into possession of a number of New Testaments of the various Russian languages that occur here. Therefore, I called the soldiers to me immediately after confession and explained to them. Everyone who could read should get a New Testament from me if he desired it. I had them come forward one by one, and tested each one to see if he could read the New Testament in his own language. But only about half were able. The Latvians and Estonians were undoubtedly the best readers, the Finns quite mediocre, and the Germans the worst, who seemed to be the most corrupt of the whole section, which can be explained by the fact that the Germans as a rule only allow the worst subjects to enter among the recruits. - I gave a New Testament to everyone who could read, and the impression this gift made on most of the recipients remains unforgettable to me. An old moustache, a Latvian by birth, whose resolute nature and stern face proclaimed the bravest fearlessness, a man who had marched across the Balkans and stood before Larna and Beniloff, who had seen Praga, stormed Wola and entered Warsaw, seized the book when I gave it to him, kissed it with tears and said: "Lord, I thank you! For eleven years I have not seen a church of my faith, I have not heard a word of God in my mother tongue, I have not been able to come to the table of the Lord, my dear, high God.

I was going to the promised Savior! My soul longed for comfort and grace, and I often prayed in anguish and distress of body and soul that God would be merciful to me, an old sinner, and satisfy my longing. Now I have found what my heart longs for. Here is the treasure that makes rich and blessed. Oh, I thank you, my dear Lord, with all my heart and with all my soul!" - Another explained to me that when he was recruited thirteen years ago, he received a small prayer book as a farewell gift from his then bitterly weeping, widowed mother, and carried it around in his satchel on all his marches in Turkey and Poland. Many a bullet had passed through his knapsack, many a rain had poured down on him and his book. He often had to dry it completely soaked, but nevertheless carried it everywhere on his back as a comfort to his heart. Finally, about a year ago, this most precious treasure of his life fell apart in such pieces that he had to part with it. Since then he had longed to possess God's word in his dear mother tongue again, and now he had become richer than he had been; he now possessed the book of all books and wanted to keep it carefully until the end of his life.

Most of the communicants had not been able to come to a church of their faith and receive Holy Communion for eight to thirteen years; far away from all evangelical spiritual care, they had had to stand in the more remote governorates of the empire, sometimes here, sometimes there; but it became apparent with most of them that this long deprivation had not dulled them, but on the contrary had made them most eager for evangelical spiritual nourishment. This was most evident in the case of a young Latvian of about 26 years, a native of Mitau in Courland. Rarely have I seen a person rejoice more quietly, more deeply, more blissfully over the gift of a New Testament. The proofs of his gratitude are unforgettable to me. He kissed my hand, the hem of my skirt, he stroked my knees, shoulders, cheeks, while he assured me with tears of joy in Latvian and Russian: "He will stop praying for me, my wife and children, and God will hear him and give it to me on the last day.

I want him to remember that I have made him so rich, so unspeakably happy. Since his entry into military service, he had often saved so much money in order to be able to buy a New Testament, but always found none, and then spent the money again; now he had come into possession of this long-awaited gem for nothing and without hope and expectation, and would hold on to it with gratitude and joy until the end of his life. Rarely have I seen a person so deeply absorbed in devotion as this pious Latvian the next day at communion, where he did not even understand my language. With folded, half-raised hands, he lay kneeling on the ground, immersed in devotion, as it seemed. Forgetting everything that was going on around him, he was only in the liveliest conversation with his Lord. Among the seventy

There were also two very young people, more boys than young men, one from Latvian, the other from German parents. However, both spoke and read only Russian and had been to the Canton school.

had been educated in Riga. Despite many requests, even, as they told me, from a German officer in this school, to convert to the Greek-Russian church, they had remained faithful to the faith of their fathers - especially one of them in grateful memory of his mother who blessed him with tears. However, since they both understood only Russian, they were not accepted into the Confirmation Church. About this, the age of their military fitness approached, and they were therefore sent unconfirmed to their regiments. I called them to me in the afternoon, talked with them for a while, convinced myself that they understood a little more about Christianity than perhaps a heathen would otherwise, gave them eternal tracts in Russian and Russian.

The next day he blessed them and took communion with them.

When the Lenke had left me with heartfelt blessings and many demonstrations of sincere gratitude, and I had sunk into many a thought of the deepest emotion about what I had experienced, one of the soldiers entered again, whom I had hardly noticed before in the crowd. It was an Esthe, and

after the manner of his people, he ducked down to my knees with a shy expression and said: "Ah, Ueber Herr! You did not give me an old sinner a New Testament because I did not know how to read. I am old, of course, and my stupid head can no longer learn what I missed in my youth. Next spring, however, my term of service will be over, and then I will return to my home. At home I still have my wife and two children. And so I wanted to ask you to give me a new testament, so that I can bring it to my children, and they will become wiser with God's word and thus also more pious and better than I." With thanksgiving and joy, he received his New Testament.

The following day, when the people came to communion

their leader, the young officer, came into my room and said: "Just think what happened to me yesterday! Full of anger about the delay of the communion and full of concern that some mischief might be done by my men out of boredom, I hurried to the barracks late last night to see if everything was all right. I entered, and lo and behold, I could hardly believe my eyes! My cramped barracks room had become a school. On the floor, in the corners, on the stove and at the windows sat my people, each had a new, beautifully bound book in his hand, and all were reading in full devotion. What is this? I asked the people. - Yes, they said, our priest has given us. To each in his own language, a New Testament, and we are full of gratitude and joy to have come into possession of this long-awaited, precious treasure. - Now tell me, how could you give so many books to the people, when the good binding already pays a considerable sum of money?

does?" I explained to him that the Bible Society was established among us as a work of compassionate Christian love, so that even the poorest person could receive his own New Testament for his use. - That's very nice," he replied, "I will give a detailed report to my boss.

## On Luce 13:28-30.

A man died and came to the door of heaven; it was closed, and at his knocking an angel came out and asked, "Where do you want to go?" The man answered, "To heaven!" "You are at the right door," said the angel, "so come, I will show you around, for in our Lord's house are many dwellings. Thou shalt choose for thyself which one thou wilt dwell in." With these words the angel went ahead, and the man followed him. Soon they stood before a dwelling place of the blessed, and the angel said, "Behold, these are blessed ones! They know face to face, they see into the depths of the riches, both of the wisdom and the knowledge of God, and they understand His judgments, which were incomprehensible to them on earth, - that is their blessedness. Wilt thou dwell with them?" "No!" cried the man; "lead me on, for this is no blessedness for me." The angel went on and led the man before a second dwelling. "Behold," he said, "here dwell blessed ones! They behold themselves, and they marvel, for they are without sin! Therefore they serve the Lord their God without ceasing, in pure joy and delight, without resistance of their own will; their will and their God's will have become completely one, - that is their blessedness. Wilt thou dwell with them?" "No!" cried the man; "lead me on, for this is no blessedness for me." They went on, and stood still before a third dwelling. "So behold here," said the angel, "here dwell blessed ones! They know each other without ever having seen each other on earth; they sit together at one table and enjoy one food, the love of their God; they love each other without ceasing, for devil, sin and death no longer penetrate here; hear how they sing with new tongues: "Holy, blessed is the friendship and fellowship which we have, and in it we feast!" - This is their blessedness. Wilt thou dwell with them?" "No!" cried the man; "lead me on, for this is no blessedness for me." Then the angel said, "I will show thee yet another dwelling, the fairest of all; but this only, for if there be no blessedness for thee, there is no room for thee in heaven." As they approached this dwelling, man heard wonderful singing, but it did not refresh him. Now he could see the host of the blessed who dwelt here; they were clothed in white garments and carried palms in their hands. In the midst of them he saw one who was like a man's son; his face shone like the bright sun, on his hands and feet shone in bloody splendor the monuments of his suffering.



The angel said: "Behold, here dwells the deceased! They have washed their robes and made brightness in the blood of the Lamb, and carry palms of peace in their hands! in their midst sits enthroned the Prince of Peace. Behold, what a man! It is the Lord Jesus Christ, the Lamb who was slain! They worship him, singing, "Hail to our God and to the Lamb!" Eternally they thank him that he has bought them and made them more blessed than we are angels. Behold, how the poor sinners, blessed as children, look into His face - that is their blessedness. Wilt thou dwell with them?" The man had turned away and covered his face. At last he cried aloud: "Take me away from here, I cannot bear the sight! No, He still has no form and beauty for me! I see it is true, what I did not want to believe: but it is terrible that it is true, - for I do not love Him!" Thus spoke the man, and, gritting his teeth, in a moment he saw himself surrounded by the inhabitants of the Hotte, and - joined in the howling which the sight of Him whom they had stabbed, inspires in them (Revelation 1:7.).

(Better, Bible Lessons.)

### **Zechariah 12:10.**

But upon the house of David, and upon the inhabitants of Jerusalem, I will pour out the spirit of grace and prayer; for they shall look upon me whom they have bruised, and shall mourn for him as one mourneth for an only child, and shall grieve for him as one grieveth for a first child.

The Lord has said, "This is what will happen: they will look at me whom they have stabbed;  
They shall mourn for me as for an only child; And bear grief for me as for a first child.

It is bitter sorrow that a mother cherishes. When her only darling lies down to her last slumber;  
When his strength gives way. The little eyes fall shut. His cheeks pale. He goes to eternal rest.

But more bitter are the pains of the church, Christ's bride, When with a torn heart she sees the beloved: How he on the cross-trunk there languishing, bleeding wrestles, From hot love-flame into death-suffering sinks.

Whom God's crown adorns. Destroy a crown of thorns; He who rules the world. Destroy the warrior's lance; On hands and feet hard steel destroys him: O unheard-of atonement! - O torture without number!

The sun may not shine to its creator's pain, As if it wanted to weep over it, It loses its glow. A deep sorrow sees through the whole, wide land, In darkness it mourns as in a robe of sorrow.

And when now God passes away And with a loud cry strives: The cherub stands unclothed: The curtain tears in two: The earth itself raises its voice in lamentation, Shocked and trembling in deep sorrow.

Behold, even the rocks wail, Tearing and tearing: The chambers are opened, The saints who first appear. The host of the heathen tremble. At Christ's mighty death;  
The captain stands shaken, And presses him as God.

Why do you tremble, O earth?  
What dost thou nature with mourning gesture In fear and terror only? Ah, look, creation wraps itself in its mourning garment, since its creator is filled with death's bitter sorrow.

And you alone, O mankind, want to be numb. And harder than the stones At your God's pain? Oh weep, weep, weep, you people everywhere!  
Raise and unite the mourning sound.

So beautiful and exquisite. A sweet image of love, The life of all beings, So kind, faithful and mild: The eternal grace and goodness, Which even from heaven ascended. Appears in her blossom at; Cross, wins the victory.

I stabbed him with my guilt of sin; his heart was broken for me out of pure mercy; the Lord conquered death, the devil, the fires of hell, and conquered mankind through his blood.

Therefore I will lament Christ, whom my sin grieves; I will say with tears. How my Savior loves me. In his sorrows my everlasting life's ground lies; In it I am heartily refreshed and made whole.

Oh come, you springs of life! Put away death and sin; Oh come, you waves of love! And sanctify my mind. Enclose me in your wounds, My sweet Jesu, Let me be bound to you Forever, forever.

Hermann Fick.

**Why did the holy apostles first preach the gospel orally for a while, and only then distinguish it in writing?**

To this question our Martin Chemnitz answers in his masterpiece: "The Examination of the Tridentine Council" among other things the following:

"Before the doctrine of the gospel would be put in writing, it should first be confirmed by the preaching, signs and wonders of the apostles throughout the whole world, against the reproaches and refutations of the Jews and Gentiles, and confirmed by the consent of the believing multitudes; so that we would be sure that what is written is not doubtful, uncertain and unfounded, but, as Lucas says (according to the basic text Luc. 1, 1.), has been confirmed by God through the apostles in a completely reliable way and has been proven by the first believers throughout the whole world as completely credible. Thus, the fact that the Holy Scripture was not immediately written down in the first years of the apostolic preaching not only does not detract from it, but its dignity and authority only gains a greater luster." This short answer of our incomparable Chemnitz destroys as if with one blow all the sham reasons which the papists think they can get against the necessity of Scripture and for its oral traditions from the fact that the first church existed and held securely for some years solely through the oral preaching of the holy infallible apostles.

### **Papist superstition and idolatry**

Thus Gabriel Vasquez, a Jesuit (d. 1604), writes: "Nothing prevents anyone, with pure faith and with right intention, directing song and mind to Christ alone, from reverently kissing the lips of Judas (the betrayer) and other things by which Christ has been unjustly touched, as is evidently concluded from the teaching of the 110th Disputation; and therefore it is also clear in how far the ass on which Christ sat can be rightly worshipped (aßorLri)". (vomentsr. m 3.?. l'bomas l. visp. III. 6.6. p. m. 876.)

## "I'm looking for a human."

Laertius tells of the pagan philosopher Diogenes that he once walked around the marketplace of Corinth in broad daylight, a lantern in his hand, and gave the following answer to those who questioned him: "I am looking for a man!" At another time he shouted loudly: "Come, you men!" and when a large crowd of citizens gathered and asked him what he wanted, he drove them away with a stick and said: "Go away! I called for men, not heaps of manure,

Now that so many no longer believe in God, immortality and an eternal retribution, yes, the masters and mockery of religion has infected all classes, one would like to light Diogenes' lantern again, for are they still to be considered human beings who deny the consciousness written in the heart of all men by nature: "There is a God, a just judge in heaven,"? No, even among the cattle they have sunk down, because "an ox knows his master, and a donkey his master's manger" (Isa. 1, 3. Cf. Jer.

8, 7) they are- heaps of manure.

"Surely a brother cannot redeem anyone, nor God- reconcile anyone."

Psalm 49:8.

In the Roman Church, as is well known, one who wants to be saved refers not only to the full merit of the one mediator, but also to the alleged merits of the so-called saints, which one is supposed to share through the papal indulgence, and to the sacrifices that the priests offer to God for all in the masses. How desolate this doctrine, which so badly disgraces Christ's merit, is does not need proof, but it is certainly not without benefit to recall again and again the cases in which its desolation has been revealed quite clearly to the whole world as a warning to those who have been deceived. An example of this is the famous interpreter of papal law Johannes Teutonicus, former provost of the cathedral of Halberstadt. Already during his lifetime (he lived in the 13. He was already aware during his lifetime (he lived in the thirteenth century) that the papal indulgence was not a very safe thing, and therefore he resisted when the pope offered such an indulgence; but when it came to his death, he made the following confession: "We have had in our lives those who have gone to choirs for us, who have cultivated the fields for us, who have sung Mass for us and prayed *Horas canonicas*: where will we now take one who will go to hell for us and we will be redeemed?"

### Like wine, like Latin.

A student of philology (linguistics) once visited his former high school principal, who had just had company, during the vacations. The rector began to speak Latin with the former, and when he saw that his former student had made good progress, had a bottle of wine served. The student drank (it was real (i.e. sour) Naumburg) and said: *bonus vinum!* (The old rector smiled, he thought that the student had made this blunder by mistake, and continued to speak. They became so engrossed that soon a second bottle had to be fetched, and because the rector felt mimet greater joy in the progress of his old student, he sent for your defere sort. When the student tasted it, he said: *bonum vinum!* (in German: Gitter Wein!) The rector now asked him why he had said voryer differently? The student answered: *huns vinuw, talo lutiuniu* (i.e. as the wine, so the Latin). - May this be remembered by all those who often, as we have heard, do not like it at all that the "Lutheran" sometimes speaks of certain people in their opinion a little too German: As the wine, so the Latin; as the deed, so the title.

The little book recommended in No. 13 of this sheet as a gift for the confirmed youth:

### "Timothy"

has just left the press - printed on 155 pages of excellent paper in Duodez - and bound copies will be available in the next few days in the expedition of the "Lutheran". The price of such a copy is provisionally set at - 30 cents; in gilt 50 cents.

Erh old

to the Synodal MissionS Fund:

From the municipalities dkö Mr.?. Hattstädt

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### Correction.

The documents sent in the previous year by Mr.? Hattstädt to the synodal treasury last year and H4. 70. and \$1. 30. find in No. 26. Ja,rg. 6. were erroneously acknowledged as missionary funds.

F. W. Barthel, Cassirer.

### Paytr

den 7. Jalrg. die Herren Christian Auch, Gottfried Brch k. Buhre, k. Brohm (26 Er.), Daniel Dodler,, k. Grabau, Carl Heckmann, Körner, Michael Kreutel (50 Cts.), k. Quast (50 CentS).

### Changed address.

rok. L. Lievrsoä" Loneoräia (^oUsxiuM 8t. Louis, Llo.

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(The 1st and 2nd Jac r^ang are out of print.)

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# Year 7, St. Louis, Monday, April 15, 1851, No. 17.

## **The Doctrine of the Holy Trinity and the Person of Christ. The doctrine of the Holy Trinity and the person of Christ presented by Dr. M. Luther.**

(Continued.)

The doctors, especially Bonaventure, give a rough simile to understand such a thing. As: If three virgins put on a garment for one of them, all three of them attacking the garment and putting on the brood, and the third one herself also with the same attack: all three of them put on the garment of the third one, and yet only the third one is put on with the garment, and not the other two. Thus it is to be understood here that all three persons, as one God, created the one humanity and united it with the Son in his person, that only the Son is man, and not the Father, nor the Holy Spirit. In the same way, the dove, which takes the person of the Holy Spirit, and the voice, which takes the person of the Father, are to be understood. Item, the fiery tongues on the day of Pentecost, in which the Holy Spirit's person is revealed. Item, the wind, and what else is preached of the Holy Ghost, that he should work in Christendom, or the Holy Scriptures.

Why then do we say, or rather, why do the Scriptures teach us to say, I believe in God the Father, Creator of heaven and earth, and do not also call the Son Creator? Item: In

Jesus Christ, who was conceived by the Holy Spirit. Item, that the Holy Spirit gives life, and has spoken through the prophets. Here, outwardly, the special and different works are assigned to the persons, just as they themselves are distinguished. This is perhaps too sharp for simple-minded Christians, who may stick to their simple-minded belief that God Father, Son and Holy Spirit is One God 2c. But it is necessary to speak of this in Christianity and to learn to resist the devil and his heretics. First, it is certain that God wants to be known by us here in faith there eternally in sight, as one God, yet three persons; this is our eternal life, John 17:3. For this purpose he has given us his word and the holy scriptures, confirmed with great miraculous signs and works, so that we should learn from them. For if we were to know him in this way, he would truly have to teach us, and reveal and appear himself to us, we would not ascend to heaven by ourselves, and find out what God is, or how his divine nature is done. Well, for this he needs visibly his creature, as the scripture teaches us, so that we may grasp it; for invisible creatures do not move our senses.

Accordingly, you must now look at the creature in two ways. In the first way, as a creature or work in itself absolutely so and so created or made by God. At

In this way, all the creatures of God, that is, all three Persons, are like one work, without any distinction, as has been said. For in this way they do not give us a different revelation of the three persons, because they are all the same work of the three persons,/as of the one God.

At the other time, you must look at them, not at themselves (*absolute*) but relative, according to their use, as God uses them against us. ...Here God takes his creature, which created all three persons as one God; and uses it for the image or "form, or shape, in which he reveals and appears. Here are different images, form, or revelation of the three different persons. So he needs the dove to be an image or revelation, in which the Holy Spirit reveals himself; and is a different image, which does not show us the Father nor the Son, but only the Holy Spirit, different. For the Father, Son, and Holy Spirit will that the dove alone should show and reveal the person of the Holy Spirit to us differently, so that we may be certain that God's one being is certainly three distinct persons from eternity. Therefore says Lucas cap. 3, v. 22: The Holy Spirit descended in bodily form, like a dove.

Likewise, we speak of the Son as being revealed to us in humanity, or, as St.

Paul, Phil. 2, v. 7. speaks, in<sup>an</sup>imate form, geberdet like another man. And this form or humanity is not the image or revelation of the Father or the Holy Spirit, although it is the same creature of the Father, the Son and the Holy Spirit, but is different, a form and revelation of the Son alone. For so it pleased God, that is, the Father, Son, and Holy Spirit, that the Son, through this figure or form of humanity, should be revealed and known among men as a distinct person from the Father and Holy Spirit, in one eternal unified being of divine nature. The same is to be said of the Father, that he is revealed to us in the voice. This form or shape is not the form or revelation of the Son or the Holy Spirit, but of the Father alone, who in such a different form wanted to be known to us as a different person from the Son and the Holy Spirit, in one undivided divine being.

Take also from the Grammatica a rough example. When the priest baptizes, or absolves, and says: In the name of the Father, and of the Son, and of the Holy Spirit. These words are all God's creatures and works in our mouths, (as well as we ourselves and what we have) and are not different from the Father alone, or the Son alone, or the Holy Spirit alone; but are creatures of all three persons, of the one God. But according to the interpretation or revelation, you must not say that this word "Father" means all three persons; but different, only the Father. The word of the "Son" differently means the Son alone. The word "of the Holy Ghost" differentially alone the Holy Ghost, in one Godhead, which is revealed to us by such words or interpretation, that three distinct persons are in the one Godhead. For he saith not, In the names, as of many, or as having every person a distinct name and essence; but in the name, (saith he,) as in one name of one essence, and yet three distinct persons.

So you see that the creature is to be regarded in two ways, *ut kos st LiZnuna*, that it is something before itself, created by God, and also used to show or teach something else, which it itself is not. The smoke is a substance, a thing before itself, and yet also a sign of another thing, which it is not, but shows and reveals the same, namely, the fire. Of this St. Augustine writes much: *de doctrina christiana*; but here it is, in this high matter, something more. For the humanity of Christ is not a bad sign or living form, just as the dove also is not a living form, and the voice not a living form or image; but the humanity, in which God's Son is variously revealed, is full, and united with God in One Person, who will sit eternally for the. The dove is a form, taken by the Holy Spirit for a time, to reveal itself; not united with him in one person eternally, but to leave again: as the angels take on human form, appear in it, and leave again. So it is also done with the voice of the Father. For there is no promise that it will remain forever, but it is a temporal revelation.

Now when we say in infant faith, I believe in God the Father, Almighty Creator of heaven and earth, it is not the opinion that the Person of the Father alone should be Almighty, Creator and Father; but that the Son is both Almighty, Creator and Father; the Holy Spirit also Almighty, Creator and Father; and yet not three Almighties, Creators, Fathers, but one, Almighty, Creator, Father of heaven and earth, and of us all. Just as the Father is our Savior and Redeemer, the Son our Savior and Redeemer, the Holy Spirit our Savior and Redeemer, yet not three Saviors nor Redeemers, but one Savior and Redeemer. Just as the Father is our God, the Son our God, the Holy Spirit our God, yet not three gods, but one God: so the Holy Spirit sanctifies Christianity, the Father also, the Son also, yet are not three saints or sanctifiers, but one sanctifier 2c. *Opera Trinitatis ad extra sunt inäivisa*. All this has been said so that we may understand and recognize the different three persons in the one Godhead, and not mix the persons or separate the essence. The difference of the Father (as mentioned above) is that he has the Godhead from no one, but has given it from eternity through the eternal birth to the Son. Therefore the Son is God and Creator, like the Father; but he has all this from the Father, not again the Father from the Son. For that the Father is God and Creator, he did not get that from the Son; but that the Son is God and Creator, he got that from the Father. So the father or the son does not get from the holy spirit that he is God and creator, but that the holy spirit is God and creator, that he gets from the father and the son. Thus the word "God Almighty, Creator," stands with the Father, and not with the Son and Holy Spirit, to note the difference of the Father from the Son and Holy Spirit in the Godhead. Again, the difference of the Son from the Father and Holy Ghost, of the Holy Ghost from the Father and Son, namely, that the Father is the origin or source (so it should be called, as the Fathers do,) of the Godhead, from whom the Son has it, and the Holy Ghost from the Son and Father for ever, and not again. Above such inward distinction of persons is now the outward distinction, since the Son and the Holy Spirit are the same.

Holy Spirit is revealed within. The Son in humanity; for the Son alone became man, conceived by the Holy Spirit, born of Mary of virgins, suffered for us, died 2c. as faith teaches further. But that nevertheless rightly means: God died for us. For the Son is God, and is no other God, but more persons in the same Godhead. The Holy Spirit alone is manifested differently in the fiery tongues, gifts, various tongues and miraculous signs, 2c. although mankind is made of all three persons, and the fiery tongues, the gifts of the Holy Spirit of all three persons are creatures and works; as has now been sufficiently said for this time. One has delicious books about this, St. Augustine, Hilarii, Cyrilli, and such articles have remained pure in the papacy and among the school theologians that we have no quarrel with them about this.

Here some are concerned whether they call the person of the father when they pray "Our Father" or the divine being? It is not surprising that, in this article, which is so strange and incomprehensible, strange thoughts occur to a person, and that sometimes one of them is misunderstood or a word is misspoken. But where the foundation of faith remains firm, such splinters, little fragments or straws will not harm us. The reason for faith (as mentioned above) is that you believe that there are three persons in the one Godhead, and that each person is the same one perfect God; so that the persons are not mixed, the essence is not divided, but the distinction of the persons and the unity of the essence remain. For this is that the angels for eternity cannot be satisfied (as St. Peter 1 Epist. 1, 12. says) with seeing and wondering, and so say they are eternally blessed; and if they could see it to the end, their blessedness would also be over and have an end; as we also shall see this, and thereby be eternally blessed, as the Lord says Jn. 17, 3.: "This is life eternal, that they may know thee, and him whom thou hast sent, Jesus Christ." However, faith must hold to the word; reason can do nothing here, except to say that it is impossible and contrary to itself that three persons, one perfect God, and yet no more than one God, and only the Son is man; but to him who has the Father and Son, the Holy Spirit will certainly be known by the Father and the Son.

So you have heard above that the Father is God and Father of us all, the Son is God and Father of us all, the Holy Spirit is God and Father of us all; and yet is no more than one God, our Father. For the essence is undivided; therefore, whichever person you call, you have called the right one God in three persons, because each person is the same, one complete God, and art not mistaken in this, nor lacking.

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For Jesus Christ is not another God, or Father, or Creator, for the Father and Holy Spirit is, though He is another Person. Likewise, the Father and the Holy Spirit is also.

Therefore, it is not only wrong, but also impossible and void, that you would call the person of the Father, as the distinct person, Father, and not call the Son and Holy Spirit at the same time Father; for that would mean the divine essence separated, and the Son and Holy Spirit excluded. This is nothing. For according to such a way of personal fatherhood, the Father has no more, run One Son, and the Son no more, run One Father. He is not such a Father to you, and you are not such His Son; but this is the only Son from the Father forever, as the 2nd Psalm v. 7. says: "The Lord said to me, 'You are my Son, today I have born you;' but you are according to your age, thirty, forty, fifty years, as long as you were created and baptized, a temporal Son of all three Persons, One God. Hais, opera Trinitatis aā extra saut iuāivisL, sie onl-, tos Trinitatis aō extra est ināivisus: what God does against the creature, all three persons do without distinction.

For there is one divine essence of all three persons, and what we or the creature do to any person, we do to the one God, and to all three persons without distinction. For he is one God toward us, and in himself three persons distinct; as the Lord Christ himself saith John 14:10: "Philip, he that seeth me seeth the Father: how sayest thou then? Show us the Father? Believest thou not that I am in the Father, and the Father in me?" Jn. 5, v. 23: "They shall honor the Son, even as the Father." Jn. 10, v. 30.31: "I and the Father are one thing, one being, one God, one" Lord. Here the Jews lifted stones apf, and wanted to stone him. Joh. 5, 17.: My Father works, or creates until now, and I also work." Therefore the Jews sought rather to kill him, that he not only broke the Sabbath, but also said that God was his Father, and made himself equal with God. 2c: Alas. 10, 33. I will stop now: for I was about to write a book, so I got into preaching. Read the Gospel of John, which teaches us these things abundantly.

(Conclusion follows.)

"Now I learn with truth that God regardeth not the person: but in all manner of people he that feareth him, and doeth right, is acceptable unto him."

Apoyelg. 10, 34. 35.

(Conclusion.)

In the previous number we saw, my dear readers, that the saying of St. Peter the Apostle, which contains the heading.

We had finally arrived at the question of what the actual meaning of these words, so often misinterpreted and misused, might be.

As it is almost always of great importance for the correct interpretation of biblical passages that they are considered in their context with the preceding and following and with consideration of the relevant historical circumstances, so also here. From the preceding we see that Peter was still of the opinion that if a Gentile wanted to be saved, he must first be accepted into the people of God through circumcision, otherwise he was unclean according to the law and the gospel of Jesus could not be preached to him, nor could a believer have anything to do with him. The Lord had said to the apostles in the second year of his public teaching ministry when he sent them out for the first time to preach the gospel (Matth. 10, 5. 6.): "Do not go on the way of the Gentiles, and do not go into the cities of the Samaritans; but go to the lost sheep of the house of Israel". This commandment was only given for a time and was revoked by Christ Himself after His resurrection; for Christ had then expressly given the apostles the command to be His "witnesses in Jerusalem, and in all Judea, and unto the ends of the earth" (Apost. 1, 8.), or as it is said elsewhere: "Go into all the world and preach the gospel to every creature" (Marc. 16, 15.); but the dear apostles were still waiting for a closer revelation, when, where and how the previous partition between Jews and Gentiles was to be broken. But what happens? In the first part of the chapter from which this Petrine saying is taken, we are told that when Peter in Joppa had once poured out his heart in prayer before God on the balcony of the house and was just about to eat his midday meal, he was suddenly raptured; He sees the heavens open above him; a vessel, like a great linen cloth, descends, in it are animals of all kinds, the eating of which was forbidden in the law of Mösi, as unclean animals; and at the same moment a voice resounds from heaven, calling to him: "Arise, Petre, slaughter and eat." Peter, taking this for a temptation, replies, "O, no, Lord, for I have never eaten anything common or unclean." But the second and third time a voice sounds from heaven, saying, "What God has cleansed, do not make common." Hereupon the vessel<sup>o</sup> is taken up again to heaven. When Peter was distressed about the meaning of this heavenly face that had been given to him, behold, two men accompanied by a soldier asked at the door below if there was a Simon, with the surname Peter, to the inn fei; but at the same time the Spirit says to Petro, "Behold, three men seek thee; arise above, go down, and go with them, and doubt nothing; for I have sent them." So Peter goes down in haste, greets the guests, and hears from them that the angel of the Lord has appeared to a devout and God-fearing pagan centurion of Caesaria, named Cornelius, and has given him orders to send to him, Peter, so that he may "tell him words, so that he may be saved, and all his household." (Acts 11:44) Therefore, in obedience to the Lord, Peter went the next day with the messengers to Caesaria, and when he entered the centurion's house, he found a large crowd waiting for him, whom he addressed with the words, "You know how strange it is for a Jewish man to come to a stranger, but God has shown me not to call any man common or unclean. Therefore I did not refuse to come when I was called." When Cornelius then repeatedly reported the heavenly appearance that had happened to him, he finally said: "And you have done well that you came. Now we are all here present before God, to hear all that is commanded thee of God,"



Peter opens his mouth, and says with great joy: "Now I know with truth that God regardeth not persons, but in all people he that feareth him, and doeth right, is acceptable to him.

Now, can it be doubtful, if we look at these words in the given context, what the apostle wanted to say with them? - Certainly not. He irrefutably wants to say nothing else than this: Up to now I meant that I must not go to any Gentile to preach the gospel of Christ to him; I meant that the people of the Jews were the only people sanctified and chosen by God, to whom this grace was to be bestowed; the Gentile was unclean and wicked before God and therefore to be avoided by a servant and messenger of God; but now I learn with truth that God does not look at the person; now I see that God has just as little excluded a Gentile as a Jew from his kingdom of grace according to an unconditional decision; that God no more regards a Gentile than a Jew as common and unclean, that is, as an abomination with whom He does not want to enter into and have fellowship; that rather, through the reconciliation made by the Son of God on the cross, the fence that had hitherto existed between Jew and Gentile was broken down and the enmity taken away, so that peace might now be proclaimed in the gospel to those who were far off and to those who were near, and that through Christ both might have access in one Spirit to the Father. (Ephes.

2, 11—18.) I now learn with the truth that my Lord Christ is a Savior of all sinners without exception, he also wants to be a Savior of the Gentiles; also the Gentiles are his sheep, for whom he laid down his life and whom he bought for his own; they are the "other" sheep, which are not from the fold of Israel; these he also wants and must lead, they also shall hear his voice, and shall become one flock and one shepherd, (Joh. 10, 15. 16.) Yes, now I learn by deed that God - so Peter himself speaks later - also "gives the Holy Spirit to the Gentiles, as also to us Jews, and makes no distinction between us and them, and also purifies their hearts through faith." (Apost. 15, 8. 9.)

Far from wanting to say that man can be saved in any religion, that faith in the Savior of the world is not necessary for this, the apostle wants to say that God has provided for the salvation of all people with the mission of the Savior, that God has opened a way to salvation for all people in his dear Son, that God does not begrudge anyone the reconciliation and redemption that has been brought about, but wants to make it available to everyone; that God also has mercy on the Gentiles for Christ's sake, and does not want to reject them as unclean, who do not belong to his people, but wants to make even a Gentile, who has gone in all idolatry and wickedness, pleasant to himself, if he only turns from his false gods to the living God, believes in the Savior proclaimed to him of all the world, and therefore manifests this faith by giving God the blessing of the Lord and of the Holy Spirit.

-fears and does right.

That this is the correct interpretation of Peter's words can be seen clearly from the fact that in the entire sermon that follows these words, Peter preaches Christ to Cornelius as the one in whom salvation is to be found through faith alone. He speaks among other things: "Of this (namely, of Jesus Christ) all the prophets testify, that through his name all who believe in him shall receive forgiveness of sins." V. 43.

To this is added this. Cornelius was indeed a Gentile, but not in the sense that he still lived in pagan idolatry and in pagan ignorance; but only insofar as he was neither bodily descended from Abraham, nor had he become a Jewish proselyte by accepting circumcision. However, he knew the true God well, believed in him, feared him and served him. He also knew the Old Testament and especially the prophets, to whom the apostle could refer in his sermon, and he believed in them and in the prophecies contained therein about a world savior who would grow weary. In a word, Cornelius had faith even before Peter came to him, namely the faith that all believers of the Old Covenant had and that he believed.

through whom they were saved. The centurion lacked only one thing, namely the knowledge that the Savior, whom he also expected and longed for, had already come, and that he was Jesus of Nazareth (v. 38), the crucified and resurrected one. And to reveal this to the old God-fearing man of war, Peter had to come to him and preach to him after a miraculous special event of God.

The dear reader will see from this that Peter's words are proof not only that no one can be saved without faith in a Savior, but also that, since the Savior appeared in Jesus Christ of Nazareth, faith in particular is necessary for salvation, that this Savior is Jesus of Nazareth, who died on the cross of Calvary and rose again from the dead on the third day. For although Cornelius was already, so to speak, in the Old Testament faith, the angel of the Lord had to tell him explicitly: "Let Simon, whose surname is Peter, be called; he will tell you words that will make you blessed. (Apost. 11, 13. 14.)

But do you say, dear reader, that everything should really depend on faith alone, that faith alone should bring salvation to man? Will not such a doctrine stifle all zeal for godliness and good works? Will not people say with such a doctrine: "Well! if everything depends on faith alone, and nothing on how one lives, let us believe, and thereby live as we wish, then heaven must come to us! -to this we reply in brief: He who thinks and speaks like this does not know at all what believing is and means; for believing, according to the Scriptures, does not mean a mere dead applause and assent with the lips to everything that is written in the Bible. Oh no! According to the Scriptures, believing in Christ means comforting oneself with Christ from the heart, so that one carries in one's heart such confidence in Christ and his merit that one can overcome all doubts, all temptations, hardships, death and the terrors of hell. Such faith, however, can only be given to a person by God "through his holy Spirit. God works this faith through the gospel only in those hearts that have recognized their sin from the law alive and are deeply humiliated, broken and shattered before God; And when the heavenly light and fire of such a true faith is kindled in a man, it shows itself to be a divine work also by transforming the heart of man, purifying it, and working in it hatred of sin, contempt for the vanity of the world, love for God and for all men, especially for his brothers and sisters in the faith, and desire and zeal for all good works. Hence it is that the Scriptures, when they refer to a believer

often says nothing of his faith, but only of his good works; as, for example, Peter says, "He who fears God and does right," because these are fruits that necessarily and certainly follow faith, and through them it is revealed to the world.

Therefore, dear reader, do not be offended when you hear that, according to the teaching of the Holy Scriptures, faith alone makes you righteous and blessed before God; but rather be offended at yourself, because you do not yet know what it means to believe.

In conclusion, therefore, listen to what Luther writes about this and follow his faithful advice. This hero of the faith and hero of the faith writes in his preface to the epistle of St. Paul to the Romans as follows:

"Faith is not the human delusion and dream that some take for faith; and when they see that no improvement of life nor good works follow, and yet they can hear and speak much of faith, they fall into error and say that faith is not enough, that one must do works if one is to become pious and blessed. That is why, when they hear the gospel, they fall and make a thought in their hearts of their own accord, which says, "I believe. They consider this to be a true faith. But as it is a human thought and thought, which the heart never knows, so it does nothing, and no improvement follows after it.

"But faith is a divine work for us, which transforms us and makes us new from God John 1:13. and kills the old Adam, makes us completely different people in heart, courage, mind and strength and brings the Holy Spirit with it. Spirit with him. Oh, there is a living, active, powerful thing about faith, that it is impossible that it should not work good without ceasing! Nor does he ask whether good works are to be done; but before he is asked, he has done them, and is always doing them. But he that doeth not such works is an ungodly man, groping and looking about for faith and good works, and knowing neither what faith nor good works are; yet washing and babbling much talk of faith and good works."

"Faith is a living, bold confidence in God's grace, so certain that it would die a thousand times over. And such confidence and knowledge of divine grace makes one cheerful, defiant and merry toward God and all creatures, which the Holy Spirit does in faith. This is what the Holy Spirit does in faith. Therefore, without compulsion, man becomes willing and able to do good to everyone, to serve everyone, to suffer all things, to love and praise God, who has shown him such grace. So that it is impossible to separate works from faith, even as impossible as burning and shining can be separated from fire. Therefore, beware of your own false thoughts and useless talkers, who want to be wise in judging from faith and good works, and are the greatest fools. Ask God that

(Submitted.)

## Something about the real, thorough Luther- thum of the former Weyl'schen now Anstadt'schen Kirchenboten.

In the last number of the previous year

The former editor H. Weyl has taken a touching farewell to the journal named after him, since he is now leaving the scene of his nine-year editorial career. That he has mixed into his wistful farewell tears some bile about the confessing Lutherans, whom he used to call Old Lutherans with others, should not particularly alienate us about this man. After all, the said Old Lutherans, challenged by his unfortunate distortion and denial of the truth, sometimes shone the light of truth somewhat sharply under his eyes and thus offended his broad heart, which was only closed to the full truth. What wonder, then, that in parting he has to warn once again against the ideas and the spirit of these uncouth people, and to condemn them in his

He complains that the liturgy and the new hymnal of the generalists, as well as the men who were entrusted to work on them, have been attacked in a hateful manner, as he complains, by the generalists. They have, as he complains, attacked the liturgy and the new hymnal of the generalists, as well as the men to whom they were entrusted to work on them.

They have torn apart the churches, wounded the hearts of the brethren, and left signs of destruction and disunity wherever they go. He must compare them to the Puseyites of the English High Church,

and prophesy that they would become Roman in the end. Must he therefore

as a faithful watchman on the walls of the General Synod Zion make noise and call out to the people: be on your guard! Do not be misled by choir robes, candles, crucifixes, crosses, private confessions 2c. but remain firm in the simple teaching of the Gospel (??) and the simple worship of the Lutheran Church (?). - —

Of course, we do not consider it worth the effort to refute these allegations and vituperations that are scattered around the world without any proof. That would also be doing them too much honor. But since it is now clear that Mr. Weyl has once again committed a grave sin, we would like to do him the kindness of parting by helping him, if possible, to recognize his sin through a few remarks and questions. He blames us for having thrown the torch of discord into the church, and obviously says this in reference to the symbol dispute, of which he briefly mentioned the following

has mentioned before. Now, Mr. Weyl knows that we did not make and invent the Lutheran symbols in the first place. So he should also know that they are precisely what distinguishes the Lutheran Church from the Roman, Reformed, Methodist and other sects, and that anyone who does not want to be a Roman, Reformed, Methodist, etc., but rather a Lutheran, must confess them. Yes, if Mr. Weyl himself were a sincere Lutheran, he would also know how joyfully and confidently one can do this, since our symbols, and they alone, teach according to Scripture in all parts and confess nothing but the true united Christian faith. Then, of course, he would understand the pain caused by the unfaithfulness of those who deny the precious faith of the fathers and sacrifice on foreign heights and fornicate under all groves. But this is exactly what Mr. Weyl does not want to understand or recognize and against which he so stubbornly resists. Therefore, we cannot touch him by his Lutheran knowledge and conscience, but have to ask the question in common honesty.

The question to be asked of him is: who is to begin the dispute, whether he who asserts and upholds the truth, but punishes error, or he who denies the truth, contradicts it and defends error - whether he who upholds the truthful confession or he who looks at it. H. Weyl would even have to make a mockery of the common sense so much famed by generalists and of all sense of justice if he wanted to assert the former. If he were to apply this to the present case, he would hardly be bold and presumptuous enough to assert that we are against and they are for the Lutheran confession, the integrity of which has so far remained untouched even by its open enemies. Nevertheless, it would first have to be proven,

that the good old Lutheran Confession, which is the

that the confession we uphold is not the true confession but a false one, and that they would have to bring in the true and genuine one before we could be accused of waving the torch of discord by clinging to the old one, and of going against the truth.

disputed. But of course, we are dealing with a scholar who demonstrates to us from church history that the Concordien-

The scholarly gentleman is obviously talking about disputing parties that already existed, and not only through the establishment of the Concordia formula as through a torch of discord. But how? The learned gentleman is obviously talking about contending parties that already existed, and not only through the Concordia formula as through a torch of discord.

needed to be called. And, of course, only men know that there were already reformers at that time, who burst into the Scriptures with their clever reasoning, and therefore wrote many important articles.

The people were not able to grasp the gospel of the holy Christian faith and therefore could not believe it. According to the wise advice of S. Weyl, one should have turned a blind eye and kept silent, even if one had recognized the truth by God's grace from His certain truthful word. But the church of Christ, which is a pillar and foundation of truth, has never done so, it cannot do so, but has always raised its voice against any error like a trumpet. S. Weyl, for example, read a little the history of the Nicene Council, and see how badly the party of the mediators stood up there, and how gloriously the pure, full truth fought against the Arian

Heresy has claimed the field. Admittedly, the obdurate Arians did not improve by a hair's breadth, but only became more heated and fierce. But certainly not because the divine truth, to which they were only allowed to submit themselves in order to put an end to all disputes at once, was not placed brightly enough under their eyes, but because they resisted it sacrilegiously. This is what

happened in the days of the Concordia formula, and it is still happening today. Who would now be impudent enough to blame the Church of God for this and to accuse it of having brought about and caused the Arian controversy, the struggle with the Reformed in the sixteenth century? Neither does she, nor her faithful sons, bear the guilt of the quarrel with the false Lutherans in the nineteenth century, and even today there is much lacking that her joyful confession to all error and heresy is a torch that only devastates and destroys everything. On the contrary, it is painful and indeed very painful that also today the old game is renewed and the more we punish the false brothers with the word of truth, the more they become nonsensical and the more they suspect, mock and blaspheme us. But shall we therefore remain silent and also deny the truth recognized by God's grace? Never! - That can, This must not be, this is forbidden to us by the words of the Lord, when He says: "Whoever denies me before men, I will also deny him before my heavenly Father. And so it will not help H. Weyl that he heaps shame on us for our faithful adherence to the confession and our open witness against all lies and error and brands us as disturbers of the peace, vandals and Puseyites. market. All this falls on his head alone and the right of the Lord retains the victory. But it is remarkable that a man who has already openly expressed his unbelief in regard to Holy Communion several times, who here again makes a half confession by confessing only what he considers essential, that such a man exhorts and calls for firm faithfulness in the simple doctrine of the gospel during the simple divine service.

The Lutheran Church, while he is ignorant or mischievous enough to portray those who speak the word of the old glorious Lutheran order of worship as Puseyites and half-Romanes. This is, in fact, a mockery of all truthfulness, of all history, of all honesty, even common honesty, and therefore a ghastly darkness and ignorance must prevail in a synod that calls itself Lutheran, and in which a preacher of its association, plus a former editor of an ecclesiastical journal called Lutheran, may dare to do such things unabashedly and without rebuke, and thus throw sand in the eyes of a public that thinks itself Lutheran. - —

As far as the new editor H. Anstädt is concerned, he literally lets himself be heard in his preface:

"As far as the principles are concerned, according to which the paper is to be edited in the future, on the one hand no strong, exclusive, so-called Old Lutheranism, on the other hand also no enthusiasm and no unchurchlike being is to be taken into protection; but genuine Lutheranism, living active Christianity is to and must be asserted."

Since Mr. Anstädt only wants to be a messenger of peace and rejects quarrels, and since we ourselves would like nothing better than a firm and good peace based on the one and unchanging truth, we want, although we are actually challenged by his side blow at the rigid, exclusionary, so-called Old Lutheranism, not to argue for the time being, but only to allow ourselves a few questions for mutual understanding, so that all disagreements can be avoided where possible. So we ask: Does Mr. Anstädt intend to assert and hold fast his genuine, thorough Lutheranism and living, active Christianity, of which he says that it should and must be asserted, as rigidly, stiffly and unbendingly as befits a Christian who is not to be weighed and swayed by all kinds of wind of doctrine through the mischievousness of men and deceit, but is to be ready to answer to everyone who demands the reason for the hope that is in him? Or does he understand by it, according to the present misuse of language, only such an assertion today that tomorrow a Reformed, Unrighteous, Methodist 2c. or the devil will let everything go again, so that peace, which is no peace, will be preserved? Does he sincerely exclude with genuine, thorough Lutheranism all that is untruthful and unfounded, with Lutheranism but those other - thumbs, Reformed, Papist, Methodist, Union, or did he not so sincerely mean it? Does he believe that the good, old Lutheranism, as it is described in the

What does he really mean by his living, active Christianity or any Christianity that only does something, whether by its own strength or according to its own will? Finally, does he really mean by his living, active Christianity that which comes from the right faith, or any that only does something, be it of its own strength or according to its own ideas and discretion, like the pagans, Jews and Turks? - We would actually still have so many things to ask, which are heavy on our hearts for the sake of the truth, but we will first wait for an in-depth, peaceful answer to this, in order to then let ourselves be heard further on the real, thorough old Lutheranism and the living, active Christianity that is inseparable from it, according to the findings of necessity. For this and this alone we mean, this is what we fight for, this is what we assert and will assert with God's help, no matter how stiffly and rigidly, how exclusively, the rigid, exclusionary Old Lutherans may scold us about it. Our dear Lord and Master Jesus Christ says: Blessed are you, if men revile you and persecute you for my sake and speak all kinds of evil against you, if they lie about it.

**August Crämer.**

### **The dignity of man according to the conception of the atheist.**

Some of our dear readers may have been astonished about it, yes, partly they may have considered it nothing but a joking exaggeration, that in the "Lutheran" it has been claimed that the atheist turns man into an animal without fun and that his religion is actually nothing else than a system of religion, like the four-legged nobler inhabitants of this world would set up, if they could write books and publish weeklies for religious enlightenment. To this must be added that our present atheists are often still affected by a certain bashful modesty, which prevents them from stating so bluntly how admirably simple is the religion which they have at last found to be the only true one after long wanderings through the "immense domain of nature and serious science. However, there have already been philosophers who could not deny themselves to discover it to their readers. Among them belongs, for example, the witty Rousseau (read: Russo), born in Geneva in 1712, died in Ermenonville near Paris in 1778. The same writes in his writing: *Discours sur l'origine* i.e. *Treatise on the Origin*: "By looking at man as he had to emerge from the hand of nature, I see in him an animal, weaker, less dexterous than some other animals, but all together, more advantageously organized than all the other animals.

the rest." These animals, called humans, now lived, according to Rousseau, originally without shelter, roaming around in the woods, without language, without any longing for their own kind, perhaps without knowing each other personally, without marriage. "The mother, he writes, first breastfed the children because it was good for her; longer she fed the children only because they had become dear to her through habit; but they left the mother as soon as they had any strength to look for their own food. Since at that time there was almost no other means of finding each other again than not losing sight of each other, it was not long before mother and children no longer knew each other. Of course, there was no question of the father, he never knew his children, education was completely omitted, (accordingly, Rousseau also sent his five illegitimate children to the foundling home, the first with, the last four without any recognition mark; but when later the Marschallin von Luxemburg wanted to have the oldest child of Rousseau fetched from the foundling home, it turned out that the recognition mark had also been lost for this child and therefore it could not be found out again). \*) Rousseau says further, the first humans lived also mutely, since the language was invented only in the course of millennia. But he claims: These people, as they "emerged from the hand of nature", would have "lived quiet and innocent days", their heart would have been in peace, their body healthy; unfortunately, they were only deprived of that paradise life by their "perfectibility" (perfection ability). As a good socialist, he remarked: "Property and contracts have made people unhappy." Strange is what Voltaire, that notorious mocker, wrote to Rousseau when the latter had presented the above to the world. He wrote to him nehmlich (1755) the following: "Never has anyone expended so much spirit to make us beasts; reading your book, one gets the desire to run on all fours,†) However, since I have already discarded this habit for over sixty years, I unfortunately feel that it is

impossible for me to take it up again, and I leave this natural walk to others who are more worthy of it than you and me. Nor can I embark to visit the savages in Canada, first of all because the diseases to which I am condemned give me a

\*) Rousseau writes; "All things well considered, I chose for my children what was best, or what I thought best. I would have wished that I had been educated as they were, indeed I still wish it." - Here the reader sees from whom the present Socialists got the idea, so dear to them, that foundling homes should be established to which they could send all their children and thus be relieved of the care and nuisance of feeding and educating them.

†) Probably those, who according to a report in the 16th No. of the "Lutheran" have made the strange procession on all fours, have read Rousseau's book shortly before, therefore it has happened to them also like Voltaire, without, however, falling into his inconsistency.

European doctor, then because there is now war in that country and the example of our nations has made the savages almost as evil as we ourselves are. I confine myself to living as a peaceful savage in the lonely region adjacent to your fatherland." - As it seems, as far as practice is concerned, our local "free men" agree with Mr. Voltaire on this point, to which we have absolutely nothing to object, since it would be difficult to induce all the world to return to the original natural position of their bodies, and it would certainly produce many abuses in trade and commerce if the "free" wanted to distinguish themselves from the unfree people by the fact that the former wanted to wander through this life turned towards mother earth and the latter towards the stars.

(Submitted.)

## Of the holy sacraments.

Mr. Nast opens No. 13 of this year's Apologist in an essay with the heading: "Do the sacraments have a beatific power in themselves?" a fight against the "formalists." He describes these "formalists" as people who substitute the sacraments of the new covenant for the grace of God or a beatific faith in Christ, and even for the Holy Spirit. In this way, however, the "formalists" bring an atrocious confusion into Christian doctrine, a confusion which the Evangelical Lutheran Church has consistently rejected in the most resolute manner. We do confess according to the Scriptures that God, the righteousness and suffering of Christ, the holy sacraments, and faith make us blessed, but we do not substitute one of these things for the other, but leave them in the Scriptural order. God is the primary cause (*causa principalis*) that makes us blessed; righteousness and Christ's suffering are the meritorious cause (*causa meritoria*) for which God makes us blessed; the holy sacraments are the instrumental causes on God's part (*causae instrumentales ex parte Dei*) by which God makes us blessed; faith is the instrumental cause on man's part (*causa instrumentalis ex parte hominis*) by which man is made blessed.

Let us hear a clear testimony about this from our dear Chemnitz. He says in the second part of his examination of the decisions of the Trident. Conc. in the chapter on the efficacy and use of the sacraments, p. 19: "The controversy is not obscure and not difficult, if one only makes the necessary distinction as to how far God confers grace and how far the sacraments do not confer grace. God the Father has reconciled the world to Himself and accepts believers into grace by not imputing their sins to them.

However, the sacraments do not confer grace in the way that God the Father Himself does. Christ is our peace, Eph. 2. The death of Christ is our reconciliation. In His blood we are justified, Rom. 5. The blood of Christ cleanses us from all sin, 1 John 1. He was raised from the dead for our righteousness, Rom. 4. Even in this way, baptism does not cleanse from sins, as Christ Himself did. The peculiar efficacy of the Holy Spirit consists in the offering and giving of salvation. The Holy Spirit's own efficacy consists in the presentation and bestowal of grace. Nor may the sacraments be equated with the Holy Spirit, however, so that one believes that they impart grace in the same and quite the same way as the Holy Spirit himself. But should nothing be attributed to the sacraments for this reason? However, the words of the Holy Scriptures themselves indicate shortly before. However, the words of the Scriptures themselves indicate what the sayings of the Scriptures ascribe to the sacraments. But we must be careful not to take from God, when we speak of the power and efficacy of the sacraments, that which belongs to the grace of the Father, the efficacy of the Holy Spirit, and the merit of God the Son, and transfer it to the sacraments; for that would be the sin of idolatry: nor must we add the sacraments to the merit of Christ, the grace of the Father, and the efficacy of the Holy Spirit, as contributory or partial causes: for that would be the same sin. For there is no other name given to man 2c. Acts 4. 2c. Just as the gospel is the power of God to save all who believe in it, not because the letters, syllables, and sounds of the words have a certain magical power, but because it is the means, organ, or instrument by which the Holy Spirit is effective in presenting, offering, giving, distributing, and assigning the merit of Christ and the grace of God to all believers for their salvation, so also the sacraments are ascribed a power or effectiveness: not because in the sacraments, apart from or besides the merit of Christ, the mercy of the Father, and the efficacy of the Holy Spirit, a grace to beatitude is to be sought: but the sacraments are means-causes, so that through those means or instruments the Father wants to present, bestow, appropriate his grace: the Son to communicate his merit to the faithful: the Holy Spirit to exercise his efficacy to all the faithful for salvation. In this way God retains his glory, that grace is not sought elsewhere than in God the Father: that the treasure or cause of the forgiveness of sins and eternal life is not sought elsewhere than in the death and resurrection of Christ, and that the effect of regeneration to blessedness is not sought elsewhere than in the activity of the Holy Spirit. It is the sacraments, however, which present, deliver, present and seal those benefits to us in word: and thus they lead us to Christ, to the grace of God, to the activity of the Holy Spirit.

Spirit. For since God wants to act with us through certain means in relation to our salvation, he himself has ordered this use and appointed the word of promise of the gospel, which is sometimes simply or merely presented, but sometimes clothed or made visible through certain acts or sacraments appointed by God. Word and sacrament therefore show us where faith must seek and where it can find Christ the Mediator, the Father, and the Holy Spirit, so that they may act with us, present to us, appropriate, and seal the goods which Christ has earned for us and of which the gospel speaks. And in the use of the sacraments faith does not seek or behold any essential power or efficacy attached to the external elements of the sacraments themselves: but in the promise attached to the sacrament it seeks, grasps, and receives the grace of the Father, the merit of the Son, and the efficacy of the Holy Spirit." Until then Chemnitz.

We do not, therefore, idolize the sacraments; we do not attribute to them such attributes, works, and honors as are due to God alone; we do not regard them as taking the place of the Holy Spirit. With the whole Christian Church we give glory to the Holy Spirit by confessing that He is truly God, the third Person of the Godhead, proceeding from the Father and the Son for eternity. According to the word of God, we ascribe the work of sanctification to the Holy Spirit; it is He who converts us again, enlightens us, gives us life, renews and glorifies us, so that we become children of God the Father, brothers of the Lord Christ, temples of the Holy Spirit



and heirs of eternal life. Whoever does not have the Holy Spirit cannot be saved, for God's Word says, Rom. 8:9, "Whoever does not have Christ's Spirit is not His. Only through the working of the Holy Spirit can a person come to the saving faith in the Lord Jesus Christ, 1 Cor. 12:3: "No one can call Jesus Lord without the Holy Spirit. All of which we confess according to the word of God in our little catechism: I believe that I cannot believe in Jesus Christ my Lord by my own reason or strength, or come to him, but the Holy Spirit has called me through the gospel, enlightened me with his gifts, sanctified and preserved me in the right faith, and so on.

But it would be the greatest folly if one wanted to increase the honor of the Holy Spirit by taking away from the sacraments everything that God Himself ascribes to them and desecrating and blaspheming them as mere, empty, external signs and ceremonies. Rather, the only right thing to do is to remain childlike to the word of God and to ascribe to the sacraments no more and no less than what God Himself ascribes to them. Now speaks

Thus Peter, full of the Holy Spirit, speaks of baptism, 1 Peter 3:20, 21: "In which (that is, the ark of Noah) a few, that is, eight souls were saved by water; which now also makes us blessed in baptism, which signifies by that, not the putting away of filthiness from the flesh, but the covenant of a good conscience with God, through the resurrection of Jesus Christ. Thus Peter does not say that baptism means beatitude, which we otherwise receive in another way, but he says par excellence that baptism makes us blessed. So that we do not think that baptism makes us blessed in the same way as God, the Scriptures testify in many places that God is the supreme and sole author of our blessedness, as Isa. 43: 11: I am the Lord, and apart from me there is no Savior. The apostle Peter himself also shows us how baptism makes us blessed, namely through the resurrection of Jesus Christ. For whoever is baptized is thereby received into the fellowship of the death and resurrection of Christ, Rom. 6:3, 5. Do you not know that all who are baptized into Jesus Christ are baptized into his death? But if we are planted together with him unto like death, we shall also be like unto the resurrection. The baptized person is therefore not regarded differently by God, as if he had endured the sufficient death of Christ for himself and as if he had been resurrected and justified from death and all sins in and with Christ. For it is written in Gal. 3:27, "As many of you as were baptized have put on Christ. Holy baptism, then, is not an independent source of grace apart from and apart from God, but it is a means of grace ordained by God, by which the Holy Spirit communicates and assigns to us Christ with all the goods that he has acquired for us through his life, suffering, death and resurrection. And the same applies to the sacrament of Holy Communion.

(To be continued.)

(Submitted.)

### Church message

From Northern Illinois.

Venerable Professor!

It gives me no small pleasure to be able to announce to you and the readers of the "Lutheran" the formation of a new congregation in this area.

Since a number of families who had previously been members of my congregation lived too far away from the church buildings to be able to attend the services and especially the school lessons at all times, and were thus deprived of the blessings of church and school to a great extent, they united with several other Lutheran families to form the Evangelical Lutheran congregation of Rodenberg. The new congregation appointed the pastor

Mr. Hermann Kühn, (previous pastor of the colony Frankenhiß,) as their pastor and he was installed in his office by order of the Vice-President of the undersigned, assisted by the pastor Mr. Kuchle on Sunday Oculi.

May the Lord of all mercy also be a shield and protection for this little group of His flock and richly bless the work of our dear brother.

The Lord with you and your

F. Hoffmann

Schaumburg, Ill, on March 25, 1851.

Address: Rov. 8. Kuelln

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Du kuZo Oo. III.

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### The true sage according to the holy martyr, Huß, Urtheil.

The wise," writes Huss, "have the habit, when a difficulty comes up in regard to a truth, to consider first what the faith of Scripture says in this matter; and what Scripture determines, they hold as a statement of faith. But where the Scripture decides nothing either from one side or the other, they leave it as being of no concern to them, and they argue no further about whose side the truth is. And this is the great prudence of the wise." (In Scripture Against Roman Indulgences.)

Mark it, dear reader, this was the highest, in all things guiding principle of a man whom the Roman church condemned to death by burning as a cursed heretic, yes, this was the principle, the adherence to which on Hussen's part was the real and only cause why prelates of the blood-soaked church let the dear man die at the stake, after they had cut off a lawyer from him, so that he had to call out to his judges: "Let the Lord be my advocate and defender, and he will soon judge you." This has already happened, and this judgment will be carried out on all those who in the papist church still sign the death sentence passed on Huss by the applause they give him and by the defense they seek for it.

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### Confirmation.

"The death of the old man and the rising of the new man - this, in fact, is what is supposed to happen in the preparation of the confirmands, which is why it is called preparation. But would this not be the confirmation itself? Answer: He who is not confirmed before he is confirmed will hardly be confirmed when he is confirmed. Claus Harms'

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### Correction.

I" some copies of the previous number 16 have the following printing errors. Read page 123. sp. 1. line 15. v. u. r Peter instead of Paul.

" 121. " 3. " 5. " in the note d es P. of.

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# Year 7, St. Louis, Mon. 29 April 1851, No. 18.

## The doctrine of the Holy Trinity and the person of Christ.

presented by Dr. M. Luther.

### (Conclusion.)

Summa, it is One God, One Lord, One Divine Majesty, nature and essence of all three persons; but it reveals itself at times, the person of the Father, at times of the Son. . Miles of the holy Gerst. Which therefore is revealed, it is the one God, in three persons, so that we may rightly recognize the divine majesty, and not, like Jews, heretics, Mahomet!), blindly believe, as if God were nothing more than a person of his own: this God does not want to have, but wants to be known", as he reveals himself to us. And God is especially concerned with the revelation and knowledge of his Son, through all the Scriptures, Old and New Testament; everything goes to the Son. For the Scriptures are given for the sake of the Messiah, or the Seed of the Son, who is to restore all that the serpent has corrupted: to take away sin, death, wrath; to restore innocence, life, paradise and the kingdom of heaven. And just as the fall of Adam happened, that he stumbled on the Son in different ways, and yet at the same time sinned against all three persons, as one God: so God again has his Son alone and differently, become man, that Adam would be raised up again through the Son of different, on whom he had pushed himself and fallen, and yet such raising up or redemption of all three persons is one and the same, as the work of the one God. For when the serpent, the devil, wanted to fell Adam, he incited him against the Son differently, saying: you will become like God. This was too close to the Son of God, and both the devil and Adam wanted to deprive the Son of his honor; for only the Son is equal, or the image of the invisible God, Coloss. 4:15, and the image of his divine being, who is like the Father in One Godhead, Ebr. 1, 3. and the devil had previously done the same thing in heaven and learned with fine angels about the same image, the Son of God; he was not satisfied that he was the most beautiful image of God among all the angels (yet not born from eternity, but created in the beginning), but also wanted to be the inward natural image of God, like the Son; as the fathers wrote Es. 14. v. 12. 13. 14. under the name of the king of Babylon: "How art thou fallen, O beautiful morning star? Thou hast said in thine heart, I will go up to heaven, and be like unto the most high God. For this reason the person of the Son was manifested in a different way, and became man, so that we might rise again in him through his humanity, which we had rejected in his divinity. and had fallen. So then, all Scripture, as I have said, is all Christ, the Son of God and Mary; all is to be done for the sake of the same Son, that we may know Him differently, and thus see the Father and the Holy Spirit, One God, forever. If a man has a Son, the Scriptures are open to him, and the greater and greater his faith in Christ becomes, the brighter the Scriptures shine for him.

### (Of both natures in Christs.)

If then you believe and understand that Christ is truly God and man, as the Scriptures teach us, see to it, "and learn further to be sure that you do not separate the person of Christ, nor combine the two natures, or the divine and human being, into one being, but distinguish the nature here and keep the person one.

For here also many clever ones have clashed, that they either want to make Godhead and mankind one nature, or else two persons, like Nestorius and Eutyches with their same; but the Jews and Turks are excellently high and overhigh in spirit here, and consider us Christians to be great fools. If he is God (they say), how can he die as a man? for God is immortal. If he is man, how can he be the Son of God? for God has no wife. Here it goes as one speaks; money has honor, said

the frog, and sat on a penny. Here the high, high, still higher, and most highly intelligent people, the Turks, Jews, teach us that God cannot die and has no wife; how would or could we poor Christians know such a high thing more and more, if it were not shown to us mad geese and ducks by such exceedingly high masters that God has no wife and cannot die? It would be no wonder that, where a Jew or Turk walks, the earth beneath him would become so joyful before such a high spirit that it would leap over the sky with him, and the sky would likewise fall down before such great wisdom with stars, suns and moons, at the feet of the Jews and Turks, or in the abyss of the hells; for it is, indeed, an incomprehensible wisdom that God has no wife, nor can he die. O Lord God, you know

the Christians nothing of! who wanted to order God a wet nurse? Where did he want to get a nursemaid? Who wanted to beguile him? Who wanted to whistle and dance for his wedding? Who wanted to hold masses for his souls? Fie on Christians for worshipping a mortal God and making a conjugal God out of him! Blessed, blessed are the Mahomet and the rabbis, who teach us much better. - Fie, fie you nonsensical Mahometh! Shall you be called a prophet, you who are such a rude fool and ass? \*)

Let these miserable fools go and think themselves wise until they have had enough; but you hold fast to the Christian faith, which teaches us through the Scriptures that Jesus Christus be true God, and the Son of God, and also true man, the Son of David and the Son of Mary; yet not two sons, two men, or two persons, but one Son, and one Person, of and in two distinct natures, the Godhead and mankind. For as above, in the article of the Godhead, you must be careful not to mix three persons into one person, nor to separate the essence or nature into three gods, but to keep three distinct persons in one divine essence: so again, in the doctrine of Christ, you must be careful not to divide or separate the one person into two persons, or to mix the two natures into one nature, but to have two distinct natures, in one united person. And just as the two natures unite into one person, so also the names of both natures unite into the name of the one person. ches man is called to Latin oomwiuëatio iäloruatum vs! propriatum. As, the man is called

As is well known, the so-called rationalists and friends of the light and other lights are now digging up this great wisdom. They often say: If Luther lived now and heard what we know, he would keep it with us. Here they can see that Luther knew their wisdom quite well, but what he took it for.

D.R.

And was born of the virgin Mary, and was crucified of the Jews: and the same name shall be called the Son of God, saying, God was born of Mary, and was crucified of the Jews: for God and man is thy person, and not two sons (one of God, the other of Mary), but is one only Son, of God and of Mary.

Now if you were to say that Nestorius, God, or Jesus, the Son of God, was not born of Mary, nor crucified of the Jews, but only the man, the Son of Mary: behold, thou makest two persons, and separateth the one person, that there may be another person, which is not born, nor crucified; and so every nature is by itself a distinct person, and two distinct sons; which is even so much as that God is not made man, but God remaineth by himself a distinct person from man, and man by himself a distinct person. from God. This is no good, the scripture does not suffer this, which says Joh. 1, v. 14: "And the word became flesh". Luc. 1, v. 35: "That which is born in you shall be called the Son of the Most High God. And the children's faith speaks: "I believe in Jesus Christ, the Son of God, who was conceived from the Holy Spirit, born of Mary, the virgin" 2c. does not speak that God's Son is another, but the same who is born of Mary, and becomes her Son.

Again: If you wanted to say, like Eutyches, that the man Jesus, Mary's son, be not creator of heaven and earth, or is not the Son of God to be worshipped: just as the other day a mad spirit pretended to be great lumps, how dangerously we Christians lived, that we worshipped a creature for God (the un- (This fool did not read any scriptures, nor books, but dreams out of his own mad head of such high things, and is a self-growing master of the clobber): see, here the person is separated again, and two persons are made out of one. Nestorius separates the person in such a way that he tears mankind from the Godhead, and makes every nature a special person, so that man alone is specially crucified; Eutyches, on the other hand, tears the Godhead from mankind, in such a way that he also makes every nature a special person, so that God should be worshipped as separated from mankind. But the Scripture and the faith So, when we worship the man born of Mary, we are not worshiping a man who has been set apart, who for himself, without God and apart from God, is a separate person of his own; but we worship one true God, who with the Father and the Holy Spirit is one God, and with mankind one person.

Whoever, then, does not have such an understanding must go astray in the Scriptures, and can never be sure of the truth. send him in. For in the Scripture Messiah is called God's servant. Es. 42, v. 1: "Behold, this is my servant, in whom I am well pleased"; and on 53, v. 1: "Behold, my servant shall drive wisely"; yes, he is called "a worm, and not a man" Psalm 22, v. 7. And, which is more abominable, he is called a poor sinner Ps. 41, v. 5: "I said, Lord, be merciful to me, heal my soul, for I have sinned against thee". Ps. 69, v. 6: "God, you know my foolishness, and my debts are not hidden from you". Item, "the reproach of those who revile you falls on me". Ps. 40, 13: "Suffering has surrounded me without number, my sins have taken hold of me so that I cannot see; there is more of her than hair on my head, and my heart has forsaken me". Here reason, Jüde and Mahomet!), cries out over us Christians: How can such be understood by God? How can God be a servant? How can he be a miserable sinner? - Help God, what nonsensical, mad, monstrous people we Christians are before such high, wise, holy people, who worship no creature, but only the one God!

True, reason does not find such things in its Bible, that is, in the smoke hole, or in the land of the sleeping monkeys. So the Jews find it in their Bible either, that is, in the Talmud ... So Mahometh finds it in his Bible also not, that is, in the bed of harlots; for therein he has most studied.... Who then studies in such books, what wonder is it that he knows nothing of God, nor of Messiah; if they know not what they speak or do?

We Christians know (praise and thanksgiving to God forever!) that Messiah is God's only eternal Son, whom He sent into the

world to take our sin upon Himself, to die for us, and to overcome death for us; as Es. 53. v. 6.10. clearly says: "We all went astray, but God laid on Him all our sin, and He gave His life as a guilt offering" 2c. Therefore we sing and boast with all joy that God's Son, the right one God with the Father and the Holy Spirit, is for us man, a servant, a sinner, God died, God bore our sin on the cross in his own body; God redeemed us through his own blood. For God and man are One Person: what man does, suffers and speaks here, God does, suffers and speaks; and what God does and speaks, man does and speaks, which is one and the same.

Son, God and Mary, in an inseparable person, and two different natures. The devil, and his whore host and whore hunter, Mahometh, and his shemhamphorists, the Jews, may be annoyed at this, blaspheme, curse (who can not leave it); but all together they shall tremble in the abyss of hells eternally for it, rattling teeth and howling, there not long (whether God wills,) shall belong, amen.

## 139

### For the "Lutheran".

One often hears of the present time boasting that it is an enlightened one. Unfortunately, one has the opportunity to convince oneself all too often that this can only be true with reservations, and a recently published paper in St. Louis entitled "Freie Blätter. An Organ for Religious Enlightenment. Published and edited by Franz Schmidt" again provides striking proof. This is especially the case in an article contained in that paper and entitled "Von der Bibel" ("On the Bible"). Its motto is: "They decided by vote which books should be the Word of God and which not. Those who had a majority of votes in their favor were declared to be the Word of God. If they had voted differently, all the people who have since called themselves Christians would have believed differently, - for the faith of the latter stems from the votes of the former. Who the people were who did this, we do not know; they attached to themselves the common name of "the church," and this is all we know of the matter." The above words are borrowed as a motto from Thomas Paine, an English free spirit, who, however, has also found many readers among the Germans, at least the local ones, and show sufficiently whose brainchild he is from whom they proceed.

It is a well-known fact that the books found in the New Testament originate from the second half of the first century, and that they were originally isolated. For the holy men wrote at different times, in different places, and partly also, at least at first, for different persons. For example, the first letter to the Thessalonians was probably written in 52, the Gospel of John in the 80s, the Gospel of Matthew in Palestine, the letter to the Colossians in Rome, the letter to the Philippians in the north, the letter to Titus in Crete in the south, the letter to the Romans in the west, the letter to the Hebrews in the east of the Roman Empire and the Christian Church, which soon spread throughout that empire. However scattered these writings may have been at first, they soon became known throughout Christendom and were collected in copies. By far the majority considered all of them to be apostolic and inspired by God; only that was contradicted by some, that this also applied to the following seven: the Epistle to the Hebrews, the Second Peter, the Second and Third John, the Epistle of Jacob, Jude and the Revelation of John. Those books, which include the four Gospels, were called Homologoumena, to indicate that all agreed on them, the others Antilegomena: Antilegomena, to indicate that some doubted their authenticity. This is reported to us especially from the second century by the church fathers Irenaeus in Gaul, Tertulian in North Africa.

and Clemens Alexandrinus in Egypt; from the first half of the third century the learned Origenes at Alexandria; from the first half of the fourth century the church historian Eusebius. It was in the nature of things that Christianity wanted to come to a decision about the Antilegomena, and even before the end of the fourth century we see Particular Churches dealing with it; first an Oriental one, which held a meeting in Laodicea around the year 362, and recognized that also the Epistle to the Hebrews, the Second Peter, the Second and Third John, the Epistle of James and Jude were to be counted as genuine among the Homologoumena; then an occidental one, which held a council in 393 in the city of Hippo Regius (where the later so famous Augustine was presbyter) under the bishop Aurelius of Carthage, and came to the conviction that all seven Antilegomena were to be added to the Homologoumena as genuine. This conviction was gradually endorsed by others; first by a Carthaginian council in 397, then by Bishop Gelasius I of Rome at the beginning of the fifth century, and towards the end of that century by a Roman council, and finally by all parts of the Church. The fact that made the whole Church come so unanimously to the same conclusion about the Canon was especially that the writings, which for a time had been antilegomena, after necessary inquiries had evidently the unimpeachable testimony of many, that they were of apostolic origin, and that therefore, since the Antilegomena agreed with the recognized divine truth and with the Homologoumena, the objection that some raised against them arose from no other than accidental causes, and was therefore unfounded. In addition, there was the strange circumstance that, while in the course of time the Antilegomena were more and more generally accepted, the number of those who considered other writings, which were also in circulation at that time (e.g. the history of Paul, the Shepherd of Hermas, the Apocalypse of Peter 2c.) to be authentic, decreased more and more.

This is a simple statement of the facts, which are to be found in every work that is to that effect, and which are generally known. Thomas Paine now says: "They decided by vote which books should be the word of God and which not. Who the people were who did this we do not know; they attached to themselves the common name of "the church," and this is all we know of the matter." Surely this must mean ignorance, and in one who wants to speak of the matter, gross ignorance. What might he mean by the little word "we"? If it is his comrades, the Bible enemies, then one must agree with him completely, because they are mostly caught in gross ignorance about the origin of the holy scripture. But if he understands by "we" the people living in this time in general, then this can only remind one of the fable of the

The ostrich, which, when pursued by the hunter, can no longer escape, hides its head, thinking that if it sees, hears and knows nothing, it is just the same with others. Ignorance has stupidity as its twin sister; both go hand in hand in Paine's words. For he also says: "If they had voted differently, all the people who have since called themselves Christians would have believed differently, for the faith of the latter comes from the votes of the former. So if a number of people, of whom nothing is known except that they call themselves the church, decide. This is to be believed, that is not to be believed, so now other people do it that way. I would like to know where Thomas Paine got that from! Certainly not from experience and common sense. If, for example, a number of preachers came together and decided that their congregations should believe this and not believe that, would the congregations do so, especially if it were against the faith of the congregations? Or, if the representatives assembled in Congress were to decide which works on politics should be regarded as those that put forward correct principles and which not, would the whole people therefore accept the one and reject the other? Th. Paine must certainly believe that this would happen. But if no one can impose a political conviction, how much less a religious one, at least if someone can grasp and has grasped to some extent the difference between body and soul, time and eternity, and temporal and eternal welfare. And only those who are completely ignorant of the history of the church at the time in which the Canon of N. T's. came into being, can think that it would have been easier to guide the people at that time or to make them believe whatever one liked. On the contrary, it was more difficult at that time, at least in matters of Christian faith, because those who called themselves Christians were generally better informed and far more concerned about the salvation of

their souls than the mass of those who call themselves Christians today. There is no lack of examples of the independence of the common people in those days.

Now Mr. Schmidt has made the considered words of Th. Paine the motto of his essay, or rather of his essays (because he promises to let others follow that first one). As is well known, motto means motto. Since in those words of Th. Paine, ignorance and stupidity obviously stand arm in arm as a pair of sisters, Mr. Schmidt has chosen them as his guiding stars; and one must really give both parts the honor that they: his guiding star has faithfully led him, and he has followed his guiding star just as faithfully, as is sufficiently evident from Mr. Schmidt's own.

To emphasize a few things, he says in his statement: "The caste of priests felt the



The priests gathered from time to time to decide which of the circulating gospels were legitimate and which were not. The priests met from time to time - and also decided which of the circulating gospels were legitimate and which were not. Only our four New Testament gospels found grace 2c." Here we see, as in Th. Paine, the complete lack of knowledge of the difference between the homologoumena and the antilegomena and of the process of determining the canon. Mr. Schmidt also seems to have no conception of historical events, and that there are events in history with which this can be at least somewhat compared, has not occurred to him, such as, for example, the establishment of a collection of confessional writings: in that e.g. in the Lutheran Church, of the confessional writings contained in the Book of Concord, some are recognized as confessional writings by all (e.g., the Augsburg Confession), while others (e.g., the Concordia Formula) are recognized as confessional writings only by many, but the reputation of the latter has risen in the course of time, and all may once again be recognized as confessional writings by the entire Lutheran Church. Church as confessional writings. No sincere Lutheran or Lutheran congregation would object to the acceptance of any of the confessional writings for the sake of the content of those writings, even if he or she had once not counted such a writing among the confessional writings (be it for lack of knowledge, be it for some other accidental reason); but even if the most brilliant church assembly had not accepted the amended Augsburg Confession or the Leipzig Interim, it would not be possible to accept it. Confession or the Leipzig Interim or the Creed of Elector John Sigismund as a confession, a Lutheran Christian or congregation would never accept it. This has already been confirmed in part by history.

H. Schmidt also thinks that "if apocryphal gospels have been preserved until our century, then this has happened very much against the sense and will of the priestly caste". If by priestly caste he understands believing scholars of God, which is probably so according to the expression of people of his class, this assertion is also a sign of his ignorance. To the believing theologians - as is repeatedly evident from their writings - the discovery of such things as the apocryphal Gospels is desirable; not because they consider them to be other than dirt according to their content, but because they "aggravate" even more by their detachment from the sacred writings, that the latter cannot be of the same, that is, human, origin as the former; then also because they provide useful materials for other sciences, such as languages, antiquities, history, etc., which then, every one of them in its own right, can be found in the apocryphal Gospels. which then, each in its own way, again serve the one thing that is necessary.

Further: Mr. Schmidt says that such "gospels rejected by the priestly caste" would be six again. He, who attaches so much value to them, who is so eager to find them, who above all wants to make his readers acquainted with them, and already communicates to them one, that of Thomas, does not even know that there are seven of them: The Gospel of St. James, the History of Joseph the Carpenter, the Gospel of the Birth of St. Mary, the Gospel of the Childhood of the Redeemer, the Gospel of St. Thomas, the History of the Birth of Mary and the Childhood of the Redeemer, and the Eo. Nicodemi.

With the, so in few words his slogan faithfully of Mr. Schmidt to the lag put, ignorance goes then also their sister hand in hand.

He communicates the so-called Gospel of Thomas, which is one of the worst of the apocryphal gospels. It is most correctly attributed to a Gnostic heretic who prefixed the name of Thomas to his work. As the grandfather of the Gnostics, one can consider Simon Magus, of whom St. Lucas tells in the Acts of the Apostles that he was a sorcerer in Samaria, who was later baptized, and later wanted to buy the power to communicate the Holy Spirit by the laying on of hands from the apostles for money. The Gospel of Thomas reports about Jesus' childhood from his fifth to his twelfth year such things and in such a way, as they were reported by Simon Magus, or as today an old gypsy woman would tell them, of which everyone can convince himself, who gets to see the so-called Gospel of Thomas. Now Mr. Schmidt calls this writing a "treasure", which he must present to his readers before anything else! O, what wisdom! But it comes still better

! He says: he is of the opinion that the public of today is enabled by nothing so much to form a correct judgment about the four Gospels, as by the knowledge of the other products of the literature of that time", e.g. the Gospel of Thomas. The I is excellent! Who does not think of Gellert's fables: "I am not at all afraid for Jürgen, he will get away with his stupidity! If Mr. Schmidt continues in this way, then he will only be beneficial to the holy gospel, of which he is an enemy, precisely by wanting to rally him, for that the four canonical gospels are written from a different spirit than the apocryphal gospel of Thomas, even a heathen will recognize, and the spirit of God will shine out of the four gospels only the brighter, if one compares the so-called gospel of Thomas and similar ones with it. This is also a reason why believing theologians, as mentioned above, are not at all unwilling to find such apocryphal writings; they serve to bring the truth even more into the light.

Finally, Mr. Schmidt asks: "It is possible that some? of our readers will ask in astonishment, But why was the Gospel of Thomas not included in the series of divinely inspired writings to be formed? This is again truly Painian, and quite worthy of this high example. Th. Paine concludes: I know nothing of the matter, so others know nothing of it; Mr. Schmidt, I am surprised that 2 times 2 is four, so others will tear out their eyes and mouths about it.

But if Mr. Schmidt obviously lacks knowledge of history in general and especially of the N. T. canon as well as understanding of it, how can he nevertheless talk about it, want to teach about it and even promise "to prove the purely historical lifelines by which each of these books is connected with the views, hopes, etc. of some party"? After just these words and the way in which Mr. Schmidt otherwise lets himself out, he pays homage to the views of the latest proponents of the canon, who in a very godless and incomprehensible way, but with great expenditure of erudition and wit, want to make people believe that the holy scriptures are unlawful, and that they are only a matter of time. They want to make people believe that the holy scriptures are unlawful and were only created at a time and in such a way as they like to assume. Since Mr. Schmidt, judging from the given sample, lacks any ability of his own, the conclusion is obvious that he has provided himself with some of those people's writings, which are very valuable for him, in order to dig out wisdom from them here in the far West, which has already become disgraceful in Germany, and to blind the "stupid people" (for that is what he must think of the people) with it, so that he can take money and honor from them, although, if they let themselves be blinded, their eternal welfare would be destroyed. And if Hr. Schmidt draws from the indicated source, then no one should be surprised if he wants to make the readers believe in the following numbers, should any still appear, that the 3 first gospels are "a structure of the sunny self-confidence of the community in the 2nd century" according to Bruno Bauer, and the Gospel of John a "free, vague composition of the community" according to the same, or "written by a Samaritan towards the middle of the 2nd century" according to Lützelberger "or an indirect product of Montanism in the 2nd century" according to Schwegler, and what are the godless sillinesses more.

By the way, it will not be superfluous to note that also other articles in the number, in which the discussed essay "from the Bible" is found, only fully confirm what is concluded from Mr. Schmidt's abilities from the same. Another article, for example, is titled "Real historical revelations about the real manner of Jesus' death". In it, Mr. Schmidt tells that a parchment scroll was found in Alexandria, Egypt, and that a copy of it had come to Germany by way of manuscripts. This is described by a contemporary of Jesus, and it contains about the life and the way of death of Jesus to

the news, when the gospels tell us that this news is true. Now why? "Yes," says Mr. Schmidt, "the author of those messages is an Essaeian. And that one who always spoke and wrote the strictest truth, is a certainty, which is evident from the rules of the Essaeians, and the authenticity of that old letter, which has been found again, is beyond all doubt". One listens! Whether what Mr. Schmidt says about the existence, discovery and contents of that parchment scroll is so, we leave aside, it would be possible; but if the way in which he leases a conclusion on the truth of the contents is not a sign of weakness of mind, we do not know. He assumes that the author of that writing was an Essaeian. Since the Essaeians were bound by the rules of their order to always speak the truth, every Essaeian always spoke the strictest truth; consequently, this report contains the strictest truth.

He can make truthfulness his duty, or even go out of his way to do so, and Mr. Schmidt will believe him. Someone need only say, "I am a Christian, and Christianity demands the strictest truthfulness from its professors," or "I am a Jew, and the law demands the strictest truthfulness," or "I am a Muhamedan, and the law makes truthfulness my duty," or "I am a pagan philosopher, and the doctrines of my school make truthfulness my duty," and Mr. Schmidt will not doubt if he were also told that the water is now flowing uphill. This would be a golden time for murderers and thieves, perjurers and liars, if they had Mr. Schmidt as their judge. The one would say "I belong to this", the other "I belong to that community, which prescribes truthfulness to its members, therefore I tell the truth", and the wise judge, who had already stated his principles in advance, would nod approvingly and say: "Yes, that you tell the truth, and have not murdered, not stolen, not lied, not deceived, is a certainty, which comes from the rules of the community, to which you belong, of its own accord and puts the authenticity of your statement above all doubt!"

I think we have enough.

Finally, this writer asks the dear readers of The Lutheran not to be displeased if they find the expressions used in this article too harsh. Schreiber Dieses did not use them because he would have liked to, but because he did not know how to do it differently. What would you do, dear reader, if someone, who otherwise showed all the signs of an adult and intelligent person, assured you in all seriousness that bread and water are the most harmful foods there are, or that it rains gold in California, etc.? Would you tell him in all leniency from the experience, natural

If you were to ask him about history, physics, and metaphysics, and wherever else it might happen, would you prove that this is surely not possible; or would you give him a hard time about his impudence or stupidity, and see if you could straighten out his unhinged mind?

## **Luther on his journey from Wartburg Castle to Wittenberg.**

(From an old chronicle by F. Keßler.)

### **First chapter.**

For what reason fornehmlich D. Mart. Luther came out of hiding in 1522.

During the time when Martinus was absent from Wittenberg at Wurmb's and in his prison, Andres Carlstadt took his place as preacher and explained the prophet Malachiam to the people, which interpretation has subsequently become common through printing. However, he preached and interceded against the papal ceremonies, idols and images in such a heated manner that the ceremonies were put down with some immodesty, and the idols and priestly stalls were thrown out of the churches, so that between the idolaters and the idolaters a quarrel and such a civil duality arose that bloodshed was to be feared. This deal did not please Ph. Melanchthon, Justo Jodoco Jonä, and Joh. Buhagen-Pommerano; they received grief and suffering because of the anger; they sought to send for Martin (who alone, where he was, was open to them), with the request that he would not let them come in haste, so that the people, who in part were teaching the truth, would not be destroyed by outrage and disorder. On the Friday before the first Sunday in Lent, Martinus again came to Wittenberg, as I did on the Saturday after.

### **Second chapter.**

**How Doctor Martinus Luther met Johannes Keßler on his way to Wittenberg.**

Here I cannot refrain (although it may seem petty and even childish) from recording how I met Johannes Kessler and my companion Johannes Neutiner, Martinus Luther, when he wanted to ride from his prison to Wittenberg again. Then, traveling to Wittenberg to study the Holy Scriptures, we arrived in Jena in the land of Thüringen (God knows, in a wild storm) and, after making many inquiries in the city for lodgings where we could stay overnight, we were unable to find any. Everywhere we were refused lodging; then it was barrel night, so one does not take much care of the lodgers then and otherwise. We returned from the city to continue our journey until we reached a village where we were to be accommodated. As we were leaving, an honorable man met us under the gate, spoke to us in a friendly manner, and asked where we were going so late. Then we in We are told that we do not want to get neither house nor farm, where we have been kept, before dark night, and that this would be a strange way; therefore he advises us to stay here. We answered: "Dear father, we have been to all the inns, where we have been directed back and forth, but we have been refused and rejected everywhere; therefore, we have to go to the bottom for necessity's sake. He said, "Did we also check in at the Black Bear Inn and ask? We said: "We have been nit encountered. Rather say, where do we find vis?" Then he showed us a little outside the town, and as we were looking for the black bear, see! how all the inns had refused us lodging, so the innkeeper came under the door, welcomed us, and offered himself to give us good hospitality; he led us into the rooms. There we found a man sitting alone at the table with a booklet in front of him, who greeted us warmly and invited us to sit with him at the table. (Then our shoes would be, with leave to write, so full of excrement and rubbish, that we would not be able to step happily, shamefully, forwards into the parlors; adorning \*\*) ourselves secretly at the door on a bench behind). There he offered us to drink, that we could not refuse him.

### **Chapter Three, What Happened in the Inn at the Black Bear.**

After we had heard of his peacefulness and kindness, we sat down with him (as he was called) at his table, also ordered a measure of wine to be served, so that we could drink to him in honor, but we did not think that he was a Reuter, who, according to the custom of the country, was sitting there in a red pants (Schöpli) in bare pants and Warnmes, a Schwerst at his side, holding the

Schwerst's button with his right hand and the Hefti with the other. Soon he began to ask where we were from? But he answered him himself: "You are Swiss. Where are you from?" We answered: "from St. Gallen". He said: "If you then, as I understand, go to Wittenberg, you will find good countrymen, namely Doctor Hieronpmu m Schürpsen and his brother Doctor Augustin". Saying: "we hand Brieff to them". Then we asked him again: "My lord, would you not know whether Martin Luther is currently in Wittenberg or in which place he is? He answered: "I have heard that Luther is not currently in Wittenberg, but he will soon come there. Philip Melanchton, however, is there; he teaches the Greek language, as others teach the Hebrew, both of which I would advise you faithfully to study, for they are necessary to understand the Holy Scriptures beforehand. We say: "Praise be to God, then we (if God will sustain our life)

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\*) previously.

\*\*) nestled.

We do not want to stop until we see and hear the man; then we will have to undertake our journey for his sake, so that we can understand how he wants to transform the priesthood of the Mass as an unfounded service. Since our parents have ordered us to become priests from our youth, we would like to hear what kind of instruction he will give us and how he will be able to accomplish this. After such places he asks: "where did you study before? Answer: "At Basel". He asks: "How is it in Basel that Erasmus Noterodamus is still there? What does he do? - My lord," we said, "we do not know anything different, because it is well. But what he is doing is unknown and hidden to everyone; then he is doing it quietly and secretly. These words took us quite scmbd at the Reuter, that he vvn deut Schnepfen, Philipps and Erasmo, likewise of the Notdurfft both, Greek and Hebrew tongue knew to speak. In addition, he spoke several Latin words, so that we thought he was a different person than a common interpreter. "Dear," he asks us, "what do they think of Luther in Switzerland? - "My lord, I answer, there are (as everywhere) various opinions. Some cannot sufficiently exalt him and thank God that he has revealed his truth through him and made known the errors; but some condemn him as an unholy heretic and before the clergy." He said, "I am sure it is the priests. During such a conversation, he became very secret to us, and my companion took the booklet, and locked it out of the way. This was a Hebrew Psalter - He soon put it down again and the reuter kept it. From which we had more doubt as to who he was. And my companion said: "I want to give a finger from my hand, so that I understand this language. He answered: "You may well grasp it, if you want to apply diligence; then I also desire to learn it and practice it daily.

(Conclusion follows.)

### A blood witness for the Bible.

For the divinity of the Holy Scriptures, so many have gladly laid down their lives that they are not to be paid. This happened especially in the time of Diocletian's persecution. In the year 303, Emperor Diocletian, at the time of Easter, issued the following edict in the main cities of his empire: "All Christian worship gatherings were to be broken up, all Christian churches were to be destroyed, all collections of sacred writings were to be handed over and burned, all indomitable Christians were to lose their civil rights, and all Christian slaves were to lose forever the hope of release, and torture was to be inflicted on them.

be applicable in court to any Christian who would not deny his faith, without distinction". Following this imperial edict, the most protracted and bloody of all persecutions broke out. They raged with unbridled cruelty. At the very beginning of the persecution, a Christian imperial court servant at Nicomedia, named Peter, was first mauled by scourges; then salt and vinegar were poured into his wounds; finally, because he remained steadfast, he was slowly roasted over a fire. Others were crucified with their heads down and left to live until they died of hunger, or a mild suffocating fire was built under their heads. Others had their fingers pierced from the tips of the nails with pointed awls and had their backs doused with molten lead that was still glowing and bubbling. Sometimes "one laughed

He turned whole Christian cities into great funeral pyres and burned them all at once, men, women and children. But far from this having induced the Christians to deny the truth, the truth that God's Spirit had shouted into their hearts, it was precisely in this most terrible persecution that the very fewest were brought to apostasy by the fear of torture. On the contrary, many Christians, full of longing, now pressed to give their blood for their Savior. their blood for their Savior.

shed, voluntarily to the execution chairs. Eusebius writes: "The murder swords themselves became dull at last and broke as worn out; the executioners tired and had to relieve themselves; but the Christians sang praise and thanksgiving songs in honor of Almighty God until the last breath of their lives". Among those who, in this persecution, chose rather the most painful Tob, than the holy

Writings should have been delivered for destruction-

In the same place, we also find a godly Christian virgin named Irene. She had been imprisoned with several other Christian women, and two of them, named Chionia and Agape, had already been condemned to death by fire. Finally, Irene was brought before the judge, Dulcetius, who addressed her with the following words:

Your nonsensical intention is clearly evident from what you are doing, who have kept back so many books of the Christians to this day, which you have also recognized for them since they were discovered. Therefore you must suffer your punishment. However, mercy shall be granted to you even now, and you shall be free from all punishment and danger, if you at least now want to acknowledge the gods. What do you say there-

here? Are you ready to eat from the sacrifices and pay homage to the gods?

Irene answered, "Never again, for the chastisement of eternal fire is set before those who deny Jesus.

Dulcetius: Who led you to believe that the writings of the Christians to this day are too-  
retained?

Irene: Almighty God, who commanded us to love Him to the point of death; therefore, we could not deny Him, but we would rather be burned alive and suffer whatever may befall us than surrender the holy scriptures.

Dulcetius: Who else knew that the books were in your living quarters?

Irene: God Almighty, who knows everything, has seen this, no one else.

Dulcetius: In the previous year, when that imperial edict was first published, where did you hide yourselves?

Irene: Where God wanted it, on the mountains; God knows, in the open air we lived.

Dulcetius: Where did you get your living?

Irene: Under the open sky of God who feeds everything; we wandered from one mountain to another.

Dulcetius: When you returned from the mountains, did you not read the scriptures in the presence of others?

Irene: They were in our Hanse; but we did not dare to carry them out; and that was just what hurt us so much, that we could not read them day and night, as we did from the beginning until last year, where we hid them, were used to.

(After a subsequent shameful maltreatment, during which Irene was miraculously protected by God, the judge finally spoke to her again like this:)

Dulectius: Do you still persist in presumption?

Irene: It is not presumption, but the fear of God that makes me stick to it. - —

So the sentence was pronounced that she should be burned alive. Immediately soldiers seized her and led her out of the city to the same hill where shortly before her dear sisters in the faith had suffered death in the flames and where a funeral pyre had also been built for her. Ordered to ascend it, she entered it like a triumphal chariot, singing psalms and praising God aloud. The woodpile was lit, and after a few minutes the holy martyr had completed and sealed the holy Bible book also with her blood.

(Submitted.)

## **Dispatch.**

In No. 15 of the Apologist, Mr. Abrens pours upon us a flood of the most malicious blasphemies, reviling us "Old Lutherans" and "the new Saxon sect" and claiming in relation to us: "that Jesuits work secretly in the Lutheran Church and undermine actual Protestantism. He further says: "the Roman church claims that only a certain parthei or community of

The former claim that a man's word is equal to God's word in matters of faith, and the latter also do so; - the former believe that men can forgive sins and close heaven and hell, the latter also believe it; - the former teach that auricular confession is necessary, and so do the latter; - the former teach that the sacraments make one blessed, provided one remains in the church, and so do the latter; - the former think that making the cross contains a miraculous power, and that burning lights is an essential part of the service, and so do the latter, etc.". etc.". He says of the preachers of our? He says of the preachers of our community "that they introduce auricular confession here and claim to be able to beatify or condemn in the place of the eternal judge;.... "They claim in sermons and writings that Luther's word is as infallible and inerrant as the unchanging word of the eternal God, but in fact and application they even place Luther's words above God's word; furthermore, they are not ashamed to teach that their constitution, which they call the only eighth Lutheran, is "the only beatifying church.

In the "Lutheran" it has already been proven many times in the clearest way that we do not teach papist or methodist doctrines about the church, the holy sacraments, absolution, ceremonies, etc., but that we have the pure doctrine of God's Word that follows from itself. Every truth-loving reader will recognize with us that the above accusations and blasphemies are all purely made up out of thin air. Accordingly, we hereby declare Mr. Ahrens to be an infamous liar and defiler, and will not retract this declaration until he recognizes his scurrilous lies and denounces them to us.

But you, dear Lutheran fellow believers, beware of the Methodist enthusiasts and false teachers. By their fruits you shall know them, our dear Lord Jesus commands us, Matth, 7, 16., and their fruits are obvious, namely lies, manure and blasphemy. They cannot refute our doctrine with the word of God, they know that, because our doctrine is based on God's word, that is why they now dispute us with the weapons of lies; because lies are the real spirit of Methodism.

**Hermann Fick.**

## The power of frank testimony.

From "Pilgrim from Saxony."

A pious countryman in Baden came across the following story, which he himself reported in a Christian newspaper published in Karlsruhe, which in part testifies to the great blindness of the people and to the alienation from God that can now be found everywhere

but also of the power of God's word, and how God blesses it when one is not afraid to confess his word freely before the world. This brave countryman tells it as follows:

Towards the end of the year 1848, I traveled from my town to Pforzheim. Since I could not make my journey on foot because of luggage, I decided to travel in an omnibus carriage. When I boarded the bus, I immediately heard political talk from the passengers, especially about the time to throw all princes and kings from their thrones. These speakers were townspeople and they regretted that the country people were not yet enlightened enough. This conversation lasted about an hour; at last one of these gentlemen said, "Surely one will come at last to help," and another said, "Many must come, but one cannot help. Then I said: "Yes, gentlemen, one can help, if the people turn to him. On this one of the gentlemen said: "You surely mean the one above us. I said, "Yes, I do mean that one." Then he said, without letting me speak further. If he could help us, he would have helped us long ago; I say," he said, "whoever relies on him is abandoned, our Lord God is an old man and weak in spirit, he can no longer do anything, his power has long since become obsolete. A lady from Würtemberg was also sitting in the car; she said: "Do you know what they say in Stuttgart? Now I was at my wits' end; I stood up and said in a strong voice: "It is now the last time! Without letting me speak further, someone said: "Whether I also believe in a last time; let Pas be our last time when we die." I said, "Let me have the word, I say it is in the last time, and that is because the holy scripture says; "in the last time scoffers will rise up!" You, sir, I said, are one of them, you are a scoffer and a blasphemer and so is this lady; you say: God is obsolete and weak-minded; this lady said: he is a lord and therefore he helps the lords; both of you have attacked the majesty of God and mocked at it, it will be difficult for you one day to stand before the living God and see that He is the Judge of the living and the dead, when you must see that He is not weak-minded, but that He has eyes like flames of fire and knows all the thoughts of our heart!" I then spoke some more about the Word of God. Then my traveling companions fell silent, the Lord had made them feel the power of His Word. While I had always expected to be thrown out to the wagon, they all kept silent and I could tell that they were ashamed of their ungodly speeches and that they felt unrest and agony within themselves.

## Heart-changing power of Biblework.

A strange example of the power of the Bible is Franziscus Junius, who died as a professor of theology in Leiden in 1602. When he studied law in Lion and read Cicero's books on the nature of the gods and at the same time became acquainted with Epicurus' objections against the possibility of a divine providence, and also became acquainted and soon became familiar with a certain ludicrous atheist, the poison of the worst atheism finally penetrated his heart. With deep sadness Junius' father saw his son's miserable change. All the suggestions he made to him were in vain; he seemed to have fallen prey to the judgment of hardening and to be irredeemably lost. The father did not refrain from calling upon God for the salvation of the lost soul of his son, and when he was absent one day, he secretly placed the New Testament, which the unfortunate man had not taken into his hands for some time, on his desk. What happened hereupon, the latter tells himself with the following words. When I returned home and was uncertain what I should do or what kind of reading I should occupy myself with, I see the New Testament lying on my desk in front of me. I opened it and came upon the first chapter of the Gospel of John. I read, and have hardly got halfway through the chapter when I am so moved and stirred by the reading that I soon feel the divine power of the word penetrating my heart, and realize how far the majestic simplicity of the speech itself surpasses the highest degree of human eloquence. My whole body was trembling, my mind was deeply shaken, and the whole day I was so taken in and entered that I did not know what happened to me. - You had mercy on me, O my God, and led me, a lost sheep, back to your flock! - From that time on, when I was so powerfully seized by God through the power of his Spirit, I began to read and do all other things with less taste and diligence, but to consider and practice those things, which have the fear of God as their next purpose, with more strenuous zeal and diligence. And how joyfully moved was

not the heart of my tender father when he noticed this change in my impulse and my new attitude! His joy at my return to the fear of the Lord was as great as his sorrow at my unbelief and my deviation from the right way. (Vita krandsld lu- nii ab ipso scripta. DuZä. Vat. 1595.)

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## Ecclesiastical message..

After the Rev. Reißner, formerly of Perryville, was appointed by the Evangel. - Luther. Congregation in Staunton, Macoupin Co, Ill, by Mr.



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Past. Lochner founded, subsequently by Mr. Past. Birkmann, and for a time served by Mr. Pastor Schliepsiek as a branch, the same D. D. II. p. Lprpk. by Herm Pastor Schliepsiek on behalf of the Presidium was most solemnly inaugurated into his new office. May the faithful archpastor and bishop of his flock be a shield and care for the dear congregation, as well as for their pastor, so that the light of the holy word may also shine on them in pure and loud confession.

The address of the dear brother is: Ltaunton, Uaooupin Oo., Ill.

## Correction.

Zn No. 14. of the Lutheran in the essay: "Memorabilia from the last meeting of the "West - Ohio - Synod" is the following inaccuracy, which I hereby retract and ask the unwittingly offended Mr. President Past. Spielmann for forgiveness. On page 111, namely, column 2, line 12 from the top, the words: "das thut nicht in Amerika" etc. are attributed to Mr. Past. Spielmann, in that Mr. Past. Heid, who provided the material for the above essay, thus wrote: "Herr Sp." 2c. Now I thought that this Sp. was called Spielmann, because above of this also the speech was; it should be called however: "Mr. Spengler, who had served in former times that municipality.

Fort Wayne, April 7, 1851.  
W. Sihler.

## Receipt.^ -

EHoürvWdenPkarrbauin CollinSv "le,Mad. Co., Ills.

1. Bm of the municipality of Herm Brauer -4. 2S.,
2. from Herm k- Müller and its communities 9. 40.
3. from the community onElkhoru Prairie, IIS. 6. 00.
- T. Bon of the municipality of Mr. k. Birkmann 2. 20.
- S. Bon of the municipality of Herm k. Lochner 11. 27.
- tz. From the widowed Mrs. Böhme . . 62ZL.
7. bon of the Lord's church?. Keyl 26. 00.

Heartfelt thanks are hereby expressed to the Christian benefactors for their kind gifts.

C. Penalties, f.

## Receipt and thanks.

The undersigned testifies in the name of the evang. kuther. Gemeinde zu Staunton the following sum for the purchase of a frame house, which serves as a parsonage and church, "rhakten ru haben:

Don of the ev. Parish in St. Louis K 37. 75.

Don the Genveinde of Herm k. Fick in

New Bremo " 4. 95.

Bon of the parish of Mr. k. Schliepsiek on Pleasmü Ridge31 . 65.

Bo" Herm k. Birkmann..... 7. 50.

On behalf of my congregation, I express my heartfelt gratitude to the benevolent donors of the house of God and wish God's abundant reward and blessing on earthly and human goods.

Staunton, Ills > March 26, 1851,  
Jnh. Friedrich Reißner, Pastor.

## Receipt and thanks.

I merzeichueter le'enne I iermit dan^rd that to my support in the semmar in ver.ouf 1 year rnd

9 Mon. by Mr." Pastor Hattstädt from his congregations K40. 41. and from the Lutheran congregation of Mr. Pastor Trautmann at Adrian, Lenawee County, Mich. K 15. 59. have properly received.

May the kind and merciful God, who through this has come to my poverty, reward these gifts of love forever.

Fort - Wayne, 6th Attil 1851.

Jakob Rauschert.

## Get

to the Synodal Missionary Fund:

Bon Lord?. Repentance and its communities in

Learbvrn Eo.,-Yes. . . . . KS. 00.

(According to a correction received by the Misssone-CommtUr, the following items are included among those listed in No. 5.

of the Lutheran acknowledged-8.00. Missvins- Bciträgen K 7.00. of aforementioned congregations included).

From the congregation of Mr. k. Rennicke in St.

ClairCo., Ills. 4.00.

From community members in St. Louis . . . . 10. t 5.

By A. B '2..... .1.00.

From the community in Centreville, IIS. ... 1. 40.

T. W. Barthel, Cassirer.

## Paid

the 6. Jahrg. Messrs. k. Winkler and Prof. W. F.  
Liv. man.

the 7th year, the gentlemen?. Claus, Heinrich Flock, Nicvl.  
Hel>erich, k. Krauß, Prof. Lehman", Paar, k.

Winkler, Anton Wischmeier. "

the 2nd Halste d. 7. Jahrg, the gentlemen Jae. "Chr. Wingerte.  
"1- " 8. " the same.

the 8th year Mr. Anton Wischmeier.

## Changed address.

Rev. O. K'uerdrinAer bare ob Rev. F. I,ocdner Illilevaulcee, ^Vis.

## Mailbox.

The conscious confirmation bills are not available for now . .

## Books - Matter.

The congregations of the Missouri Synod 2c. have already received a list of books which can be obtained from them through Mr. I. H. Bergmann in New York under the conditions indicated in the list and in the fourth synodal report (pages 37 and 38). Mr. Bergmann has just informed us that he has received word from Germany that the books listed below are already on their way to New York and can therefore be ordered from him for immediate delivery at the enclosed prices (some lower, some higher than those indicated).

50 Meurcr, Lutbrs Life, excerpt, (93'M. obne cover) boundL\$1	15.
12 Augsbu g. Confession of Lehmann . .	47.
25 Gerhard'e reflections	40.
5 Stöber's stories .....	60.
5 " Stories, 15 vols. (1-3 vols.)	
p. Volume 1	00.
12 Picture Hall of Reformers (charged higher in the invoice than in the catalogs from which I took the price of 80 Ct.) 1. 20.	
10 Corpus Bibles, bound .....	1.
13 Petit Bibles, Munden . . .	7^.
2SV Confirmation certificates (50pcs27Tt.) consequently cheaper than in catalog 27.	
800 Enchiridion, lowest patthie priS .	2.
5 Volksbibliothek, Jahrg. 1817,1-3., 1848.	
1—2., 1849. 1—3., 1850. 1—3..	1. 63.
12 Delitzsch Communion cloth, bound . .	35.
12 Behr, Wechnachtealend .....	14.
12 do., Gvthels and Anna	16.
12 Fritlch, ChrisienthumSiragen .....	14.
25 Löhe, Conrad	16.
12 Nedenbacher,Zeugnisse, 2Bändchen, g. Vol.	
14 Ct. or together .....	27«l
6 Wan bckberfibel	27."
12 Catechism blessing	14.
12 StöberS Kuchrmichel	13j^.
15 do. small stories13	)^/
1 wall chart on bibl. history, drawn out 2. 40.' 1 do.	on tibl. history, 6 sheets1 . 60.
2 Woltrrdors's Psalms, bound ,..	. 81.,
12 do. flying bnief, bound . 33>z.	
30 The Holy Passion .	.. 4/
20 Trautmann, Church History, 1 vol	.-27 .-
1 Müller's Herzsspiee el, bound .	. . 1.81.
2 Luthers Bildniß, gest, von Overbeck .	. . 1. M.

## Books and pamphlets to have in the expedition of the Lutheran ' around the

buried prices.

Dr. Martin Luther's Catechism, I unchanged imprint10	The dozen \$1. Hundred pieces K 7.
The Constitution of the German Protestant Church. luth. Synvde of Mi our", O-Zo u. a. St. Together with an introduction and laternden remarks. 5.	The dozen 50; ^5 SkickH 1.
First synodal report of the German evang. Lutheran Synod of Migvuri, Ohio et al. St. from Ja.,re 181710	
Second, Third and V i erte r Synodal- report of the same synod, each10	
Third year of the Lutheran from 1846 - 47. no. 8-26.	Sst/
(The 1st and 2nd volumes are out of print.) Fourth and fifth volume of the Lutheran\$1	
Christliches Concordienbuch, d. i. Sym- - volische Bücher der evang. luth. Kirche, New- Avrker Ausgabe in gepresstem lieber gebunden Kl. 25.! .Conversations between two Lutz, crauern , on Methodism, (in pamphlet- d ' form) 1 piece5.	
Dr. M artin L ntherS Tractat of the wapren church, 2 pieces	. . i- 5/
Dr. Luther's Haupepv > . ille, or sermons about the gospels, the sundays and feast days of the whole jalrs, New - Lorr edition, ge- bound in calfskin\$2	
Kirchen - Gesangbuch für e'vcrng. luth. Ge- meinden, welchem sonn - und die sei tägliche Pericopen beigelegt sind, verlegt von der liesigen evang. luth. Gemeinde U. A. C. in gepresstem Leberbande, das Stück75	

A B C - book, Rew - Yorkel- edition, the piece 10.

(The dozen \$1.)

Johann Hübner's Biblical Histories from the  
Old and New Testaments. Unchanged  
Imprint, Nem- Lorker edition, in detail 25..

by the dozen \$2. 6l>/

Dr. Martin Lutbr's interpretation of the 90.  
Psalms, broschirt and trimmed15

in the dozen Kl. Äl?

A book of verses to Luther's Catechism. In the open  
trage der Svnod von Mi vuri 2c. zusammengc- s tragen von Pastor Fr. Wynechen, das Stück 15^4 im Dutzend Kl. 50.1 Der Hirtenbrief des Herr?. Gray  
building to 4

Buffalo v. J. 18!0 together with the Schrieen gewcchsei- 4 ten between him and ' 1 mebreren luth. pastors of Mr/ouri15 .'

Letter Oi. Martin Luther of institution of the §  
Churchwarden to the Prague Council in' Bobineni  
from /abre 1523. translated from the Latemi.chcu1  
by Paul Spratus10

Thimvtheue. A Geschnl for the confirmirt" Z  
Youth. Edited according to Hmer, bound3ss .t

Printed Lei Moritz Niedner, F

North eue of d^ tteu and Chestnut roads).

# Year 7, St. Louis, Monday, May 13, 1851, No. 19.

## Sermon,

held on Easter Day 1831 in St. Louis, Mo., and communicated by multiple request  
from C. F. W. W.

I. N. J.

Lord Jesus, you once bowed your head on the cross under the mockery of the world and under the rejoicing of hell, and you sank down into the floods of death, lamenting that God had abandoned you; but behold, the abyss of death could not hold you: alive, victorious, shining with the splendor of heaven, you rose again after three days. Sealed herewith is the word which thou hast spoken; sealed is the honor of worship which thou hast demanded; sealed is the great blessed work of redemption which thou hast promised to perform. How disarmed and ashamed are all your enemies who do not want you to rule over them! And on how firm and unshakable a foundation is the faith and hope of yours! How confidently they can now trust in your word! With what confidence they can now, bending their knees before you, say: My Lord and my God! How confidently and joyfully they can now wait for your return in glory and expect the crown of life from your hand!

But behold, O Lord Jesus, almighty conqueror of hell, Lord of death and Prince of life, behold how cunning and mighty is your power.

especially in our days, the faith of your own in you is being challenged! Behold, therefore, how often your poor little company cries out again in small faith: "Lord, help us, we are perishing! O, therefore, make the present feast of thy glorification a feast for the strengthening of their fainthearted faith. In these days, in all the glory of your glorious resurrection, come alive before their souls and grant that their hearts may rejoice over the world and its impotent mockery, and joyfully boast of you. And as you once revealed yourself even to Thomas, who was sunk in doubts, and thereby also quieted his peaceful and joyless heart and filled him with holy joy of faith; yes, you even appeared to Saul, who was snorting against you, and thereby also laid him at your feet and transformed him into a herald of your majesty and grace: o, reveal Thyself in these feast days also to those who now doubt and snort against Thee, and make the Easter message a resurrection call to them all, penetrating into the grave of their unbelief, and awakening them also and subjecting them to Thy scepter of grace.

Yes, ruler, rule; victor, conquer;

King, need your regiment;

Lead your kingdom's wars, put an end to slavery. Lead out of the pit the souls through the blood of the new covenant;

That they may marry with Thee, All sinners' highest good! Amen.

In Christ, the Risen One, g. Listeners!

Thus the sounds of mourning, which were heard for a long time in the meeting houses of the Christians, have faded away, and everywhere where Christians gather, loud sounds of joy resound again. The Christians' somber songs of repentance have suddenly fallen silent and jubilant songs of celebration have taken their place. The anxious cry for mercy and compassion is now suddenly followed by the cry: "Hallelujah, we are victorious! has been followed. The Christians, who have now been prostrate under the mockery of the world for a long time, have had to sing and sigh:

O sadness, O heartache, Is this not to be lamented? God the Father's one child Is carried to the grave - they raise their heads today joyfully and defiantly and sing the song of triumph in all lands:

Christ is risen

From the torture all;

We should all be happy about that;

Christ wants to be our comfort.

Kyrieleis. - —

But how? my brothers, is this also truth? - Certain, irrefutable, irrefutable truth? - Or is it perhaps nothing but a sweet empty dream? -- Perhaps nothing but a bitter grandiose delusion? - —

Oh, my dear ones, how frightening it would be if we were mistaken here! The holy Apo

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Daniel himself writes: "If Christ has not been raised, our preaching is in vain, and so is your faith. We are also found to be false witnesses of God, because we have testified against God that he raised up Christ, whom he did not raise up. . . If Christ is not raised, your faith is in vain.

vain, ye are yet in your sins: so also they that are fallen asleep in Christ are lost. Let us hope in Christ alone in this life, we are the most miserable of all people".

In our day there are unhappy people who, because they themselves are without peace and comfort of heart and because they themselves have despaired of all truth and certainty, look askance at the comfort and peace which Christians have from the resurrection of Jesus Christ, and who therefore either outright deny this fact or at least try to make the certainty of it shaky and doubtful. But we Christians are well aware of the objections that the enemies of Christianity raise against the certainty of the facts only now, after almost 2000 years, whereupon the Christianity, we can laugh. God has seen to it that the resurrection of Jesus Christ has more and more powerful proofs for itself than any fact that history reports to us. - Every sane person recognizes the principle: "If it is proven that a historian

1. what he reports could know for certain, and that he

2. was so honest that he also only wanted to write the truth; if furthermore

3. not only contemporaneous friends, but even enemies, who were contemporaries of the historian, or yet appeared soon after him, and who therefore could easily have refuted the historian in their time, did not dare to accuse the historian at that time of lying and deception; and if finally even

4. it can be shown that a historian was in such a position that he had to write the truth: then the narrated fact is undoubtedly true. Whoever denies this principle cancels the certainty of every history and all human certainty in general, and no longer deserves to be included among the

To be counted in the company of reasonable people.

However, let us now check according to this, from Ge-

If the story of the resurrection of Jesus Christ is accepted by both the learned and the unlearned, it soon becomes obvious that only unreason or anti-God will can deny the certainty of this fact or even persistently cast doubt on it.

Did the apostles and evangelists know for certain that Christ had risen? - There can be no doubt about this. For Christ appeared to them alive again on the third day after his death on the cross; not like a ghost, which, as if shrouded in clouds, now appears and, before the witness can be seen, is still alive.

can recover from his consternation and test the reality of the apparition had, suddenly disappears again; but in a period of forty days to the most diverse

times, soon in broad daylight, soon in the evening, soon at night time; and in the most diverse places, soon in the city, soon out of the way,

sometimes by the sea, sometimes on a mountain; sometimes to one, sometimes to two, sometimes to all the henchmen, sometimes to 500 brothers at the same time.

dem. And even more: Christ did not appear before them silently and then melt away like a rebellious image, but the Risen Christ, whom they knew well through long familiar contact, spoke to them at length, reminded them of what he had spoken to them before, fulfilled the prophecy of the outpouring of the Holy Spirit on them a few days later, performed miracles before them, ate and drank with them, and let them touch his transfigured body with its five wounds. Here no deception was possible. And, what is still of special importance, the apostles showed themselves to be not less than credulous, but rather highly unbelieving; so that Christ could bring them only after much effort to believe that he really was. Yes, we see that the apostles ha-

Christ's resurrection seems to have been less

than Christ's enemies feared them. - A second question is: Can, yes, must one also assume that the apostles and evangelists could not only have written the truth according to this, but that they also wanted to write it? - If there is any question that all the world must answer in the affirmative without hesitation, it is this. Not only do all these men bear the most irrefutable marks of simplicity, honesty, conscientiousness, and godliness, but - I confidently ask even the most stubborn doubters here - say what hut the dear disciples of Christ could also be moved to lie before-

give them that the Lord has risen and he-

and finally ascended to heaven before their eyes, if it had not really happened? Every deceiver seeks with his deception, not his disadvantage, but always his advantage! But what was the advantage that the holy apostles and evangelists could expect from their proclamation that Jesus had risen from the dead, and which they really obtained? They could expect nothing else than that no one would believe them and that they would be despised as impostors, hated, persecuted, tortured and killed. And this and nothing else is what the disciples of Christ expected.

They had to seal it with their tears and finally with their blood under hunger, thirst, nakedness, scorn, mockery, contempt, shame and beatings. Is it not madness to believe that the apostles and evangelists could have told the truth, but wisely did not want to tell it, but wantonly deceived the world, in order to have - all only sensible - the truth?

To be able to suffer tortures and torments and finally the most miserable death? - As for the third characteristic of historical truth, the testimony of the enemies who lived at the time of the reporters or not long after, the history of our Easter is by no means lacking this seal. First of all, a large number of such enemies were converted by the preaching of Christ's resurrection and thus became the most important and irrefutable witnesses for it \*); And as for the obstinate enemies, it is known among all scholars who know the history of antiquity that no writer, however hostile, who lived at the time of the apostles or soon thereafter, has even attempted to prove that the holy apostles and evangelists themselves invented and fabricated the wonderful things they said about Christ. These first opponents who wrote against Christianity, to whom it would have been so easy to prove that the New Testament narrators were impostors, if they had been; they, who could have so easily refuted the whole of Christianity and thrown it to the ground with one blow, did not attempt it. The first, who wrote his own book against Christianity, named Celsus, admits the miraculous works of Christ

and seeks to invalidate the proof lying in the resurrection of Christ only by pretending inconsistently enough that only the shadow of Jesus appeared to the apostles.

\*) Who can be so foolish as to believe that those who had been the most vehement opponents of Christ as soon as the disciples proclaimed Christ's resurrection to have happened, accepted this miraculous news unchecked and left their own teaching for the truth of it! In that time, when the apostles, if they had been impostors, could so easily have been exposed! The firm enemies of Christianity, in order to shut the mouths of these mighty witnesses, the converted enemies of that time, try to make the ignorant believe that those who accepted Christianity in the time of the apostles and soon thereafter were only uneducated, credulous people who were neither accustomed nor able to examine rigorously the reason for what they accepted. Even the most superficial connoisseur of history knows that from the very beginning a great number of Jewish scribes, Pharisees, Sadducees and chiefs of the people and even during the lifetime of the disciples of the apostles many pagan scholars, philosophers and others accepted Christianity only after the strictest examination. As for the former, I recall only Saul, the later Paul; and as for the latter, the former pagan scholars and philosophers Quadratus, Aristides and Athenagoras, the Athenians, who were converted to Christianity; Justin Martyr, the Samaritan; Tatianus and Theophilus, the Syrians; Tertullianus, the Carthaginian; Pantanus and Clement, the Alexandrians; not to mention the excellent philosophers who were later converted.

This objection, like the other most important objections of Celsus, the learned Origen has reserved for us in his own writing, which he wrote against Celsus. We see from this how poor the reasons were which the most learned dared to advance against the historical foundation of Christianity alone in that time, when one could not yet so boldly deny what had happened without making oneself ridiculous before the whole world.

of a certain pagan philosopher, Apollonius of Tyana, lies that he had performed miracles as great, if not greater, than those of Christ, and that he, too, had finally disappeared and had likewise swung himself alive into heaven: of Christianity in the first age of it, Hierocles does not dare to deny Christ's miracles, but he only, in order to take away the weapon lying in it from the Christians, ridiculously attributes them to the support of pagan gods \*\*)! And now let us finally ask: How did the enemies behave, in whose interest it must be above all to accuse the witnesses of Christ's resurrection of lying, the members of the High Council at Jerusalem, who had condemned Christ to death as a blasphemer and rebel? Why, when the apostles proclaimed the return of Christ to life, did they not immediately order a judicial inquiry into the matter, convict the apostles of fraud, and crucify them also? Behold the evil conscience of the wretched: they only forbade the apostles to speak of this name to any man henceforth, and dismissed them, thus bearing witness to the truth against their will. - Finally, as can be seen from what has already been said, the holy apostles and evangelists were in the same situation. The apostles and evangelists were in such a position that even if they had not wanted to tell the truth, they would have had to tell it. They did not proclaim the resurrection of Christ in foreign lands, where it could not be refuted; they preached it publicly in Palestine in the capital, where a few days before the scene of what they had told had been, and before the rulers of the land, who thereby declared them to be the murderers of their own Messiah, both orally and in writing, referring to the testimony of many hundreds who had seen and heard it.

However, although the resurrection of Christ as a historical fact has more human testimony for itself than it has for us.

If Philostratus considered it necessary to let his hero ascend to heaven alive in order to refute Christianity, this enemy has thus, without wanting to, given a powerful testimony that the resurrection and ascension can certainly not be disputed.

This Hierocles writes among others: "We consider that the one who performed such deeds was not a god, but a man who was loved by the gods; these people (the Christians) proclaim him (Jesus) to be a god because he performed some minor miracles". In another place he writes: "They worship" Jesus because he made some blind people see and did some other similar miracles". - Emperor Julian, the apostate, who would have gladly denied Christ's miracles if only it had been possible in his time, speaks similarly. This most bitter enemy of Christ writes of Christ: "All the time he was on earth, he did no strange deed, unless one wanted to consider this a great miracle, that he healed the lame and the blind, and in the village of Bethsaida and Bethany he delivered some who were possessed by evil spirits.

While this is mainly an event that is told to us in other writings, there is also another incomparably more important, a divine testimony. Where Christ, the crucified and resurrected One, is preached, this sermon penetrates the hearts of the listeners with divine force; even the determined enemy of Christ feels seized by a miraculous power that wants to compel him to believe in it and that he can only resist by force; And those listeners who do not resist wilfully receive the testimony of the Holy Spirit in their minds during this sermon, which makes them so certain of Christ's death and resurrection that they can let their hearts be torn out of their bodies rather than their certainty of this fact be torn out of their minds. Therefore, millions who have not seen the Risen Lord with their physical eyes have gladly shed their blood for the fact that He has risen. Behold, this is an irrefutable testimony that Christ is no longer dead, that he has risen, that he is alive, that he is at his word, that he sends the Holy Spirit with his word and his sacraments, that he has raised his church, and that he has given it a new life. That he himself gathers, governs, spreads, protects and preserves his church. What would you say to him who would deny that the sun had risen when the sky was cloudless? What would you say to the one who would deny that there was a man who was so bold as to sail the sea first and who discovered America? Would you not say to the first: Thor, do you not see that it has become day? and you want to deny that the sun has risen, because you do not see its disk? and to the other: Thor, dost thou not dwell in this new part of the world thyself? and thou wilt deny that this Occident was once discovered? So now we can say to all who deny Christ's resurrection: You Thor, you see how for eighteen hundred years Christ has proved himself alive and vigorous in millions of hearts, and how the rays of his sun of grace shine everywhere, and you admire the immense dome of his church, which he has built and almightily preserved through all the storms of time: and you can doubt that he lives? Doubt that this sun, once set in blood red, has risen again? Doubt that he lives who built the great temple of the church named after him and inhabited by whole peoples, which stands before you?

O, Br., behold, how confidently can we today confront those who are so unfortunate as not to recognize the truth of the resurrection of their Savior, and so sacrilegious as to deny it untested! How impotent seem all their arguments against Christ and his truth! - Like the impotent waves of a troubled lake against a diamond rock as high as the sky. Therefore, let us now strengthen our faith still further by considering what a firm good reason we have in the resurrection of our Lord for a joyful confession of our faith.

**Text:**

the Gospel of Easter Day.

Leaving aside the more detailed circumstances of the Lord's resurrection, which are told to us here, let us turn our attention today to this fact alone; let the subject of our celebration be this:

**The resurrection of Jesus Christ, the Christians' good reason for a joyful confession of their faith;** and indeed

1. the confession that Jesus is the Son of God, and
2. to the confession that they are in God's grace.

1.

Christ himself said that he was the Son of God, the only begotten Son of God, and that he did not come from the earth like other men, but came down from heaven. Christ expressly said: "Before Abraham was, I am. I and the Father are one. Whoever sees me sees the Father. I am in the Father and the Father is in me. What the Father does, the Son does likewise. As the Father raises the dead and makes them alive, so also the Son makes alive whom he wills. For the Father judges no one, but has given all judgment to the Son, that they all may honor the Son as they honor the Father." On this confession Jesus also died. For when the high priest said to him in the last interrogation, "I adjure thee by the living God, that thou tell us, Art thou the Christ, the Son of God, the most blessed?" Then Jesus answered without qualification, "You say so. I am. But I say also, From henceforth it shall come to pass, that

ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

What Christ has confessed of Himself here, all His Christians also confess of Him \*). The Christians confess that Jesus, who was born of Mary 1851 years ago in Bethlehem in the Jewish country and 33 years later was executed as an abuser on Golgotha at

One reads now not seldom in the writings of the enemies of the Christian religion the assertion that originally Christ was held by the Christians only for a great prophet and was made God only in the fourth century by the church assembly at Nicaea and here only the doctrine of the holy Trinity was established. This is refuted not only by the holy Scriptures and by the writings of the first Christian writers, but even by the testimony of pagans from the first century. Among others, we have a letter of Pliny the Younger, addressed to the Emperor Trajan, in which it is said, for example, of the Christians whom Pliny demanded and questioned in court: "They confessed that this was the chief work either of their crime or of their error, that they had met according to custom on a certain day before sunrise and sung praises to Christ as their God." (ISxp. X, 97.) A little later, the mocker Lucian writes of the Christians: "The Greek gods they deny, but this their crucified Sophist they worship and live by his laws.



He was not only a true man, but also the true eternal Son of the living God in one person. Christians confess before all the world that God not only united with Jesus of Nazareth in grace, as with other pious and holy people, but that the whole fullness of the Godhead dwelt bodily, that is, personally in him, that God in Jesus became man, the eternal Word, who was in the beginning with God and God, became flesh, and that therefore Jesus was a new being, otherwise not to be found either in heaven or on earth, namely a God-man. The Christians confess before all the world that the despised Jesus, who once walked in the form of a servant, was the God who came down from heaven and became man, the Most High Himself, the Creator, Sustainer and Governor of the world, the Lord of all angels and men, whom all creatures serve and whom all angels and men must recognize, confess and worship as their one God, apart from whom there is no God, so that whoever does not want to accept this Jesus as his God is without God and without hope in this world.

This confession, of course, is something quite unheard of and offensive in the ears of the whole world, for this confession destroys all the wisdom and self-made worship of the world. When the self-righteous Jews heard it once, it was a nuisance to them; they picked up stones as proof of the contrary and at last angrily shouted "Crucify! Crucify! When it was presented to the refined Greeks, they considered it foolishness and said, "What does this fool want to tell us? It seems as if he wants to proclaim new gods. With indignation the confessors of Islam heard it and, zealous for their One God, for their Allah, immediately drew their bloody swords. And as a doctrine unworthy of the great God and in conflict with all principles of reason, all who want to belong to the wise and intelligent of this world still reject and despise this confession.

And it is true, m. L., we Christians must confess it ourselves, our confession: "I believe that Jesus Christ, truly God, born of the Father in eternity, and also truly man, born of the Virgin Mary, is my Lord,"-this confession of ours is such a strange, wonderful confession, contrary to all thoughts of human reason and all suspicions of the human heart, that he who wants to make it with joyful faith and full confidence must have a good, firm, irrefutable reason for it and be able to present convincing and irrefutable proofs to all the world. For it is inconceivable that God should have become man and made the salvation and blessedness of all men dependent on their having seen him in

God should at the same time have given all men, the most simple as well as the most learned, easily recognizable and irrefutable proofs that he really is.

We Christians profess a faith which is contradicted in all the world, but it is built on a rock on which we can happily wave our flag of faith and calmly look down on the turbulent sea of human opinions, and which no wisdom of this world can overthrow, no power of hell can shake. Although we profess a faith that contains mysteries that can only have their origin in direct revelation and that no human mind can fathom and comprehend, we are always not only ready but also well equipped for the responsibility of everyone who demands the reason for the hope that is in us.

Whoever does not want to believe our confession that Jesus of Nazareth is what he declares himself to be, namely the only begotten Son of God, to him we can first say: Come with us to Judea! Do you see there the innumerable multitudes of sick and miserable people of all kinds, who were incurable by human art? - Do you see the multitudes of the blind, the lame, those crippled all over, the deaf and the dumb, who were so from their mother's womb that no man could help them? Jesus spoke a word, and the blind suddenly saw with delight what had hitherto been covered for them with impenetrable night; Jesus spoke a word, and the lame and crippled now suddenly walked and leapt with joy and rejoicing; Jesus spoke a word, and the hitherto closed ear of the deaf suddenly opened, and they now heard full of rejoicing and delight the sweet sound of human speech never heard before. Jesus spoke a word, and the tongue of the mute was suddenly loosed, and they praised and glorified God, their Creator and Helper! - Do you see, doubter, furthermore there the sky is wrapped in night and the waves of the sea, whipped by a wind, cover the little ship of Peter, and do you hear in it the shrieking of the

the mariners' cry of doubt: "Lord, help us, we are perishing!"? - Behold, Jesus speaks a word, and suddenly the howling storm is silent; the sky suddenly becomes clear; the outraged sea suddenly smoothes itself into a serene calm mirror surface, and there is a great silence, which only the shipmen interrupt with the exclamation, "What manner of man is this, that wind and sea obey him?" - Do you finally see there the disembodied corpse of the twelve-year-old daughter of a schoolmaster, and father and mother netting it with their tears? do you see there the faded shell of the youth of Nain already approaching the grave, and the weeping mother following his coffin? do you see there the faded shell of the youth of Nain already approaching the grave, and the weeping mother following his coffin? do you see the weeping mother following his coffin?

you finally the already decomposed body of the brother of the sobbing Mary and Martha there in the tomb? - Behold! Jesus spoke a word and all these dead were alive!

We, who confess that Jesus Christ is the only begotten Son of God, can confidently point to these works of his and speak with Nicodemus: No one can do these signs unless God is with him. For these were deeds infinitely exceeding the power of man, yea, the powers of all created beings; these were works which can be wrought only by the power of him that hath nature and the laws thereof in his hand, who is able to make alive as well as to kill, and to call that which is not, that it be; in a word, these were miracles. Whoever performs such true miracles proves that he is in league with God himself; for him God himself appears as a witness. Since it is impossible for the holy, true God to be a false witness or to seal lies and deceit, every true miracle is also irrefutable proof of the truth of the one for whose confirmation the miracle is performed. With his miracles Jesus has irrefutably proved that his word is truth and that one can and must believe the "testimony" that he has given about himself, also that he testifies about himself that he is the one to whom all power is given in heaven and on earth, the ruler of nature, the Lord even over life and death, in short, the only begotten Son of the Father, who had clarity with him before the world was.

But, although Jesus' testimony of Himself is already divinely and therefore irrefutably authenticated by a number of the most glorious miracles, not denied but confirmed by the most bitter enemies and indeed by whole peoples \*) rejecting Him: He, the only begotten Son of God, was to bear an incomparably greater, more glorious, more brilliant testimony than all those great signs and wonders; a testimony such as has not been given to any of the greatest messengers and prophets of God, and this testimony was his glorious resurrection.

As horrible as the Jews have always blasphemed against Jesus orally and in writing, it is nevertheless a tradition perpetuated among them by their Talmud

that Jesus has performed many miracles and even raised the dead; of course they try to explain this from the fact that Jesus has stolen the Shem Hamphorash, i.e. the mysterious name of God from the temple. The more ridiculous this explanation is, the more important is this testimony of a whole people, which is filled with the most ardent hatred of Christ. - As is well known, even the Muhamedans do not deny Christ's miracles at all. In their Koran it says among other things: "God says: O Jesus, son of Mary, remember my grace toward you and your mother, I have endowed you with the Holy Spirit. Spirit. With my will you healed a man born blind and a leper, and with my will you brought the dead out of their graves." (Siebe: Der Koran, translated by Dr. Ullmann. S-9l. Sura V.)

This was not done by chance and unexpectedly, but after Jesus had announced it long before privately and publicly, before friends and enemies, as a miraculous deed, with which he would seal the truth of his testimony about himself and the divinity of all his other miracles. No sooner had Jesus appeared publicly among Israel than he answered the Jews' question as to how he would prove his divine authority, pointing to what seemed to be his body: "Break down this temple, and on the third day I will raise it up." And when later, in spite of the glorious miracles which he had already performed, other signs were desired out of presumption, he replied: "The wicked and adulterous kind seeks a sign; and no sign will be given to it but the sign of the prophet Jonas. For as Jonas was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the midst of the earth." At another time he said before a great assembly, "I lay down my life, that I may take it again. No one takes it from me, but I take it from myself. I have power to let it go, and have power to take it again." But the closer the time of Christ's death approached, the more often, clearly and definitely he also spoke of his resurrection following his death. Still on his last journey to Jerusalem he said to the twelve: "Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man. For he shall be delivered unto the Gentiles; and he shall be mocked, and reviled, and spit upon; and they shall scourge him, and kill him: and the third day he shall rise again." Yes, as we have already heard, even in the last judicial interrogation Jesus made it known to his judges that his death and grave would be the last stage of his humiliation, and that it would be followed immediately by the revelation of his divine! Power and glory would follow.

And what happened? Was Jesus able to keep this great word of his? and did he keep it? - Yes, praise be to Jesus Christ! - he was able to keep it and he kept it \*). With the first ray of dawn of the third day, after his ignominious death on the cross, stand! there Chri

It is known that at the beginning of the last century the so-called inspired people, cursed to England from the Seven Sevens, in order to raise the divinity of their alleged revelations above all doubts, at last "pledged to have a certain man of their society, the physician Thomas Emes, who had died on the 25th of the Christian month of 1707, revived by the knight Lacy on the 25th of May of the following year. The appointed day came and an immense crowd of people gathered around Emes' grave to witness the promised great miracle". But what happened? - Lacy remained outside, and excused himself with the fact that he himself had not yet received a command from the "spirit" for these works. The crowd dispersed in a bellow of displeasure.

stus" with his transfigured body, as the light penetrates through the glass without damaging it, through the tombstone without breaking its seals, and an angel descended from heaven, rolled the stone from the opening of the tomb amid the shaking of the earth, showed that the tomb was empty, and cried out to those who sought JEsu's body to anoint it, "Why do you seek the living among the dead? He is not here; he is risen!" And this word, "The Lord is risen!" then went from mouth to mouth with lightning speed, resounding like a sound from the trumpet of God Himself, through all lands and continuing through all centuries to this day, proving to be a true word by the divine power it has expressed to millions of hearts, and still expresses to this hour, to awaken, to revive, to renew, and to give the peace of heaven that nothing else in this world can give.

O what a good, firm, unshakable reason we Christians have for a joyful confession of our faith that Jesus is the Son of God! From the resurrection of Jesus Christ we see: There, where the power of all men is at an end, and where even the most powerful man in the world becomes powerless, in death, - there JEsu's power is not at an end; yes, there it has only revealed itself in its insurmountable greatness. There, where no man's wisdom reaches; where all men suddenly come to an end with all their plans, designs, proposals; where in the middle of their course they all say: "So far, and no further!" in death, - there it is not over with JEsu's counsels; yes, there he has just carried out gloriously what he had decided. When it becomes evident that even the highest on earth, who was idolized by others or idolized himself, was only a man, a son of dust, who becomes dust again, who cannot help himself, in death, it becomes evident with JEsu that he not only had a human nature, by virtue of which he could die, but that in this mortal human nature there dwelt at the same time another, which had life in itself; which was the source of life itself; which did not have to wait for revival; which therefore no death could separate from the dissolved human nature; another, which was rather powerful to rebuild the broken temple of mankind in three days. From the resurrection of Jesus Christ we see that he is a Lord even over the king of terror, death; a Lord of the one who binds every creature that comes into his kingdom with unbreakable bands and lays it at his feet. From the resurrection of Jesus Christ we see that he is the Lord of death and the Prince of life - the true God and eternal life himself.

Here, however, some may think in their hearts: But perhaps God the Father raised Christ, but how can this prove Christ's deity? Was the Son of

Sunamitin therefore the Son of God, because Elisha raised him from the dead? - To this I answer: God the Father has raised Jesus not only "perhaps", but according to the Scriptures certainly and truly, because what the Son does, the Father also does. But far from this invalidating the proof of Christ's divinity in the resurrection, it raises this proof above all doubt and contradiction to the highest level of certainty. Consider, whoever is not true God, and yet says that all should honor him as they honor God the Father, is a blasphemer. But Christ spoke in this way; Christ made himself equal with God, and promised to prove his right to do so by his resurrection on the third day after his death. Now what would God the Father have done if Christ had not been what he had declared himself to be? Would he have raised him from the dead? But since the Father did raise him from the dead, God has in fact confirmed and sealed Christ's own testimony of his divinity. Yes, by raising Christ from the dead, God the Father Himself cried out from heaven louder than before at the Jordan, before all the world: "Behold, this is my beloved Son, in whom I am well pleased; him shall ye hear." Through the raising of Christ, God the Father has given His eternally decisive solemn yes to all that Christ has begotten of Himself; thus God the Father Himself has said: Yes, ye people, this Jesus is not only a man, but at the same time your God; of the same nature with me, coeternal with me, equally great and glorious, of the same divine majesty and majesty, and to him be due, as to me, praise, honor, and worship from angels and men, in heaven and on earth, from everlasting to everlasting.

Behold, ye Christians, ye may hereafter confidently confess before all the world that Jesus Christ is the Son of God. It is impossible that you could be mistaken here, because you have God the Father Himself as your witness. You can comfortably answer the scoffer who asks you, "How can you worship a crucified man?" "Yes, for he is my Lord and your Lord; he is my God and your God; therefore I worship him and will worship him forever. But you who will not submit to him, tremble! You will not submit to him who, through his glorious resurrection, as the great apostle to the Gentiles writes, "is powerfully proved to be the Son of God," who has himself proved that he has the keys of life and death, the keys of heaven and hell, and that he can therefore make blessed, but also destroy body and soul in hell. You do not want to submit to him to whom the Father has actually spoken before heaven and earth by raising him from the dead: "You are my Son, today I have begotten you. Sit at my right hand until I put away your enemies,

to the footstool of your feet. Be instructed therefore, ye kings, and be chastened, and rejoice with trembling. Kiss the Son, that he be not angry, and ye perish in the way." Thou wilt not submit thyself unto him, whom God the Father hath exalted above all the earth in the resurrection, and unto whom he hath given a name which is above every name: that at the name of JESUS every knee should bow, of them which are in heaven, and of them which are in earth, and of them which are under the earth; and that every tongue should confess that JESUS Christ is the LORD, to the glory of God the Father. Oh, consider, you who deny the honor of worship to Jesus, you contend against God Himself, you are an enemy of the Almighty, you are an insurrectionist against the Most High, the Lord of lords, the King of kings; if you continue to reject the stone which the builders once rejected and which God Himself made the cornerstone, woe to you forever: This stone, on which you were to build your blessedness, will then fall on you and crush you, and you will once cry out under it alas and woe for your soul forever and ever.

## 2.

However, I hope you are all sufficiently convinced that the resurrection of Jesus Christ is really a good, solid reason for us Christians to joyfully confess that Christ is the Son of God and that his word is truth. However, not only this confession of the Christians is highly offensive to the world, but also the second thing that the Christians do: that they and only they are in favor with God. This is, if not even more annoying to the world, yet just as annoying as the first.

How? says the world, you Christians want to be only God's children? only God's beloved and chosen, only the holy and pure? How? This is your much vaunted Christian humility? Fie on ugly Phariseeism! Fie on ridiculous pride! What are you better than we? And alas, there are so many Christians who let themselves be intimidated by such contradictions of the faithless world that they do not dare to answer cheerfully and confidently: "And even if you are horrified by this, we will not and cannot stop confessing: Yes, we are with God in grace, we are his beloved, we are his chosen ones, in spite of sin and the world, in spite of death and hell.

Now it is true that if we Christians were to base our fame on our works, on our piety and righteousness, on our merit and our worthiness, we would have to be ashamed as often as we wanted to make this confession; for we must indeed admit it to the world, we Christians are by nature not a hair better and more worthy than the poorest of sinners; we must admit it to it, in ourselves apart from Christ we are even now just as poor as all the children of men, miserable, lost sinners, who have earned nothing but hell and damnation with their sins and are not worthy of God's love, but only of His full wrath and eternal hatred. But that we can stand before the world so cheerfully and confidently, so boldly and defiantly, and confess without blushing: We are nevertheless God's chosen children and stand with him in eternal grace; the reason for this, the good, solid, eternally unchanging reason, lies nowhere else but in the resurrection of Jesus Christ, which we commemorate today.

At first sight, our reconciliation with God and our pardon seem to be least connected with the resurrection of Christ; but if we look at it more closely, it soon becomes clear that this glorious fact is the right diamond foundation not only of our faith in Christ's divinity, but also of all our consolation, all our hopes, and all our salvation. But the connection is this: When Christ came forth on earth, he had his forerunner preach of him: "Behold, this is the Lamb of God, which taketh away the sin of the world;" and he himself not only declared that he came to seek and to save that which was lost, but also declared in what manner he would accomplish this; he declared, namely, that as the good shepherd of all the sheep he would lay down his life for the sheep, that he would give his body to die for them, and that he would shed his blood for the remission of their sins. He spoke this on the last night before his death, when he instituted the meal of remembrance of his death. And when he finally hung on the cross, and after unspeakable suffering the gates of death already opened to him, he cried aloud, "It is finished!"

But now the question arose: Is it really finished? - Jesus is dead; he has offered the great sacrifice, but is the work that he wanted to accomplish really finished? What does God the Father say about this? Is he really reconciled? Is sin really expiated? Is the divine law really satisfied? Is the debt really paid? Is divine justice really satisfied? - And what happened? - After three days, the answer to all these questions came down from heaven itself. God the Father raised from the dead the one whom our burden of sin had pushed down into the abode of decay and who had been thrown into the debtor's prison of death because of our guilt; and herewith God the Father testified before the whole world of sinners and before all the heavens: Yes, it is finished, the work of the redemption of sinners; I am reconciled; my law is fulfilled, the debt is paid; therefore rejoice, you sinners, you have found grace; the partition that separated me and you is broken down; the gates of hell are closed, and the gates of my heaven, my Father's fir, my Father's heart, are opened to you.

than. Behold, he who was your guarantor and representative in my court, I hereby publicly and solemnly release him and pronounce him righteous; therefore rejoice, in him you also are now righteous; rejoice, rejoice, you are free!

This is why all believing Christians can now confess before all the world: World, know it, we are truly with God in grace! She says: But are ye not yet sinners, and therefore debtors? Then they may answer: No; who will accuse the elect of God? God is here that justifieth; he hath justified our surety, and with him us also. If the world further says, But does not the law still condemn you? they may answer: No; who will condemn? Christ is here, who died, yea, rather, who also was raised from the dead, who is at the right hand of God, representing us; who hath fulfilled the law. If the world continues to say, But does not death await you, and does not hell threaten you? then they can answer: No; our death is no more death, but the gate of life; and hell? of them we can laugh; for death is swallowed up in victory; death, where is thy sting? Hell, where is your victory? - But thanks be to God, who has given us the victory through our Lord Jesus Christ. Says the reprobate at last: "But do you not feel that you still have sin? does not your heart often condemn you? How then can you boast of grace and righteousness? they may answer: It is true that the feeling of sin and guilt still lies heavy as a stone on our hearts and consciences, often squeezes out tears and sighs, and often wants to extinguish the glowing light of faith; but know that it is not in our hearts that we seek the reason for our comfort; come, go with us into the garden of Joseph of Arimathea, there we will show you what gives us comfort. What do you find there? - A tomb; in this tomb was shut up the one who had taken our sins upon himself. But behold! the stone is rolled away, the tomb is empty, and bright messengers of God call to us, "He is risen!" O blessed message! "Hallelujah! Hallelujah!" every Christian must shout after the heavenly messenger, "the stone has been rolled away from the grave of my sins, of my death, of my damnation!

It is he who comforts me. Because he has redeemed me; What I have sinned he has buried in the grave, There he has closed it up, There it will have to remain.

So why do you wonder, you children of this world, that we Christians confess that we are with God in grace, that we are righteous? Why do you wonder? If only the whole world could triumph with us, if only it would recognize what happened today for its salvation! Christ was the guarantor of the whole world; when he suffered, it was no different than if the whole world had been saved.

When he was condemned by God for the sin of the world, which he had taken upon himself, and was finally thrown into the tower of guilt of death, it was no different than if the whole world of sin was condemned in him and thrown into the dungeon; and when God the Father finally said to Christ, "Go forth, you are free!" and he rose from the grave full of the glory of heaven, the whole world of sin, whose guarantor and representative the Son of God had been, arose in him, free and free of its guilt. Therefore, the holy apostle does not only write Therefore the apostle writes not only: "We hold that if one died for all, then they all died"; but he also adds in another place: "As through one man's sin condemnation came upon all men; so also through one man's righteousness justification of life came upon all men. In order for every man to be truly saved, only one thing is necessary, namely, that man recognize and accept the pardon, freedom and redemption acquired for him by the Son and sealed by the Father, so that he now also comes out of the open dungeon of fear, unbelief and condemnation and rejoices and boasts in the grace he has attained.

O hear it, therefore, you who take offense at the joyful confession of the Christians: how may you be disconcerted that we Christians confess that we find ourselves in God's grace? We do not want to be better than other people; we only do not want to despise the grace that happened to you and us, as you do; we only do not want to make God, who raised your and our guarantor and crowned him with glory and honor, "a liar" by our unbelief, as you do. Not we, not we find it, but the eternal mercy of God, His truth and the victory of the Lord of glory is what we boast of.

Well then, you Christians, strengthen yourselves today at the open tomb of Jesus, over which he, the Duke of our blessedness, clothed in glory, calls out to you: "I have overcome, but yours is the victory"! Let this strengthen you, even in this time of apostasy and blasphemy, to joyfully confess your faith before friend and foe, and even in the midst of the cross to catch the songs of victory that shall now resound day and night in the tabernacles of the righteous \*). And as often as your heart, struck and wounded by the arrows of scoffers or the fear of sin, wants to falter again, hasten to the tomb of the Risen One, so you will always know that

\*) A proof of how vividly the Christians of the first Tent recognized what the resurrection of the Lord had brought them is that, like Tertullian Meid", they considered it inappropriate to fast or kneel in prayer on Sunday, as the memorial day of the resurrection of their Lord ("Die dominico jejuniu nefas ducimus, vel de genieuU " N" eor. "8. e. 3.).

Christ's tomb is an inexhaustible source of life and strength.

But you, who still refuse to give glory to the Risen One, that he is your God and Savior and the only way to the Father, mean what you do. God the Father has done more than affirm with an oath that Jesus Christ is his only begotten Son and that in him alone is salvation: God, as he preaches who formerly denied him, has in fact "made him a Lord and a Christian" by raising him from the dead. Therefore, do not resist him any longer; do not wait until the day of the final revelation of his glory. Here he takes his enemies pleading for mercy into the arms of his mercy, there he lays them at the footstool of his feet. Here, therefore, cry out with Thomas: "My Lord and my God"! There, too, you will stand at his right hand and triumph with him and with all those who are his, forever and ever. Amen! Amen!

### "The Lutheran Herald.

A new religious journal has been published under this title since the beginning of April. Mr. H. Ludwig in New York edits it. It is published twice a month. The annual subscription price is \$1.00.

Mr. Ludwig promises to edit his paper according to the confession of our church. In the third number he writes: "We expect little sympathy from the Old Lutherans; but it will always be our endeavor to expel from our columns everything that could only increase the rift, for in doctrine we are united, we differ only in the form of the dress, or in the practice, and in the manner of spreading the doctrine. We have all respect for Mr. Ludwig, as a man of excellent knowledge and ability in his business and of the best will. However, judging from what is already before the public, we cannot but express our conviction that dear Mr. Ludwig is deceiving himself when he thinks, as he writes, that he "possesses not only the will, but also the necessary resources to deliver a good Lutheran paper." Apart from the fact that he uses his paper to offer for sale books that are obviously un-Lutheran, i.e., unbiblical, Mr. Ludwig has already included an obviously un-Lutheran, highly un-Christian submission, whether consciously, or by mistake, or due to lack of knowledge of pure doctrine? we do not know. For example, in the third number, the essay reads: "Something about Christian entertainment books for young and old:"

"What are the deep meaningful words: repentance, sanctification and rebirth meant for the child, who, like the people of Israel in the OT, first attained visibility?

What is the first task to be accomplished by the first article of the Holy Scripture, the visible creation in constant connection with the Creator? Only then, when it has experienced the first article without disturbance and interruption, as it were - when, without preliminaries, which always confuse the simple, the spring has received its germs and buds, as it were, the unfolding of the blossoms has received its time, when the Creator of heaven and earth shows his omnipotence, wisdom and providence before the young soul in every morsel of bread, in every plant as well as in the animal, when it has learned to respect and recognize itself as the highest miracle, when it can give thanks and praise; In short, when it has experienced the first task undisturbed, when trust and love, as well as holy fear of the Creator of heaven and earth stammer out in unlearned words gratitude, praise and honor to your Creator, when trust and hope in Him (?) is grown up and cultivated only then the second task, the second article with its infinite love can fruitfully find its summer time 2c.

We cannot find words to express our disgust for the principles of education as they are expressed here. It is like reading Nousseau's Emile.

We would like to believe that it would not occur to Mr. Ludwig to seriously recommend to the Lutherans as genuinely Lutheran an education of the lambs of the good shepherd, which he has bought and purchased with his blood, according to such abominable

principles. However, since even such an essay has found its way into the "Lutheran Herald" under Mr. Ludwig's editorship, he should not blame us if we express the wish that the paper be handed over to the responsibility of a theologian who is as capable as he is faithful; Even if the paper were to advocate a different "form of dress" than the one in which we appear, we would nevertheless, if it sincerely testified with us for the same "doctrine" and watched over it with us, fraternally welcome it with the most sincere joy and would not look askance if it soon carried out its work with such vigor and vigor that the poor "Lutheran" disappeared behind it. In America, of course, one never seems to be able to rise to the belief that there are still people who, in their rebuke of others, should not be guided by base interests, but only by the love of truth and of immortal souls; but this cannot keep us from bearing witness to the truth and from looking, unconcerned about the human day, only to that day when the counsel of the heart will be revealed. 1 Cor, 4, 3-5.

If we could take the liberty of making a suggestion to Mr. Ludwig, which would cut off nothing less than the way for him to grow with his pound, it would be this,



Mr. Ludwig may use his "beautiful gifts" to help meet the need for a political newspaper supervised by a Christian spirit. Mr. L. knows better than we do that at present in America there is not even a German political newspaper. A German political newspaper is not published in America at the present time that a Christian could read without defiling himself, perhaps not even one that a decent person could read without blushes of shame and indignation. We know of none such, for as far as we know, the "Spectator on the Potomac" has also disappeared.

### Testimony for the defense.

In No. 5 of this volume, page 38, there is a report in which Mr. Meissner and seven members of a Lutheran congregation harshly accuse Father Braasch. Against this accusation, the latter sent in a judicial testimony for his justification and for publication in the "Lutheraner" some time ago. Unfortunately, this testimony was misplaced and has only now come back into our hands; therefore, we are only now presenting it to the public. Mr. ? Braasch will kindly excuse this delay, which we did not intend.

\*

\*

Clari on County.

On Friday, September 13, 1850, Wilhelmine Braasch personally appeared before me, the undersigned, a justice of the peace in said county and for the same, and testified on her solemn oath that her husband, Z. E. W. Braasch, never treated her badly in any way. On the other hand, she often gave him cause to grieve, and therefore often asked him to forgive her; also reached was cause that she left him in 1847, but she departed from him without any reason.

- Wilhelmine Braasch.

Zst sworn and has signed before me I. E. Thompson, F. N.

Professor Lehmann's rebuttal against the "Denkwürdigkeiten aus der letzten Versammlung der West - Ohio - Synode" published in the "Lutheraner" I intend to communicate in the next number, although we are sorry for the professor's own sake to be compelled to do so for the sake of the appearance of injustice which we might otherwise invite upon ourselves.

### God's omnipotence.

God can do everything, except what is not a sign of power, but of impotence, and what, if he could, would not let him be omnipotent, such as dying, being deceived, going astray, sinning. St. Augustine.

HIN The conclusion of "Luther's Journey to Wittenberg" will be published in the next issue.

### Ecclesiastical display.

After Pastor Ottomar Fürbringer, who formerly served the Lutheran congregation in Elkhorn-Prairie, Washington Co., Zlls, answered the call sent to him by the Lutheran congregations in Freistadt and Kirchhain near Milwaukie, Wisc. He was called by the Lutheran congregations in Freistadt and Kirchhain near Milwaukie, Wisc., and was installed in his office on Sunday ssuäiea by Mr. Lochner, who had served these congregations on an interim basis.

## The German Evangelical Lutheran Synod of Missouri, Ohio and Other States

is holding its meetings this year in Milwaukie, iDisc,

from the Wednesday after Trinity, June 18, until the 28th sz. in. ine!..

At the landing place there will always be a man from the congregation of Mr.? Lochner's congregation will always be present at the landing place to bring the arriving synod members to the place; however, if he is not there at the time, they may go to Mr. Tesch's pharmacy opposite the ^.weri- can llouss.

Ludwig W. Habel, Secr.

### Receipt and thanks.

For the purchase of the local Missing Church I received: From the parish in St. Louis .... \$50.00.

,                    Collinsville, Ill. . . .                    3. M  
                      Frankenlust.....                    5. 00.

" Eden, Erik Co, N.I .                    4.00.

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New - York .... 11. 00.

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the communities of the HH. k.?. Riedel .                    3. 00.

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" of the congregation of the Lord?. Klinckenberg Bartbolomew Co, Ill. .... 4. 00.

" of the Lord's church?. Ruffians in Wittenberg, O 3                    . 00.

" of the congregation of Mr. Pastor Hattstädt

In Monroe, Mich..... 11.                    00.

"Mr. Missionary Also                    1. 00.

" of the congregation of the Lord? Key! in^Baltimore                    61. 00.

" of the branch - church of the Lord?. Muller, St. Louis Co, Mo. .... 7.20.

Summn § 178. 40.

For these gifts of merciful love, I express my heartfelt thanks in the name of my congregation and wish to the generous givers the fullness of divine retribution in temporal and eternal goods, according to the word of the Lord: "He who sows in blessing will also reap in blessing". 2 Cor. 9, 6.

Detroit, Mich. 24 April 1851.

Gottlieb Schaller,?.

## Get

1. for the Luth. Conc ordia - Seminary near St. Louis

by the Lutheran congregation at Altenburg, Perry Co, Mon, March lld.J\$16 . 00.

2. to the Synodal Missionary Fund:

of the churches of the Lord?. Biltz . . . § 3. 00.

" of the congregation of Mr. k. Franke inLafayette Co, Mon 12. 55.

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Yield of a Collecte at Mr. SchlömannS Hoch-

time in st. louis .... \$3.56. by Mr. Michael Huber in Rochrster, R. l. . 2. 00. " Elisab. Meyer the000

" Christine Heinle that. 1. 66.

"Mr. Philip Schreiber the. .... 3. 00. " a member of the filial congregation of the Lord

k. John ..... 1- 00.

" an unnamed ..... 2s.

F. W. Barthel, Cassirer.

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the 5th and 6th year Mr. Johann Lvffler.

den 6. Jahrg. Messrs. H. Bruns, John Dedecke, Franke, Friedr. Frerking, F. Fine, W. Frerking k. Hattstädt (4 Er.), Louis Scharnborst, Heinr.1 Scheele, C. Stünkel, Heinrich Stünkel, LoM Stünkel.

the 7th year, Messrs. Georg Bay, H. Bruns, ?3DuM ser,?. Franke, Heinrich Frerking, William Frer^ king, k". Hattstädt (2 ex.), Christine Heinle^ Heinr. Haserodt, Carl Jung, Jacob Keller, Elist Meyer, Christoph Meyer, Louis Scharnboch, - Heinr. Scheele, Leonh. Schnell, C. Süinkchj Louis Stünkel,?.. Steinbach.

the 8th year Mr. l. C. W. Lindemann.

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Dutzend §1. M

The pastoral letter of the Lord?. Grey building to

Buffalo v. J. 1840 together with the exchanged between him and 1 several Lutheran pastors of Missouri „M ten writings15^.

Letter vr. Martin LuthersvonEstablishmentII

Church servant to the council at Prague in Bohemiar

from the year 1523. Translated from Latin-i

by Paulus SperatusIS

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Youth. Edited after Hiller, bound R."

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Pressed at Moritz Niedner, I

# Year 7, St. Louis, Monday, May 27, 1851, No. 20.

## **Foreword by the editors**

### **to the following essays pertaining to the West Ohio Synod.**

To ask an editor to take up a rejoinder against an article of one's own paper, which does not merely contain a simple correction, but a curse of scurrilous words, personally insulting outbursts and crude invective, is in a high degree unreasonable, unjust, yes, - we muffle it straight out - impertinent. A reasonably educated man, if passion has not blinded him, will never make such claims to the editor of a magazine, and every editor has the perfect right to reject such impertinent insinuations without further ado. The editor of the "Lutheran" found himself in a similar situation when he received the following submission from Prof. Lehmann a few weeks ago. It put him in no small embarrassment. The submission was obviously not suitable for a truly Lutheran journal, but rather for a journal such as the "Lutheran Church Messenger". We presented it to Professor Dr. Sihler with the request to give us advice. The latter then declared that the submission should appear in our journal, but of course at the same time with the necessary notes on the text. We also had to acknowledge the reasons for this procedure in this case; we therefore already promised in the last issue to comply with Prof. Lehmann. The dear readers will want to put up with it, considering that they are receiving herewith a document on the history of the American Lutheran Church of the present; the West-Ohio-Synod, however, will hopefully not attribute it to us, but only to Mr. Lehmann, if the intended defense of this gentleman is to its dishonor as long as it does not publicly reprimand this apologist for his ill-conceived service. At the same time, however, we inform all those who wish to write against the "Lutheran" that it is a publication not for the denigration of Lutheran doctrine and practice, but for its defense and for the public punishment of all falsehoods, especially those that seek to cover themselves with the Lutheran name. Therefore, whoever does not want to write in this sense, spare us with his submissions. There is no need for our "Lutheran" to revile righteous Lutherans and correct Lutheran doctrine and practice; the "Lutheran Church Messenger", the "Mission Messenger" and other messengers are there in abundance for this purpose.

(Submitted.)'

### **The Western Ohio Synod and Dr. Sihler's "Memorability."**

Since Dr. Sihler has allowed himself a crude attack on the Westl. Synod of Ohio in the Lutheran of March 4, in which several gross violations of truth and justice degenerate; and since also some of his earlier criticisms of this Sonore testify to a similar busyness; so the Mr. Lutheran, who after all only a short time ago took the floor for unapologetic speech, will hopefully not refuse the undersigned a defense of the accused in his columns.

The so-called "memorability", namely the mentioned report about the Ohio - Synod is wrong; unjust; unloving; - "maß end; verläünderisch; fleischlich; unluthe

(Sent in.) **The self-defeating defense of the West Ohio**

### **Synod, by Prof. W. F. Lehmann in Columbus.**

Professor Lehmann, on behalf of the West Ohio Synod, or without it, has issued a defense against my "memorandum" contained in No. 44, which the Lutheran has also recorded, with my permission, so that I can immediately provide a brief rebuttal to the honor of the truth.

Regarding 4. and 2. my report is not "wrong and unjust;" for what is the use of the outward confession of the ecclesiastical symbols? What special progress is it, if the Synod disapproves and rejects the building of communal churches and the formation of united congregations, since the unconfessional practice of Holy Communion still remains, the Ohio preachers continue to serve Holy Communion to Reformed persons, as such, and are content that these should follow the Lutheran

rlsch; and only brings dishonor to the cause of the  
Mr.

1 The report is false. - It accuses us of faith- and church-menagerie, while it itself shows the opposite. Is this the proof of their syncretism, that the synod expressly confessed all symbols; that it several times decisively rejected the founding and building of joint congregations and churches and in a special resolution gave its members the instruction to work only as Lutheran preachers in (previously founded) united congregations? It is true that there used to be great indecision in confession and practice among us, but Dr. Sihler knows that the Synod has been thinking and acting quite differently in these matters for some time. How can he now, while it is known to him that it pursues the opposite direction, make the false assertion that it is "unionistic" and accuse it of favoring "faith and church menagerie"!

2. it is unjust. - With all diligence, the report covers up everything that could put the synod in a more favorable light. No one can recognize from its distorted image the body it is supposed to represent. Even against enemies we should be just; how much more against fellow believers! Dr. Sihler's assertion that the Ohio Synod "is not at all interested in showing loyalty to the confession" is unjust; for it is known to him as a fact that it "has passed resolutions to establish its ecclesiastical conduct in accordance with the confession. I only point to the resolutions against the founding of communal congregations and the building of communal churches; to the reprimand that the president, on behalf of the synod, gave to the licentiate Abele for teaching the Heidelberg Catechism alongside the Lutheran one; and finally to the resolution that no member of the synod teaches and works otherwise than only as a Lutheran pastor. He either tries to explain all this away, or he calls the Synod "an enemy of the confessing Lutherans and a friend of the unconfessing unionists. - Is this fair? - Does he think that all Lutheranism has left the Ohio Synod with him?"

The author of the "Memories" has acted uncharitably. He will perhaps pretend that all kinds of enthusiasts refer to Christian love and seek protection under it from the arrows of truth. Nevertheless, it is commanded, and therefore also obligatory. While Paul warns us against false love, he describes true love as long-suffering and kind; he says: "it is not jealous, does not drive forward arrogance, does not puff itself up, does not act unthankfully, does not seek its own, does not allow itself to be begrudged, does not seek harm, does not rejoice in unrighteousness, but in the truth - bears, believes, hopes, endures everything. Has the author shown such love in his judgment of those who think differently? - Everywhere he sees only hypocrisy. Human service and carnality. With him, Christian love, as he has sufficiently demonstrated in public and in private in his behavior toward us, seems to belong among the adiaphora. At any time he is ready to act as a judge of others, of whom he often knows nothing, or only from a second source. In short, what is welcome to his bitter sense of judgement, that is already certain to him without further ado. Nothing, lest you be judged; condemn not, and you shall not be condemned. In general

This alone can reassure the conscience of the servants of the Lutheran Church that the recognition of Lutheran doctrine as solely in accordance with Scripture on the part of the Reformed is honestly and sincerely meant, and does not flow from the customary and traditional indifference with regard to the unity and purity of doctrine. Also, these preachers still leave the conscience of the Reformed either in suspense as to whether they are actually Lutheran or Reformed in their constant taking of supper from a Lutheran preacher and with a Lutheran congregation, or in the delusion that they are still well Reformed, which is not true before God and man.

Does such neglect of conscience mean "teaching and working as a Lutheran pastor?" Mr. L. must have at least a very unclear idea of the delicate conscientiousness of a confessional, truly Lutheran pastor. And I ask further: does such a practice of the Lord's Supper not actually and grossly sin against the confession, and promote the faith- and church-menagerie of our time? This wicked practice, however, was attacked by me and proven to be contrary to the confession. Where, however, is a synodal resolution by Mr. L. shown in relation to this, which made it the duty of the synod to follow that alone factually correct practice of the Lord's Supper? Answer: there is no such resolution, consequently my accusation of their practical unionism is not false and unjust. For what does it help that the Ohio preachers should not accept new mixed congregations, if they retain the old ones, and do not make an honest and serious attempt to form living Lutheran congregations, against all attempts of fear of man and concern for the belly? But even that prohibition, as far as I know, refers only to those congregations that are called united, and of course are, but not to those that are called Lutheran, but are not, in that there may be more or less Reformed among them. These can, of course, receive Holy Communion according to the unrevoked old bad communion practice, and also be members of the congregation. Thus, Union churches are still built, although not of wood and bricks. Or if this is not so, then Mr. L. may first prove that the procedure with Reformed and generally other believers indicated in No. 14 of the Lutheran, p. 109, is not the only factually correct one before administering Holy Communion.

In accusing me here of unkindness, the unpartisan reader will notice that Mr. L. has hardly remained in love himself in this judgment; for he does not merely deliver hollow declamations, but also judges the bottom of my heart, while I have not undertaken to do so, have remained with the matter, have however punished it sharply and seriously out of love, and have also called the evil piece by its right name. Mr. L. should be so good as to name only one preacher of their association who has a "proper calling" from his congregation in his hands, and whom his congregation does not regard either tacitly or explicitly in such a way that they can "terminate" him after one, two or several years, and whom they do not regard as their "ordained" pastor. Such people find and remain "MiethsPrediger", whether they like the word or not.

ad 4. Mr. L. continues here, partly to declaim, partly to direct the sentiments of the heart, instead of remaining with the facts. Let him first prove that our earlier written and oral requests (when we were still members of the Ohio Synod) for the abolition of the existing

unionist abuses were presumptions \*) and not consciences, moreover, since our requests had nothing presumptuous even in form. Also, my rebuke of the light-fat and unjust procedure of the Synod in the Gockelen-Heid matter is not presumptuous and /of course is not in the least connected with my office in our Synod. Any honest Lutheran who has experienced such a procedure was and is authorized to testify against it and to punish it, whether he be a preacher or

\*) Mr. L. may well reflect with what presumptuous conceit and mockery he, in front of others, although at that time he was still very immature in years, knowledge and experience, at the Synod of Lancaster in 1845, rejected and ridiculed Miser's just requests for the abolition of confessional unionist abuses.

he would do well, if the mood moves him to throw around his common insults: hirelings, hireling preachers, carnal people, etc., to seriously heed the apostolic word: "If I spoke with the tongues of men and with the tongues of angels, and had not love, I would be a sounding brass and a tinkling bell - I would be nothing. Thank God that we are independent of the judgment of such a one!"

4. the procedure of the rapporteur is presumptuous in the highest degree. Although he is vice-president of the Missouri Synod 2c., this by no means makes him the superintendent of the entire Lutheran Church, to which he seems to consider himself called. We do not regard his attempt to dictate to the Ohio Synod several years ago what it should and should not do, as he does, as condescension and favor, but rather as a violation of decency and humility. But if he has not yet learned such humility, he is requested in the name of the synod not to honor her with his Nach in the future until she asks him to do so. Imposed counsel is always fruitless. But since he now seems to have forgotten that his visitation extends only over the territory of the Missouri 2c. - Synod, his unappointed interference in the ecclesiastical affairs of the Ohio Synod is pure presumption. In this spirit, however, he has acted among us from the beginning; indeed, it almost seems to us that he thinks he alone has a conscience, and if by chance anyone among us still has such a conscience, it must be violated and he must not act according to any of his.

5. He was also guilty of neglect. - Lulher explains the eighth commandment thus: "We are to fear and love God, so that we do not falsely lie to our neighbor, betray him, talk back to him or give him a bad name, but rather excuse him, speak good of him and turn everything around for the best. The reporter will not deny that this statement is genuine Lutheran. - Now the application! He accuses the president of the synod, who certainly always treated him with respect and love, of having written (in a unionist spirit) to Pastor Heid: 'This does not happen in America! At the same time he also charges him (perhaps in Christian love O) with the intention to "measure God's word and order according to American disorder". In addition, there is the after-talk about the Ohio Synod, that it prefers to follow American taste rather than the word and order of God. In the first place, the assertion that the President gives counsel in such a unionistic spirit is taken entirely out of hand, as will be shown hereafter in connection with Candidate Kleinegee's name; in the second place, however, a handwritten letter from Pastor Heid is before me at this moment, who, in answer to the President's inquiry, gives the round explanation that he never received a letter from him. With what right did Dr. Sihler force the Honorable President into this position? How much strength or honesty do the conclusions, filling one and a half columns, contain, which are consistently based on the fundamentally false statement that the president had written in this way? The accusation made with his usual confidence is therefore nothing but gross neglect.

This now also clearly shows that the reporter has carnally bundled, as he so gladly accuses others. It is not carnal to so meanly accuse the president and the synod, whose representative he is, on mere presumption.

not. As far as I know, I did not give advice to the Ohio Synod in that rebuke, although it should accept it itself from me, if it would be good, who, moreover, has never been its enemy, nor does it want to become one through Mr. L.'s judgement. After all, we will one day both be revealed before the one who sifts into the hidden, and will reveal the counsel of the hearts. - —

ad 5. Here I refer to the correction already sent earlier to the Lutheran. If, however, the error occurred that I took the "Sp." in Pastor Heid's letter for Spielmann and not for Spengler, since in the letter earlier there was talk of the latter, but not of the latter at all, then Mr. L. may prove that this brief proof of what "does" and "does not do" in America in the practice of the Ohio Synod is "gross slander". If, however, he asks for names and proofs (which I withhold for this time out of consideration) in the name of the Synod, they shall be given to him. On the other hand, I request Mr. L. to name preachers of their association who, as mentioned above, are not preachers for hire and have a "proper profession", keep the regular church school, have the church discipline commanded by the Lord Christ in their congregations and thus do not lead their ministry according to American taste, but according to God's order.

ad 6: The invectives: zealots and inquisitors, which flow from the rich Christian love of Mr. L., I forgive him, since they partly arose from the erroneous assumption that I would have aloud Mr. Spielmann (see ad 5). - Since he is a thorough man and a good portrait painter, it is his concern not to overlook any trait and to use all diligence to depict my frightening deformity as accurately as possible; Therefore, I have not only acted "wrongly and unjustly", and am not only "unloving, presumptuous, and deluding" (this, if true, should have come first in this register), but also "carnal"; and indeed I would have nothing against it, indeed I would even be diabolical, if the accusation in no. 5 were justified, unv I had really lied, and not rather, as it is in the day, been mistaken.

The unpartisan reader will notice here that the excellent portrait painter, Mr. L., gets more and more excited and portrays me, as it were, red and scarred as such an inquisitor who condemns the poor Ohio Synod "as heretics to the guillotine" \*) (the head-cutting machine from the French Revolution) if it does not "follow his ecclesiastical customs to the letter"; indeed, I am almost beginning to fear myself; for such a rage, probably prevented by my self-love from deeper self-knowledge, I would not yet have recognized myself, at least in my outward conduct, if not for Mr. L. had not, after his deep, "perceptive look, revealed to me in a flash the ghastly abyss of my bloodthirsty heart and presented it to me for penance. No, my dear Mr. Lehmann, neither you nor your esteemed colleagues have to expect such a terrible fate from my wrath. What would become of the seminary at Columbus, indeed of the entire Ohio Synod, if its most eloquent declamator fell silent, if its most skillful gladiator (fencer) no longer performed aerial strokes?

But joking aside! for the poor Mr. L. has really met with this accusation of being "un-Lutheran", that he has become carnal and deluded. For where and when would I ever have heard of the Ohio Synod against the 7th Article of the Augsb. Conf. uniformity in such ecclesiastical ceremonies, which in and of themselves are indifferent, and are not in the narrower and stricter sense an

expression of the confession? And especially in the "Denkwürdigkeit", where is there talk of ceremonies? Mr. L. would have to consider it, as it seems, an indifferent ceremony that the Reformed, as such, are given Holy Communion. And what kind of poisonously suspicious speech is this, since he writes: "we can therefore never understand ourselves to condemn Lutheranism and

By the way, as a historical correction, it is known to the learned professor and to know that at the time of the guillotine no heretics (Protestants) were killed by it, and again at the time of the Protestant murder no guillotine had been invented yet. So he would have been wiser - from the *Lutheran Standard* to I have been likened to in my dictatorial fury and inhuman thirst for blood against the poor slaughter sheep of the Ohio Synod, to my no small amusement.



And then, giving the worst possible interpretation to his supposed words, to condemn both of them! Does this mean: to excuse one's neighbor, to speak well of him, and to turn everything around for the best? This is the spirituality of all zealots; it was also the spirituality of the inquisitors; but it does not breathe Christ's spirit and mind.

7 To us poor heterodox who have fallen under his curse, his procedure seems to be unLutheran, if otherwise he allows us to pass judgment on such things ourselves. It seems to us that he has forgotten that the 7th article of the Augsburg Confession does not contain everything that is forbidden. Confession does not call everything that it calls un-Lutheran. If we do not follow his ecclesiastical customs one iota, we will be guillotined by him as heretics without further ado. There, however, pure preaching of the gospel and administration of the holy sacraments in accordance with it are called the hallmarks of the church. There, however, pure preaching of the gospel and the proper administration of the holy sacraments are called the hallmarks of the church, and uniformity in ceremonies is presented as "not necessary". We can therefore never allow ourselves to mix Lutheranism and papist ceremonialism. Then he could justifiably accuse us of ecclesiastical humbug. If others submit to his intolerant spirit, he only does not expect that the Ohio Synod will put up with his command. We know our rights as Lutherans, and are determined not to let a papacy in any form be placed on our necks.

His unchristian behavior only brings dishonor to the cause of the Lord. The church in America has a higher, nobler purpose than to be the field for any man's lust for power, whoever he may be. Has it come to the point that one can no longer, according to apostolic word and example, bear the weak with patience, or according to Christ's word: Be wise as serpents, and without falsehood as doves, let true pastoral prudence have its day, without being called a wolf, a servant of men, or a servant of time? But this seems to become the inevitable reward of those who wait for the effect of truth with patience, and do not help the plans of the author of "thoughtfulness" to force him through in childish haste. The example of Jesus' patience with his disciples has no meaning for him. Should coercion take the place of conviction, and unconditional obedience to him apply to a convinced conscience! It was not so before the Reformation; let it never be so! If this is true orthodoxy, it will soon be only a derisive name, and deserves it. And if narrow-mindedness and quarrelsomeness, sophistry and hierarchical despotism do not become synonymous with orthodoxy, we certainly do not have Dr. Sihler to thank for it. A way of proceeding like his brings the holy faith of our church into disrepute, fosters mobs, apostasy and sectarianism, devastates the vineyard of the Lord, where it only needs digging, fertilizing and patience to bring forth abundant fruit. In the kingdom of Christ, struggle is necessary, but not always and everywhere. The kingdom that is at odds with itself cannot exist. The struggle for faith and in faith is noble, but carnal zeal for miserable ceremonies and unessential human things is unnecessary and unworthy, un-Lutheran and un-Christian. The pugnacious reporter understands tearing down never better than building up, as his process Karlstadt and Zwingli and the iconoclasts in general. With zealots, the moment of the present and what is due has all value, the future and the essentials none; they cling, like Saul, just as fiercely to a rag of the law as to the garment of the noblest justice.

to mix papist ceremonialism". - In which church, we ask Mr. L., (for this is also supposed to be a loving side blow to our synod) has he seen such "papist ceremonialism"? He has probably never attended one of our services. - Since the professor does not seem to know what "papist ceremonialism" is, let him learn it herewith, if he is not already too learned. Papist ceremonialism within the Lutheran Church would be such, where either these or those ceremonies would be expression and representation of crypto (i.e. secret) papist doctrine, or where in a papist way it would be commanded to hold these or those ceremonies, for the sake of conscience, and at the loss of blessedness. Mr. L. may be so kind as to bring facts instead of empty and spiteful assertions (which have been guessed at after the mendacious cutting of Br. Weyl and comp.), and to prove by these that somewhere among us there are ceremonies which express papist doctrines, or that we teach that these and those in themselves indifferent and worshipful customs and ways must be kept for the sake of conscience. But that we hold fast to old edifying ceremonies, which express the whole faith of the church, and in which the congregations also participate in a lively way, as Luther and his followers did, - that we do not, for the love of the reformed "brethren", adopt the bare and naked service of the same, in which the preacher alone is the acting person, and preaches to the people according to his mood and manner, - or that we do not use the unanointed and unsalted rationalizing agendas of the Ohio Synod; - that is hopefully neither papist nor "un-Lutheran" in the eyes of just and understanding Lutherans."

Ad 8: Here, of course, there would be much to answer, since there is unfortunately again much declamation or judging. Unfortunately, there is again a lot of declaiming or judging, and there is nothing to be felt of "Christ's spirit and mind", which Mr. L. recommends to me in No. 6. He only proves that it is "a carnal zeal for miserable ceremonies and unessential things", if I push into the conscience of the Ohio Synod, which professes the ecclesiastical symbols with a clear mouth, their practice contrary to the confession, if I punish them for it \*) and still punish them, after their ignorance had been sufficiently helped by others,

1. that it still stubbornly maintains its frivolous and insufficient report of the Reformed before Holy Communion; (see above on 1. and 2.)
2. that their preachers do not have a "regular profession", but want to remain "hired" preachers;
3. that they frivolously change communities or even their profession for the sake of better pay or human reasons;
5. that they neither keep a proper church school themselves, nor do their part in appointing school teachers, so that the children may be carefully instructed in God's Word from their youth.
5. that they retain the largely unbelieving, unionist "common hymnal" and the similarly designed agendas;
6. that the teaching of confirmation is handled very carelessly by some (here, too, I call upon Mr. L. to request proof from the synod).
7. that the examination and employment of candidates is so careless and superficial.

Now I ask every sincere Lutheran, even the spiritual Mr. L. himself, whether the punishment of such coarse and evil pieces,

by which necessarily the poor congregations must come down more and more ecclesiastically and wither away, - whether this punishment is "a carnal zeal for wretched ceremonies and unessential human things".

But because I objectively (and not personally and spitefully like Mr. L.) punish such pernicious conditions, I have to be "a zealot, a Karlsruher, a "Niederreißer", in the court of Mr. L.". "I must be a zealot, a Karlsruher, an iconoclast, a "tear-downer", must have to deal only with "narrow-mindedness and quarrelsomeness, sophistry and hierarchical despotism; but he with his own possesses the "genuine pastoral prudence", that they persist in the traditional slovenliness, and do not pass synodal resolutions for the amelioration of this evil damage. Of course, this means "to be wise

This happened in No. 3 of the 1816 volume of the "Lutheran".

Finally, a few remarks about some details in the report. The praise that the author seems to want to ascribe to himself for his earlier defense of the Ohio Synod because of its resolute confession of our common symbols, no one has asked of him, and if he expects the Synod to thank him for an ambiguous protective speech in which he so pedantically wants to teach Flores, then it will only comply with him insofar as it thanks him for it, because it is completely indifferent to his praise and blame. But if he imagines that he has even taken notice of the synod (he speaks in such a tone), she will thank him even less. If the conscience of individual members allows them to administer Holy Communion to mixed congregations, the synod will be even less grateful. If the conscience of individual members permits them in mixed congregations to administer Holy Communion to those who are not Lutheran in name, but Lutheran in substance, and who recognize Lutheran doctrine as truth, then it must be said for their justification that they act un-Lutheran only when such recognition is denied. That the Synod regards the existence of such congregations (of which there are only a few among us anyway) as an evil, it has certainly explained clearly enough, and that it seriously strives to abolish the existing evil in moderation and patience, but not in the violent spirit of the iconoclasts, only shows that we are aiming at the same goal, but in a different way. It wants to achieve its purpose by the slow but right way of conviction, without violence and pressure of conscience. By the way, some people might rightly ask who made Dr. Sihler the judge of their conscience? His cathedra language will convince no one of this. "Serious and thorough preachers" who honestly try to meet the demands of their conscience can perhaps also exist without having been educated according to his model.

Dr. Sihler further accuses the Synod of "even accepting such preachers who speak out straightforwardly unionist, and declare themselves against the ecclesiastical symbols in their practical execution". This assertion can never be proved. The acceptance of Pastor Gockelen cannot serve him here, because he confessed to all symbolic writings. Therefore he is unionist, because he does not agree with that in practice. It is true that he serves congregations that Pastor Heid issued for the sake of conscience. But this cannot yet be proof for us that Pastor Gokelen was wrong, because (without wanting to judge Pastor Heid's circumstances here) there are enough cases in which preachers, under the pretext of conscientiousness, dissolved whole congregations through self-maintained, domineering behavior, which could have been saved for our church through insightful work, without giving away the truth in the least, and which were driven into the arms of the sects by the domineeringness of their preachers. That is tearing down, not building. Although Dr. Sihler says that those congregations "wanted only a preacher, but no pastor," with him empty speculation often counts as fact; his Dünke! is not yet proof. Furthermore, he claims that those congregations "under the pretense of their American freedom resisted the church discipline ordered by the Lord Christ (Matth. 18, 15-17) and, in spite of all instruction, in no way wanted to allow their pastor to question them individually before they even partook of the first supper". If we now assume this without proof only on the basis of his statement, then those who do not "load the yoke on the necks of the disciples" and allow themselves to be forced into (not private, but) ear confession could easily be condemned. Not all pastors know how to distinguish between use and abuse. What an abuse! that the synod, through its president, the indication of Pastor Heid, as on the other hand the one heard from pastor Gockelen, himself a like snakes, if these gentlemen do not punish the local people's sins sharply and seriously in their congregations, desire no proper profession, help to neglect the poor youth in the church with their congregations, do not insist on the church discipline prescribed in Matth. 18, 15-17 with all seriousness 2c., - I leave it up to the conscience of Mr. L. and his own to judge whether this is "without being false, like the deaf," and I sincerely hope that they will come to judgment with themselves sooner than God does in their dying hour, when He will see them feeding His lambs and sheep. - Evil damage from human Let the weak go with fear is not the same as "let the weak go with fear". Bear patience".

But since Mr. L. finally thinks that I, poor zealot, have to do with tearing down, but not with building up, I kindly ask him to come here during the vacation season and to inspect our seminary and my congregation in every way. In the end, if he can control his heart and does not bring blackened glasses with him, he might be an enemy of the beginning of a healthy structure, which was worked by God's grace. He would also find neither "hierarchical despotism" nor democratic arbitrariness in our church assemblies, but the rule of the divine word and the united cooperation of teacher and listeners on the basis of this word.

In the first part of the conclusion, Mr. L. again seeks to justify her superficial practice against reformers with regard to the administration of Holy Communion as thorough and sufficient, against which I refer to No. 14, page 109, column 8; it is again nothing but declamation and rhetoric; for Mr. L. would have to prove that and how that factually only correct procedure really stems "from the violent spirit of the iconoclasts", and not rather from Christian conscientiousness.

The professor seems to be somewhat unclear about the nature of conscience and does not yet realize that its fineness and sharpness depends on the degree of knowledge of the divine word. Whoever from this has not become thoroughly clear about the gross and soul-destroying false doctrines of the reformers, even a very little

If a person has an insight into the present union and the connection between the confession and practice of the Lutheran church, he may of course think in the beginning that it is enough if the Reformed do not reject the Lutheran doctrine presented or even recognize it aloud, and then he is of course not yet acting against his conscience (which has not yet been completely purified from God's Word). But if he gains from God's Word and other writings based on it a thorough knowledge of the pure sacramental doctrine of the Lutheran Church and the false doctrine of the Reformed Church, and at the same time becomes clearer about the present union and the connection between confession and practice, if he does not forcibly suppress the now sharpened voice of his conscience through ill will, he cannot then act according to his former unclear conscience with regard to the distribution of Holy Communion to Reformed persons, but cannot do otherwise than as stated above. - Now, however, in the "Lutheraner", which Professor Lehmann and other pastors also hold, from less hated pens than mine, essays have appeared several times also about the above pieces, so that one must reasonably assume that Mr. Lehmann must now be taught better. Nevertheless, he still wants to

hold on to the former practice, even calling it "force and pressure of conscience" to demand from reformists, to disapprove of their communion doctrine as false, after they have been thoroughly instructed from God's Word about truth and error, and then to recognize their communion by a minister of the Lutheran church and me of a Lutheran congregation as a member: entry into the Lutheran church and actual withdrawal from their previous church fellowship. Now this is undoubtedly true before God and man; but perhaps some think that it would be wiser to make the above request to the Reformed only later and gradually; but this would not be "as false as doves" nor even "as wise as serpents," but would be just as dishonest as unwise; for then the Reformed would rightly get angry later and say: Why did you keep it from us in the beginning, and give us the Holy Communion several times without our knowing it? Why did you conceal it from us in the beginning and give us the Holy Communion several times without us needing our reformed faith?

The court did not ask Dr. Sihler for his advice.

Even the course of business does not escape the censure of our critic. Before any member had heard his name, the synod had continued its course of business, and this will most likely remain unchanged, even if he should not forget to let himself be periodically told about it.

His reference to the incident with Candidate Kleinegees only shows again how he immediately praises or condemns, depending on his liking or disliking. Dr. Sihler knew as much as nothing about him, at least he was unfamiliar with the situation, as is clear enough from his remarks, and yet presto, as usual, is ready with a "tangible" judgment. So that he does not remain completely ignorant about this matter, he is hereby informed that the inquiry of Mr. Kleinegee was made at the instigation of the unionist-minded president, who had fallen out of favor with Dr. Sihler, and who had already seriously forbidden him to found a mixed congregation, but who nevertheless did not abandon his plan. Later, after more mature deliberation, Candidate K. came to a better conviction, which he expressed both against the honorable president and before the synod. It is especially remarkable for Dr. Sihler that this happened at the instigation of the unionist president of our unionist synod. This puts in quite a different light than he thinks the Rath to Cand. Kl., and shows that he declares himself against the establishment of mixed congregations, and apparently only in favor of Lutheran doctrine and Lutheran administration of the sacraments and ministry. The ambiguity of the resolution is only due to the fact that the eyes are deliberately closed and that one does not want to understand it.

The remark about the order of the Synod concerning licentiates and their exclusion from the ministerial meeting, proves that one often interferes in matters that do not concern one and of which one knows nothing at all, because in two different places of our ministerial order the candidates are authorized, even obliged, to attend the ministerial meetings.

The "angry dismissal" of a pertinent question by the honorable father, Pastor Heinicke, is the same. Dr. Sihler, who was only a guest of the Synod, wanted to catechize Father Heinecke in an improper manner about his conduct in office, and was told in righteous indignation: "I am responsible for this to my God, not to you." One only needs to know with what audacity Dr. S. tried to impose reprimand and council on the Synod, while the Synod of Missouri does not even recognize us as council members, so the whole course of events is well understood. Incidentally, the rumor which one tried to spread with such great diligence, that the whole Synod had fallen silent in response to Dr. Sihler's questions, is also thoroughly false; but it was not a little astonished at their immodesty. The only silence of which the undersigned is aware was that which followed a not indistinct hint from the synod to Dr. S. that he was not needed.

and church? Just as a Lutheran pastor comes to a better understanding in this matter, he owes it to himself, to his Lutheran congregation and to the Reformed, according to his now cleansed and sharpened conscience, to now also adopt the other thorough procedure and to gladly and willingly confess his former ignorance to those involved. But also with regard to the Gockelen-Heid case, the truth of my accusation remains that the synod acted unjustly, thus also unchristian; for it did not hear the plaintiff, Pastor Heid, from Pastor Gockelen, nor did it do anything else to gain an unbiased knowledge of the facts, but rather gave full credence to the one-sided reports of Mr. Gockelen, although any just pagan judge would have acted differently. - But why this? Mr. Lehmann provides information about this; for in his opinion, and probably also in that of the honorable synod, it is already called "putting a yoke on the disciples' necks and forcing them to confess their ears" that Pastor Heid, when he took over that congregation, did not want to give Holy Communion to anyone who refused to be questioned by him about the state of his Christian knowledge. Here, indeed, one must stand still in amazement; for one is at a loss whether to "ascribe" these words of the poor man, who considers himself a confessedly faithful Lutheran, to speak in the smoothest and cleanest manner, predominantly to his head or to his heart. In any case, it is clear to every honest Lutheran that Mr. L. (and his followers) profess the ecclesiastical symbols only by mouth and appearance, since it is almost impossible to assume that his mind is still so darkened here. Thus, what the absolution to be granted also requires according to Art. 11 of the Augsburg Conf. Conf., what the most proven church teachers make the most serious matter of conscience for Lutheran pastors, what even the so-called Lutheran General Synod (in which there is admittedly life, albeit a morbid one) testifies in the "Lutheran Observer" at least as salutary and desirable, in which the minister of the Lutheran church can sufficiently safeguard his conscience that he, at least through his fault, i.e. by omitting to question his individual church children, does not hand the Holy Communion to anyone for judgment. Mr. Lehmann calls this "putting a yoke on the necks of the disciples," he calls it "forcing them to confess their ears. Has he really been blinded by hatred and anger and a beaten conscience so that he speaks so foolishly and unjustly? Or should the professor really not know that the Papist auricular confession is the enumeration of all sins, which no one asks for in our country? Should he really consider a believer, a "disciple of Christ", who, after having been sufficiently instructed about the salutary and necessary aspects of it, refuses to answer his pastor when he wants to ask him about the state of his Christian knowledge? - And I ask him on his conscience: are people who persist in such a disturbing opinion and therefore separate from the church, after they have been taught, admonished and warned anew, also a church of the Lord, or not rather wilful separatists? I ask him further: did in this case "the imperiousness" of the preacher cause the division, or the malicious self-will of the people? - And finally: can a confessing Lutheran pastor regard and serve such people as a congregation of God?

The case finally with Past. Heinecke is not presented in proper order. The decision was made: "that the preachers of the Ohio Synod should serve mixed congregations only as Lutheran preachers" and because, of course, such a general form did not give Mr. Kleinegees any advice for his particular cases, I took the liberty, for example, of asking him what he should do as a Lutheran preacher if this or that reformed father should insist on the confirmation doctrine of his son according to the Heidelberg Catechism. And Mr. L. will well remember that neither he nor Pastor Heinecke gave a definite answer to this.

Finally, after reading the "Denkwürdigkeiten" in No. 14, Mr. Lehmann's accusations, and this reply of mine, I call upon every unpartisan, sincere Lutheran reader to decide whether I have really acted "wrongly, unjustly, uncharitably, presumptuously, neglectfully, carnally, and unLutheran", and

What he finally remarks about the admission of Mr. Gockelen "without conscientious investigation" is already refuted by the fact that he does not know what happened in the ministerial meeting at which he was not present at all. It is at least possible that the ministry, regardless of his absence, conducted the business concerning Pastor Gockelen to its own satisfaction. As far as the abusive names are concerned, with which Pastor Gockelen and his congregations are so richly endowed, every Christian-thinking, sober Lutheran will know how to judge this properly.

These incidents should now teach Dr. Sihler to act with more caution and prudence and insight. He should remember that one can accuse others of all kinds of arbitrary things without violating truth, justice and love. Above all, it should now become clear to him that he himself is not infallible, and that his counsel is not as highly esteemed by all as it is by himself. If he cares about helping to build up the church, he will only achieve this noble goal through modest zeal, loving earnestness and sober instruction, not through scolding and coercion. "It does not do in America to use a stick to order church affairs or to bring congregations under soldier discipline.

So much about being "memorable."

W. F. Lehmann.

has only brought "disgrace to the Lord's cause", or whether this defense of the Synod by Mr. Lehmann has not rather turned into the greater self-accusation? For although he has nowhere overturned my judgment based on facts by refuting the former, nor can he do so, he has continually judged my heart and mind, and God has often intervened in his office and work. For such is the manner of consciences, smitten by facts and convicted by reasons, when the sore spots hurt and smelt heart and will unrepentantly oppose, to suspect and denigrate the disposition of him who rendered them this repugnant labor of love, however honestly and sincerely he may have meant it. For I testify before the omniscient and omnipresent God that neither before nor now has my testimony against the conduct of the Ohio Synod or individual members of it flowed from malicious harshness and imperiousness of mind, which Mr. Lehmann so often imputes to me, but from honest zeal for the glory of God and the edification of His Church. And if only some willingness on the part of the Synod had met me and my fellow witnesses at our first request, perhaps everything would be different.

Finally, I now declare to Mr. Lehmann that I will not reply to any further possible judgments of opinion, declamations and reasonings; if he wants to or can attack the still established facts and reasons, then I will answer him. By the way, I gladly forgave him in my heart for his many cold and proud denials of my attitude, even if I had to punish his evasion or distortion of the facts in accordance with the truth. God grant him, who has been spoiled for years by weak synodal fathers and friends, the longer the more grace for deeper self-knowledge, and transform his previous school Christianity into a thorough experiential Christianity.

Upon request, the above-mentioned historical facts shall be at the service of the Synod as evidence of its practice, which in many respects is so frivolous, and shall be published in the Lutheran.

Dr. W. Sihler.

## **Luther on a distant journey from Wartburg Castle to Wittenberg.**

(From an old chronicle by F. Keßler.)

(Conclusion.)

Fourth chapter.

What Luther further spoke to us and we did not recognize him at the same time.

After the day was over and very dark, the host came for the table; as he understood our high desire and desire for Martin Luther, he said: "dear fellows, you would have succeeded where you were here two days ago; then here he sat at another table" and pointed with his finger at the place. This made us very angry, and we were so upset that we were bedded down, and we vented our anger on the desolate and unfinished road that had prevented us from getting there, saying: "We are glad that we are in the house, at the table where he was sitting". The host laughed and went out the door. After a little while, the innkeeper touched me and took me out of the parlor door. Coming to him, I was frightened and wondered what I had done wrong or what I was innocently suspected of. Then the innkeeper said to me: "Because I recognize you faithfully, that you desire to hear and see Luther: it is he who sits with tuch". The word namlich mockingly and said: "yes, Mr. Wirth, you want me gladly satzen \*) and my Begird with the Luther's

\*) to stray, to tease.

Residence erscttigel". He answered: "He certainly is; but don't do the same, whether you hold and confess him for it". I let the innkeeper have his way, but could not believe it and went back into the parlor, sat down at the table, and gladly told my journeyman what the innkeeper had told me. I therefore turned toward the door and toward him; I secretly said, "The host told me that he was Luther. Like me, he did not want to believe it soon and said, "Perhaps he said it was the Hutt and did not understand him correctly. Because the rustic clothing reminded me more of the Hütten, then of the Luther, than of a monk \*), I let myself be persuaded that the host had said: it is the Hütten; then the beginning of both names sound together. Therefore, what I said happened as if I was talking ab Hütten.

In addition, two of the causewomen came to spend the night there, and after they were discharged and uncorrected, one of them put an unbound book next to him. Asked Martin what kind of book it was? He said, "It is Doctor Luther's interpretation of some of the

Gospels and epistles, only recently reprinted and published; have you never seen it? Said Martin: "They shall also soon be worth to me. Then the host said, "Now come to the table, we will eat. But we spoke and asked the host to suffer with us.

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<sup>\*</sup>) Monk.

and give us something special. The host said: "Dear guests, sit down now at the table with the Lord, I will give you a feast". When Martinus heard this, he said, "Come here, I will pay for the food with the host.

During the meal, Martinus made many godly, friendly speeches, which the merchants and we understood, and more of his words, were aware of all the food, among which he complained with a sigh: How the princes and lords were assembled at the Imperial Diet at Nuremberg, because of God's word, this pending hymn and defense half of the German nation; but they were no longer inclined to accomplish anything, then to consume good time with delicious tournaments, sledges, obscenities, arrogance and whoredom, when before the fear of God and earnest supplication to God served: "But these are our Christian princes".

He further says: He is hopeful that the evangelical truth will bear more fruit in our children and descendants, who are not poisoned by papal error, but are now planted on the truth and God's word, than in the parents, in whom error has taken root, so that they cannot easily be eradicated.

After that the merchants also spoke their good opinion and the parent said: "I am a one-sided bad lay; verstahn müll on the



Hendel not particularly. But I say: As things look at me, Luther must either be an angel from heaven or a devil from hell. I also have only ten guilders left to spend on him, so that I can confess to him; then I believe that he might and could teach my conscience well.

Then the innkeeper came next to us: "Don't worry about the food," he said to us secretly. "Martinus has prepared the night meal for you. We were very happy about this, not because of the food and enjoyment, but because he kept us happy, this man. After the night of revenge, the merchants got up and went to the stables: Stable, to provide the horses. Then Martinus stayed alone with us in the parlor; there we thanked him for his food and gifts and let it be known that we thought he was Ulrich ab Hütten. But he said: "I am not". The host came to his hand. Martinus said: "I have become a nobleman this night; then these welders take me for Ulrich ab Hütten". The innkeeper said: "You are not, but Martin Luther is. Then he laughed with such a joke: "They think I am Ulrich ab Hütten, you are Luther; I should soon be called Martinus Marcolfus. And after such a conversation, he named a high beer glass and said, according to the custom of the country: "Welder, drink me another friendly drink for the blessing. And as I wanted to receive the glass, he changed the glass, offered a seat \*) with wine, saying: "The beer is for you unheimbsch and unfamiliar. Drink the wine!"

#### Fifth Chapter.

We Martin Luther have finally been recognized by us in Wittenberg.

With that he stood up, threw the tabard on his arm and nam leave, offered us his hand and said: "When you come to Wittenberg, greet me the Doctor Hieronymus Schürpfen". We said, "We will do it gladly and willingly; but what shall we call you, so that he understands the greeting from you? He said, "Tell him no more than this: let him who is to come greet you, and he will soon understand the words. So he left us for his nuh. After that, the merchants came back to the parlors and asked the innkeeper to serve them another drink, during which they talked a lot about the guest who had been sitting with them and who he was. But the innkeeper let it be known that he thought he was Luther, and they, the merchants, were soon persuaded; they regretted and worried that they had spoken so clumsily before him and said that they wanted to get up "the earlier" in the morning.

before he rode away and asked that he would not be angry with them, nor measure them in the wrong; then they did not recognize his person; this happened and they found him in the stable in the morning. But Martinus confessed

\*) high pitcher.

You have talked about the night meal, you want to consume ten fl. after Luther and confess to him; when you then confess to him, you will see and learn whether I am Martin Luther," and do not reveal themselves further, then soon sat up and rode towards Wittenberg. On the same day we rode to Wittenberg and as we came to a village lying under a mountain, we thought the mountain was called Orlamünd and the village Nasshauscn. Through it, a water, which was from Uebersebwall Regen's passages and the Brügg 'zürn Theil hinweggeführt that no one with a horse could ride across, we are in the same Torfs turned in and have about the two merchants in the hostel found, which kept us there because of the Luther also with them gastfrey. On the Saturday after (like Martinus on the Friday before), as Morudeß is the first Sunday in Lent, we went to Doctor Hieronymo Schürpfen to hand over our letters. As we were summoned to the rooms, we found Martin glibly as in Jena, with Philippus Melanchthon, lustus locus Jonas, Nicolaus Amsdorf, Doctor Augustin Schürpf, telling what had happened in his absence in Wittenberg. He smiles at us, points with his finger and says: "This is the Philip Melanchthon I told you about. Then Philip turned to us, asked us many and various questions, and we told him as much as we knew. So we passed the same day with them, ours and theirs with great joy and strong desire.

#### The Hottentot and Atheist.

When once the provost Ziegenbalg landed from his journey to Malabar on the African coast and asked a Hottentot here: "Do you also believe in a God?" he received the answer: "Lord, who does not want to believe that there is a God? He who does not believe it can only look above and below himself, and he will certainly find that there is a God. (S. Malabar. Nachr. B. 1. p. 651.) - Behold, you enlightened and progressive men in Christendom, you have come to the point that even the dumbest Hottentot laughs at your unreasonableness. Verily, the Hottentot will appear against you on that day and condemn your unbelief by his faith!

## Display

The Easter sermon of Prof. Walther contained in the previous number is printed in pamphlet form with his permission at the expense of the Lutheran congregation of U. A. Conf. here and can be obtained for - 5 cents per copy from  
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## The German Evangelical Lutheran Synod of Missouri, Ohio and Other States

**Holds its sessions this year at Milwaukee, Wisc. from the Wednesday after Trinity, June 18, to the 28th ej. m. ind.**

At the landing place there will always be a man from the congregation of Mr. Lochner to bring the arriving synodals to the place; but if he should not be there, then they may go to the pharmacy of Mr. Tesch, opposite can llo86.

Ludwig W. Habel, Secr.

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# Year 7, St. Louis, Mon. June 10, 1851, No. 21.

(Submitted.)

## Of the holy sacraments.

Because the edifice of the Methodist swarm spirit is already beginning to totter and wobble in some places, Mr. Nast is anxiously looking around for big, glistening lies, so that he would like to support and protect it in this way- The scriptural, comforting and vital doctrine of the Lutheran Church on the Word of God and the holy sacraments is now especially dangerous to Methodism. For if this doctrine were rightly recognized and humbly accepted by the Methodists, then Methodism would be finished; then all zealous and honest Christians in the Methodist church would thank God for continuing to seek their peace on the arid sandy desert of human feelings; then they would turn to the green pastures and the fresh waters which the good shepherd opens up to us in Word and Sacrament and find rest for their souls. But Mr. Nast does not grant this rest to the poor hearts, rather he tries to keep them away from the living fountain of water of the pure Lutheran doctrine in every way and to imprison them on the barren pasture of the swarm spirit. Therefore, he falsifies and blasphemes the Lutheran doctrine, which he himself knows to be the true one.

But we contend against Mr. Nast, not: because we hated that wretched liar; - we pity him for becoming more and more obdurate;- but because we wish the children of God, who are caught in the Methodist sect, the comfort of right faith and the treasure of the full truth. We have already refuted the blasphemous lie of Mr. Nast that we substitute the means of grace for the Holy Spirit. We have already refuted Mr. Nast's blasphemous lie that we substitute the means of grace for the Holy Spirit. He now goes on to say that the "formalists," by which he reviles us, teach: "that the means of grace infallibly make blessed; that the sacraments have an inherent divine power, according to which all who receive them can be sure of blessedness; that the use of the sacrament without the obedience of faith can make blessed by the sacrament's own inherent power; that the sacraments have a power in and of themselves to make blessed."

With these words, Mr. Nast charges us with the following shameful error, as if we believe that whoever has only once been watered with the water of baptism, whoever has only partaken of the bread and wine of the Lord's Supper, will be infallibly blessed, regardless of whether he believes or not. He accuses us of turning the sacraments into magical means and of attributing secret, inherent, magical powers to the visible elements in the sacraments. He accuses us of teaching that, just as an amulet or charms, according to the opinion of superstitious people, protects the one who wears it from all dangers by its inherent power, so also does it protect the one who wears it from all dangers by its inherent power.

If the sacraments granted security, they would bring blessedness to anyone who used them externally, even if he were the most godless and unbelieving person.

Just a glance at our little Lutheran Catechism convinces everyone that Mr. Nast's accusation is a lie. For after it is said there that in the sacraments we are given forgiveness of sins, life and blessedness, it is said in relation to baptism: water certainly does not do it; and in relation to the Lord's Supper: eating and drinking certainly do not do it. With these words, the visible signs in the sacraments are most definitely denied any magical, inherent, infallibly beatific power. We also confess in the Schmalkaldian articles on baptism: "And therefore we do not hold with Thomas and the preaching monks, who forget the word of God's institution and say: God has put a spiritual power into the water, which washes away sin through the water. Furthermore, Luther's great catechism says of the sacrament of the altar: "But here our clever minds with their great art and cleverness, who cry and rumble: how can bread and wine forgive sin or strengthen faith? when they hear and know that we do not say such things of bread and wine, as bread is bread in itself, but of such bread and wine, which is Christ's body and blood, and which has the words

has: the same, we say, is ever the treasure, and no other, by which such forgiveness is obtained."

Furthermore, Mr. Nast lies against us, as if we teach: "that the use of the sacrament without the obedience of faith makes blessed. On the contrary, we confess of baptism in our little catechism: "It works forgiveness of sins, redeems from death and the devil, and gives eternal blessedness to all who believe it, as the words and promise of God read;" and of holy communion: "He who is rightly worthy and blessed. The Lord's Supper: "He is worthy and well pleased who has faith in these words: 'Given for you.

and shed for the forgiveness of sins. But he who does not believe these words or doubts them is unworthy and unskillful, for the word "for you" demands hearts of true faith. And in the 13th article of the Augsburg Confession on the use of the sacraments it says: "that they are signs and testimonies of divine will toward us, to awaken and strengthen our faith by them; for which reason they also require faith, and are then rightly used, if one receives them in faith, and strengthens faith by them. Likewise, the Apology on the Sacraments and their proper use states: "But this is more of necessity to dispute and to know what is the right use of the sacraments; there we must freely condemn the whole heap of scholastics and punish their error, since they teach that those who use the sacraments badly, if they do not set *obicem* (bar, obstacle), obtain God's grace *ex opere operato* (by the work done), when already the heart then has no good thought. But this is straight

a Jewish error, if they hold that we should be justified and sanctified by a work and outward ceremony without faith, and if the heart is already not in it, etc. Therefore we also say that to the right use of the sacraments belongs faith, who believes the divine promise and receives the promised grace, which is offered through sacrament and word. And this is a certain right use of the holy sacraments. And this is a certain right use of the holy sacraments, from which a heart and conscience can dare and let itself be; for no one can grasp the divine promise, except by faith alone, etc. Yes, Augustine says that faith in the use of the sacrament, not the sacrament before God, makes us pious.

After we have thus shown and refuted the accusations of Mr. Nast as being deceitful and lying, let us see what ideas he has about the holy sacraments. Sacraments. "We must, he says, do a general survey of what is necessary for beatification. This is divided into two parts, first, the grace of God, by which blessedness is acquired and offered to us, and worked in us according to the conditions of the gospel, and second, faith, by which, as the condition, it is received from is accepted on our part 2c. If, then, the grace of God in Christ Jesus is the only effective cause, and faith active in love the only condition of our blessedness, where is room left for an indwelling, beatific efficacy of the sacraments?"

We answer that in the Bible for the crooked jumps of the Racial Swarm-

The fact is, however, that no room is left for the spiritual guidance and that Mr. Nast, who misses being a guide of the blind, a light of those who are in darkness, does not know what sacrament is, nor what the word of God is, nor what faith is. Not faith, because and as far as it is active in love, makes blessed, as Mr. Nast enthuses, but faith that takes hold of the Lord Jesus makes blessed. True, justifying faith is, however, the mother, source and root of all good works and virtues; good works must necessarily follow faith; they are the fruits of faith and testify that faith is alive and well.

The good works alone are of no avail for justification. What the apostle says remains the same: "By grace you have been saved through faith; and this not from yourselves, it is the gift of God; not from works, lest anyone should boast. (Ephesians 2:8, 9) So that faith justifies, it does not come from the love by which it is active, not from the good works it produces, but from Christ whom it takes hold of. For he who believes in Christ is justified or declared righteous by God, in that God imputes to him the righteousness and merit of Christ.

and absolves him from all sin for his sake. For all that the Lord Jesus Christ did and suffered, he did and suffered for us, for our sake and in our stead; For us he fulfilled the whole law of God, he took our sins upon himself and suffered for them the punishment which we deserved, namely the punishment of temporal and eternal death, and for our righteousness he was raised from the dead by God the Father, for an eternal testimony that he had accomplished the work of redemption and had done divine righteousness perfectly enough on our behalf. Justifying faith now consists in my confidently accepting Christ as my Savior, and in my accepting all that he has done and suffered for me, as if I had done and suffered it myself. For the apostle Paul says Romans 6:11: "So you also, consider yourselves dead to sin, and live unto God in Christ Jesus our Lord. 7. 8. He that is dead is justified from sin. But if we have died with Christ, we believe that we shall also live with him. 2 Cor. 5:14 We hold that if one died for all, they all died. 15. (15) And therefore he died for all, that they which live should not live unto themselves, but unto him which died for them.

died and rose again. Rom. 8, 1. Therefore there is nothing condemnable about those who are in Christ Jesus, who do not walk according to the flesh but according to the Spirit. Accordingly, a Christian does not consider himself to be what he is by nature in Adam, a condemned sinner, but what he is by grace in Christ, namely, a justified child of God. Therefore he says with Paul: "I died to the law through the law, so that I might live to God; I was crucified with Christ. Gal. 2, 19. This means: In Christ, whom I put on through faith in holy baptism, Gal. 3, 27, to whom I was incorporated through holy baptism. 1 Cor. 12, 13, and with whom I am one spirit through faith, 1 Cor. 6, 17, I have fulfilled the law; for Christ is mine with all that he has; his fulfillment of the law is therefore also the fulfillment of the law.

mine. Therefore, through Christ's fulfillment of the law, I have died to the law; it no longer concerns me, it no longer exists for me, for no law is given to the righteous, 1 Tim. 1, 9. What it promises, eternal life, I have abundantly in Christ, for he who believes in the Son has eternal life, Jn. 3, 36. 3, 36. What the transgressors are threatened with, curse, condemnation, God's wrath, temporal and eternal punishment, I have completely atoned for and paid for in Christ, I have been crucified with Christ, risen with Him, and thus justified from all sins. - What we unfortunately have to fear, by the way, is that the Methodists will soon no longer seek the reason and cause of their blessedness in Christ, but in their works.

Since Mr. Nast calls what is necessary for beatitude "the grace of God, through which beatitude is acquired and offered to us and worked in us according to the conditions of the gospel, and secondly faith, through which, as a condition, it is accepted on our part";

- he is silent about the means by which God offers, appropriates and seals his grace to us. And it is impossible for him to give sufficient information about this in accordance with the word of God, for the very essence of Methodist fanaticism is that he tempts God by denying the beatific efficacy and power given by God to the means of grace ordained by God, Word and Sacrament, and on

the other hand ascribes it to his own doing, to the self-conceived, falsely so-called means of grace, to stormy prayers of repentance, to the penitential bench, to campmeetings, and so on. Methodism despises the ladder to heaven given to us by God in Word and Sacrament, whereupon faith comes to God and says: Who will go up to heaven? (Rom. 10:6); asks, apart from and without the means of grace, to ascend to heaven by his own doing, and from there to receive the Holy Spirit and grace. Spirit and grace from there. Consequently, the actual Methodists will still sink into the ghastly error that they also do not accept faith.

as a work wrought by God through word and sacrament, but as a work that man accomplishes by his own strength without the grace of God. For in the lie no rest, no standstill is possible, but it must progress from one error to the next; its word eats away at itself, again cancer, 2 Tim. 2, 17, until finally the whole Methodism becomes a mere outward, pharisaical, glib hypocrisy, which it already is to some extent. It is remarkable with what preference they already cherish the lie of complete love and complete sanctification, as if man could already attain to complete sinlessness of his being: a lie with which no one else but the complete and utter devil apes and fools them, out of God's just judgment for not having accepted the love of the complete truth, 2 Thess. 2, 16. 2, 16. And yet it is so plainly said: If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 John 1:8, wherewith the whole lie of the devil about the complete Methodist sanctification is completely and utterly refuted.

But while we reject Methodism as a heretical, fanatical false doctrine, we always distinguish the children of God, the Lutherans, who are caught in the Methodist Babel, from the actual Methodists. We love as our brothers in Christ those who only hear Christ's voice and keep their hearts unsullied by Methodism's ravings; but we fight with the word of God those who consistently and obdurately carry out the lying principle of Methodism and seek to infect others with their lying spirit. For these are the greatest opponents of the true Christians who are in the Methodist sect.

## For the "Lutheran."

Dear Editor!

Although, on the one hand, I hardly dare to ask you to include in your esteemed journal articles that deal with such things as are found in a certain journal, entitled "Freie Blätter", published by a Mr. Schmidt, in which enmity against the Word of God in alliance with ignorance and insolent arbitrariness has its essence; Even ages ago, the fathers, therefore called apologists, did not think it too small, for the benefit of the unlearned and the weak in particular, to disgrace the written deniers of Christianity, however poor their attacks may have been; which is why you will perhaps also grant my few following words a place in your paper.

In the second number of those sheets, Mr. Schmidt makes on the basis of an apocryphal Gospel's, called Thomä, which he shared in the previous number, remarks regarding the Bible.

It says there "our Gospel of Thomas is mentioned in the writings of the old church fathers as early as any of those contained in the N. Testament, so that with the help of the church fathers the assertion cannot be proven that the Gospel of Thomas was written younger, i.e. later, than the gospels given for "God's word"". Now it does not matter at all whether the Gospel of Thomas was written at the same time as, or later than, the 4 Gospels; it therefore remains an apocryphal one; for that does not make a writing an apocryphal one, that it is written later than another, but that it is not inspired by the Holy Spirit.- But is it also because of this that the Gospel of Thomas is mentioned as early in the writings of the old church fathers as any of those contained in the N. Testament? The first church father who mentions the Gospel of Thomas (and that, like all the later church fathers, as a heretical one) is Origines around the year 225 AD. G. - On the other hand, the Gospel of St. Matthew and St. Marc is commemorated by Papius, a disciple of the apostle John, who lived around the year 125, i.e. about 100 years before Origines; the Gospel of St. John by Theophilus, who lived around the year 125, i.e. about 100 years before Origines. Johannis by Theophilus of Antioch around the year 175, about 50 years before Origines; and all 4 Gospels by Irenaeus of Lugdunum (Lyons) and Clemens of Alexandria around the year 200, about 25 years before Origines, and also by Tertullian of Carthage about 15 years before Origines.

The reader may now judge for himself what is to be thought of Mr. Schmidt's words and of himself as the author of them. \*)

In another passage, Mr. S. shows even more clearly how his readers are to relate to him; indeed, he really grinds his teeth there. But since he does this in a picture that is perhaps a little too distant for one or the other, we take the liberty, for the benefit of the readers, to bring it a little closer in the following way. Mr. S. sees a sensible, thrifty landlord looking at a banknote, tearing it to pieces and throwing it away. "Ha," thinks Mr. S., "a great change has happened to the man; his understanding and his thriftiness have departed from him!" and as thought, so now also believed, and trumpeted to all the world: the

\*) We believe we must excuse Mr. Schmidt. One must consider what the honored sender does not take into account, that Mr. Schmidt is working here in a field that is foreign to him, and to which only necessity has thrown him, like so many immigrants. As we have heard, Mr. Schmidt has recently received a position as schoolmaster. Perhaps, therefore, he will soon be relieved of the necessity of acquiring his little vrod through such unaccustomed work as before.

D. Red.

Hauswirth fei no longer the old one, he had destroyed a banknote. It does not occur to Mr. S. that the banknote was an unauthorized one, and that the landlord therefore tore it up and threw it away after he had looked at it and recognized it. We don't need to say what the sane think about it. As a man of so little wit and so much confidence in his intelligence, however, Mr. S. when he says that "the reason why the church rejected the Gospel of Thomas was that at the time when the Gospel was circulated, not enough miraculous things could be told about the "only begotten Son of God": At the time, however, when the caste of priests now published a series of writings in order to present them as God's inspiration: at this time, people's addiction to miracles had already cooled down considerably", etc. For a difference between apocryphal and canonical books cannot be grasped by Mr. S. cannot grasp the difference between apocryphal and canonical books, just as not everyone is able to distinguish a false banknote from a genuine one; therefore, apocryphal and canonical books are considered the same to him; And instead of being modest, it may well be up to him if he cannot see why the church rejects some of them while recognizing others, and now prefers to be taught or to remain silent, he immediately concocts a reason, and now thinks and proclaims that a great change has taken place in the church, that in the beginning it enjoyed miracles, In the beginning it enjoyed miracles, but later lost its taste for them, an assertion that is not only plucked out of thin air, but is in obvious contradiction with church history, in that in the beginning the Christian church certainly rejoiced in miracles as a testimony that God gave to the preaching of Christ, but later, with other destruction, the craving for miracles also penetrated it from time to time. "Yes, the landlord has looked at a banknote and thrown it away, therefore he is no longer the same; his intellect and his thrift have left him!

A conspicuous sample of the degree of his ability to write about more serious matters, which require some judgment and some

so-called learned knowledge, is given by Mr. S. at the end of his article, where it is said: "These apostolic names, which were put on the New Testament writings, were and should be - as has been proven - nothing more than a kind of recommendation letters, which were given to these writings into the world. One should think now though. It would not occur to anyone to believe such a thing, just as little as that Luther's large and small catechisms were not by Luther; but Mr. S. says "proven to be true," so he must have proven it to himself, or rather have had it proven to him; and what else can we do but be modest, that there are always people who have great ideas, and, in addition, fools who allow such great ideas to be imposed upon them as truths. But what shall we say if



Such idiots now even want to unearth their supposed wisdom in front of others? That it is a mad idea to claim that the writings of the N. Testament were not written by the men to whom they were attributed, and that only an idiot can believe the Gl. is easy to measure. For Mr. S. will admit that those who proved this to him, or rather made him believe it, namely Strauß, Bauer 2c, which individuals, as much as is known, are still alive, were not present when the books of the New Testament were written, so that if they are not satisfied with the testimony of the church, i.e., that all Christian communities on earth believe and teach this way, but want to test this belief and this teaching, they must adhere to what the old church historians and the writers who lived first in apostolic times say about it.

The oldest main work on church history, which is also generally regarded as the main source for the church history of the first times of the Christian church, is the church history of Bishop Eusebius of Caesarea, who lived in the first half of the fourth century, which extends to the year 324 AD. He reports, as about other things, also about which books were considered authentic by the Christians of his time and before his time, i.e. really written by the apostles and apostolic men whose names they bear. He leaves it especially in the third part of the book. He especially discusses this in the 24th chapter of the third book of his work, where it is said that the four Gospels, the Acts of the Apostles, the letters of Paul, the first John and the first Peter are homologumena, i.e. recognized by all as authentic, but the letter of Jacob, Jude, the second Peter, the second and third John and the Apocalypse are antilegomena, i.e. those whose authenticity at that time was not known. Those whose authenticity was still doubted by some at that time (which doubts, however, were lifted after Eusebius' time, as is known, by thorough research of the synods of Loadicea and especially that of Hippo Regius in 393 and later), while other writings, e.g. the Gospel of Peter (an apocrypha that no longer exists), the Gospel of Thomas 2c. were brought to light by heretics under the name of the apostles. Eusebius refers to ecclesiastical tradition for his report. We can therefore go back even further and search for confirmation of church tradition in even earlier times. If we do this, we first meet Origines of Alexandria around the year 225 A.D. G, a church teacher famous for his scholarship, ingenuity and tireless diligence, who did not write a church history, but commentaries and homilies on various books of the Holy Scriptures. He wrote commentaries and homilies on various books of the Holy Scriptures, and in these works he reports essentially the same as Eusebius, again on the basis of church tradition. We can therefore climb higher again, and again look for confirmation of the ecclesiastical

tradition. If we do this, we meet the excellent church teachers Tertullian, Clemens of Alexandria and Irenaeus, who also did not write church histories, but instructive and edifying works, in which we again find essentially the same, insofar as the four Gospels, the Acts of the Apostles, 13 Pauline epistles, the first Petri, the first John and the Revelation of John, while they disagree about the author of the Epistle to the Hebrews (although they recognize it as canonical), and insofar as they do not explicitly mention the second Peter, explicitly recognize the second John Irenaeus and Clemens, the third John, the Epistle of James, the three letters of the Apostles, and the three letters of the Apostles of the Apostles. the letter Jakobi, the three do not mention expressly, the letter Judä Tertullian and Clemens expressly recognize. Furthermore, even further up and even closer to the apostolic times we meet Theophilus of Antioch around 175, and Justinus Martyr (executed 165) two Apolegetes and Papias and furthest back, and closest to the apostolic times the apostolic fathers Polycarp, Bishop of Smyrna, disciple of the Apostle John and 169, after serving the Lord faithfully for 86 years, died at the stake at the highest age of martyrdom; Ignatius, bishop of Antioch died a martyr in Rome in 116 and Clemens Romanus, companion of Peter, from whose various writings the authenticity of individual N. Testament writings emerges most clearly. Here are some samples, not because we would like to show off with our knowledge, as enemies of the Bible, who could see this, would like to pretend, because such facts are a thorn in their side, so not to show off with his knowledge, because the writer of this is well aware that he has far too little of it to show off, but simply to show on what ground we stand, and that we do not deal like the enemies of the Bible with fluff, but with facts. Theophilus of A. says in his writing to Autolykus in the second book in the 22nd chapter: "Therefore the holy Scriptures and all the teachings of the Spirit of God instruct us. Scripture and all men driven by the Spirit of God, among whom John says: "In the beginning was the Word 2c." Here the book is identified by a citation (i.e. a passage from it, John 1:1) and John is named as the author of it.

Justinus M. in his "Dialogue with the Jew Trypho": "Among us a man named John, one of the apostles of Christ, prophesied in a revelation that came to him, that those who have believed in our Christ will reign (spend) 1000 years with him in Jerusalem. Here again the book is clearly identified by its name and a quotation from the same (cf. Revelation 20:4), and the apostle John is named as the author. Pa

pias "Matthew wrote a gospel" and "Marcus, who had become Peter's interpreter, carefully wrote down all the words and deeds of the Lord that he remembered." Polycarp in his Epistle to the Philippians "The apostle Paul, who was formerly in your midst, and taught the word of truth distinctly and thoroughly, who also, having departed from you, wrote unto you" thus the Epistle to the Philippians. Ignatius in his letter to the Ephesians: "You are fellow consecrated of St. Paul, who became a martyr and is to be blessed, who exhorts you in Christ in his whole letter", thus in the letter to the Ephesians. Clemens Romanus in his first letter to the Corinthians: "Take to heart again the letter of blessed Paul, the apostle, what he wrote to you first, at the beginning of the preaching of the Gospel; according to the truth and in proof of the Spirit he wrote to you because of him and because of Cephas and Appollos, because at that time you also attached yourselves to those persons." Again, an obvious designation of the first letter to the Corinthians, which begins with the rebuke of the church because of its division into factions out of preference of some for Paul, others for Peter and still others for Apollo, and at the same time an explicit naming of Paul as the author.

In order to satisfy ourselves in our research, after we have asked around inside the church, we will also ask around outside the church, wherever there is hope to hear something about the books of the N. Testament.

First we turn to the parties of the oldest times, which were excluded from the church because of heresy. In their fight against the church, there was hardly anything more natural to them than to plead that the holy scriptures of the church were not authentic and that the church doctrine in agreement with them was therefore not the right one, if they could do this even with some justification; but on the contrary, they generally recognize them as authentic and only try to justify their false doctrine from them. Marcion in particular, the head of such a party, around the middle of the second century, recognized as genuine and used ten letters of Paul: the letter to the Romans, the two to the Corinthians, the one to the Galatians, Ephesians, Philippians, Colossians, the two to the

Thessalonians and the one to Philemon. But does this not prove that the authenticity of the N. Testament Scriptures was generally so obvious that it could not occur to anyone to deny it?

Then we turn to the pagans who disputed Christianity in writing. While, judging by their writings, they sought out everything that could with some semblance be adduced against Christianity, and some of them were by no means lacking in intellect and prudence, there is found in none of them the assertion that the sacred writings are unacceptable.

ect. Porphyrius, for example, one of the most important proponents of Christianity in the second half of the third century, took pains to prove that Peter and Paul did not agree with each other in doctrine, but there is no trace of his claiming that one or the other or both of their writings were false. Does it not follow from this that they realized that Christianity was completely unassailable by their contemporaries, since it was too clear to everyone that the holy scriptures were eight?

Whoever, in the face of such historical testimonies, wants to deny the authenticity of the books of the N. Testament in alliance with the general ecclesiastical tradition, which reaches up to the present day, must have agreed with himself to say goodbye to the rules of common sense and to believe and deny what he likes. One may not blame such a person if he denies that the Augsburg Confession by Melancthon, and the small and large catechism of Luther by Luther; indeed, if he denies everything,

of which he has not been an eye- and ear-witness and of which one can only have knowledge through tradition, history and documents, thus also, for example, that America was once discovered by Europeans; for he has not been there either.

Finally, Mr. S. says: "By the way, in the original language it is not written in any gospel that an apostle or apostle's disciple is the real author himself; but the headings exactly, linguistically correctly translated, bite: Gospel according to Lucas, John, Thomas, etc., but not: Gospel of Matthew, Lucas, etc.". Here Mr. S. gives his readers an example of his person, of which, by the way, one sees many, how it goes with the half-knowledge: namely that they want to jump over the brook, and into it- clumsy.

However, one can translate the headings of the gospels, since they read *kata Mattaion* 2c... can be translated "according to"; but it is not exact and in so far linguistically correct. Anyone who has studied languages, whether old or new, will have found that a word in one language cannot always be substituted for the same word in another; if one did, one would sometimes express oneself not only very inaccurately, but also very incorrectly; likewise, that one must sometimes use two or more words in one language in order to render the meaning of one in another. In a certain way, this is also the case with the word *kata*. The basic meaning of the same, however, is "according to"; but besides that it also means "from", insofar as "from" refers to the author.

is shown. To cite just one proof of the latter, the Church Father calls Epipha-

nus the 5 books of Moses (of which he believes,

The 5 books *kata Moysen*. This twofold sense was then also obviously the one, which the Christian time, which gave the gospels this heading, connected with it. For if it had not meant "according to", it would have said "of Matthew, etc.", which in ancient languages was the same as "of Matthew, etc.". "If she had not also meant "of" in the sense of author, it is impossible to say how the Gospels could have received such a title at a time (namely, in the course of the second century) when, as is proven by clear, irrefutable evidence, it was generally believed that Matthew, Marcus, Lucas, and John were their authors. The Syrian translation from the third century, for example, and the Gospels translated by "Gospel of Matthew, etc." (as they are also translated), are also generally believed to be the authors of the Gospels. (as they can also be translated). Thus it seems that in the superscriptions of the Gospels, as they read in the original language, there is a deep, glorious meaning, such as is only at home in the Church; namely, in the awareness that there is only one Gospel, that of Christ crucified, according to the words of the apostle, "Even as we, or an angel from heaven, would have preached the Gospel unto you".

other than that which we have preached to you, let him be accursed", that therefore also all 4 Gospels preach only One Gospel, which 4 together make the Church the "four-formed" Gospel.

Gospel", in the consciousness of this

the church uses a word in which the term "according to" is administered, but also the "from" has a place. It was not so important for the church that the 4 gospels were written by those men - for what are men but instruments! - but that in the gospels of those men she had written the gospel that can save all who believe it. And so it is, thanks be to God, always.

Although it is as certain as anything in the world that Matthew, Mark, Luke and John are the authors of the four Gospels, it is not this that makes us blessed, but that in the Gospels, written by them, we have God's holy word, which gives us new birth and introduces us to a new world, unknown to this world, namely the kingdom of God, which is the joy and comfort of our souls, a light on our paths in life, and our strength and victory in death. Oh, that those who know it by name and letter, and waste time and strength in such a pitiful way to oppose it, would also know it by its Power and his spirit after got to know!

## Papist breach of the word.

Thus the Spaniard Didacus Simancas writes in his book "of the catholic institutions" (Cap. 46. Nro. 52.): "To the heretics one may in no, no, no way keep the given promise, even if the same would have been confirmed with an oath". And one must not think that only this and that sophisticated Jesuit judges in this way, from whose heart the natural feeling for justice has been systematically eradicated by the education of his superiors. The Catholic jurist Tiberius Decianus rather testifies: "Although it is generally accepted that one must also keep the promise given to the enemy, this does not apply to a heretic, according to the unanimous opinion of all, because even the promise given is not to be kept to him ; which the Costnitz church assembly observed by condemning Johann Huss and Jerome of Prague against the promise given". 2c. (Ar<sup>et</sup>. oriw. l. 5., o. 2V., n. 55.). As for the holy martyrs of Christ now mentioned, Emperor Sigismund, after they had been cited before the Concilium assembled at Costnitz, had given them, at the request of the King of Bohemia, Wenceslas, an imperial letter of safe conduct and the assurance that they should return home safely and unharmed. Nevertheless, Huss, who had come to God's protection, was condemned as a heretic and sentenced to death by fire. Although Huss had already been thrown into prison, the emperor, mindful of his promise, sent an order to Costnitz to release Huss, otherwise he would be imprisoned.

However, the order was not obeyed, and when the emperor himself came to Costnitz, he declared that "it was not right to break the word given to the king, nor to violate public safety"; but a deputation of the council told him that he, as a layman, should not interfere

in this matter, and that a word given to the heretic was not binding. Indeed, the fathers of the Council drafted the following curious decree: "The present holy (?) Synod declares that by no letter of convoy which the emperor, kings, and other temporal princes give to heretics or to those infamous for heresy, however highly they may have committed themselves thereto, in the opinion of thus calling them back from their errors 2c., 2c. that the Catholic faith and ecclesiastical jurisdiction may be forgiven or hindered, that the competent and ecclesiastical judge should not be permitted, despite the security letter given, to make an inquiry into the errors of such persons, to proceed against them as they deserve, and to punish them, as the case may be. justice may counsel, if they have obstinately refused to recant their errors.

even if they came to the place of judgment in reliance on the free escort promised them, and would not have come otherwise; and that he who made the promise, having done what is in him, has no more obligation." (Oonsil. Ooustan- til "8. 8688. 19. p. 1615. eä. Eolou.) That it was possible for such a devil's decree to be issued at that time, when the pope's tyranny and power had risen so high, and this man of sin had subjugated almost all the powers of the earth to his antichristian throne, is not to be wondered at, But it is appalling that at all times, especially among the Jesuits, there have been and still are devil's advocates who were and are so bare of all natural shame that they have defended and still defend this decree and the shameful principle pronounced in it. The notorious Dr. Eck once wanted to persuade Emperor Carl V. in Worms to deal with Luther, whom he had also assured a free escort there and back with letter and seal, as with Huss and Jerome of Prague; but on this Carl spoke the truly imperial word: "Even if faith and belief had died out in the whole world, one must still find this with the emperor. Similarly, in the meeting of the princes, some of whom also smelled that Luther should not be given the promised escort, Count Palatine Ludwig replied, namely: "It is in no way to be suffered that Germany should bear the stain of a public breach of faith in favor of the priests". (ok.l'et. 8uavi8 Ud. 1.818t. Oono. rrick. x. 16.) - In accordance with the above-mentioned principles, the Jesuits once also worked so that the peace treaties concluded with the Lutherans by the Catholic princes in 1555 would not be kept, which finally brought the misery of the Thirty Years' War over all of Germany.

For the "Lutheran".

### Reverse Feedback.

The 18th number of the Lutheran contained an article, the purpose of which was to show, by way of example, two articles from the first number of an anti-Bible paper published in St. Louis, called, "Freie Blätter. Ein Organ für religiöse Aufklärung" (An Organ for Religious Enlightenment), to show how, in spite of the clamor for light, enlightenment, etc., a good deal of ignorance and stupidity is to be found in it; and this again, in order to draw the attention of one and another to the fact that the opinion: "Whoever dares to go against the Word of God must be a very clever and learned man, is a mistake.

The editor of that paper and author of those articles, a certain Mr. Schmidt, now gives in the ninth number of his paper under the heading "dem Verdienste seine Krone" a reply to that article of the Lutheran. But we leave it to the judgment of anyone who is interested in getting to the bottom of the matter, whether he is a so-called church believer or not. But we leave it to the judgment of anyone who is interested in getting to the bottom of the matter, whether he is a so-called church believer or not, only that he has sense enough to fast the article in the Lutheran and Mr. Schmidt's reply to it, and honesty enough to let be true what is true - we leave it to the judgment of each such person to decide, whether Mr. Schmidt in his reply has not gone to work in such a way, that he has passed over some points in the article of the Lutheran, misunderstood others (we leave it to one side, whether intentionally or unintentionally), and distorted and twisted the others, and after he has thus gained ground, has applied his witticisms. \*) Mr. Schmidt certainly counted on the fact that his readers would not get to see the Lutheran, otherwise he would hardly have given himself such a big nakedness against them. For, moreover, that he has not cleared himself of the reproach made to him that he displayed ignorance and stupidity in those articles, he makes himself contemptible and above all ridiculous by distorting and twisting the words of another: For in doing so, he not only admits that his cause is in a bad way, but also does the same thing as that miserable knight who told his own about an enemy who had come upon him, but whom he wanted to finish off in front of them all, who then unnoticed prepared a straw bogeyman, swung himself onto his mare, pledged his handiwork, ran his old blunt, rusty lance through his body, and then screamed Victoria. These are the heroes of "religious enlightenment".

### Letter

**Dr. Martin Luther's of appointment of the church servants to the council at Prague in**

**Bohemia**

from the year 1523.

Translated from Latin by

**Paul Speratus,**

**Author of the hymn: "Salvation has come to us."**

This well-known scripture of Luther's has not been changed by the local German Lutheran congregation. Augsb. Conf. some months ago, as it says on the title, "as a word in its time for the salvation of the noble doctrine of the spiritual priesthood of all believing Christians". We cannot but draw the attention of all our Christian readers to this writing and recommend it to them most urgently.

Note. Of the above, we do take a point, but only to the extent that we gladly grant Mr. Schmidt, after what he has now said about it, longer acquaintance with the apocryphal gospel of Nicodemus.

One must now so often hear that those who are called "Old Lutherans" are half papists; that so-called Old Lutheranism leads straight to Rome. And it is unfortunately undeniable that in our days, here and there, even among those whom one usually counts among the Old Lutherans, a direction has manifested itself which is undeniably based on principles on which the system of the

Roman Church is built. There is, however, both in Germany and in America a class of so-called Old Lutherans, who are not unjustly accused of leaning strongly toward the Roman doctrine, especially in the doctrine of the church and of church authority, and of speaking the word of a hierarchy (priestly rule) that is highly dangerous to the soul. Many unintelligent people therefore now think that this is what distinguishes Old Lutheranism from the other parties in Protestantism, that it has retained much from the papacy and is closest to it of all; and many dishonest people use this prejudice, by nourishing it, to make the old true Lutheran doctrine suspect and hateful. Whoever now wants to convince himself of what the true old Lutheran church actually taught and still teaches on these points, on the church, on church authority and on church office, will find the best opportunity for this in the booklet by Dr. Martin Luther, which is offered to him herewith.

Whoever, of course, looks for beautiful words in the books he chooses for his reading, will put this writing down unsatisfied, all the more so since the German copy is only an "old" translation. Or he who measures the value of a writing according to what sweet feelings and sensations it arouses in him during a cursory perusal, will not find his reckoning in it either. Or those who are so attached to preconceived human opinions that they do not intend to give way to the clear, simple words of God and are "attached to long-held customs" are told by Luther at the very beginning of the booklet: "They should know that what I will say in this booklet is none of their business. I will grant them that they may wait as long as they wish for their spirituality, even for their superstition, however mean, old and highly famous it may be. We, however, seek the fair and righteous way that is taught us in the Scriptures; we are not much concerned about what custom and the fathers have given or held to be a way in the matter. Because we have learned long enough before that we are not guilty, nor do we have to or want to be subject to the laws of men; but we want to be masters of them, as it pleases us, out of Christian freedom, as it is written in 1 Cor. 3:21,22: "All things are yours, whether Peter's or Paul's; but you are Christ's".

But if you, dear reader, are serious about learning.

Do you want to learn from God's word, now that so much is said and written about the church, what the true church actually is, what its essence is and what its authority is; do you want to know the high holy rights that every Christian congregation has, which has God's word and sacraments and is united in the name of Jesus; do you want to learn what it means to be a Christian, and what noble, delicious freedom, what advantages, what glorious freedom you possess as a spiritual priest, if you are a Christian? Do you want to know the true reason and sanctity of the preaching ministry, but also its measured limits, at the present time, when so much is being said about the preaching ministry and clergy? Do you want to have divine weapons, so that you can defend yourself against all parochialism and against all tyranny of conscience, and a means of protection against being defrauded of the freedom bought for you by the blood of the Son of God under the name of Lutheranism or Protestantism, and yet being brought under a papal yoke? Do you want to recognize the actual nature and greatness of the salvation that once befell the church through the work of the Reformation, and that the old Lutheranism is as far removed from all his and crude papism, from all priestly rule and all parochialism, as heaven is from hell? If you want advice on how to behave when you groan under the tyranny of conscience of a domineering "priest" or when you are far from the fellowship of orthodox preachers and live lonely among false prophets; if you want to learn to get away from men and, leaving all human mediators between you and your God, go straight to Jesus and settle your matter with him alone, and yet not despise his holy order, but keep it holy: buy the above booklet, and you will praise God with me that he has given such a precious treasure to our church".

### **Good thoughts for a preacher who is challenged about the arduousness of his profession.**

Luther on Genesis 17:9.

God wanted me to be a preacher, that is, he wanted me to incur envy, hatred and enmity for the sake of the world's fine word. To other people he lays on manual labor, whom, when I look at them, I consider blessed, and their position much better than they think: for their work is pleasant and agreeable to them, and they live without worries, and special troubles, and would not like that they should not work, or should be in a quiet and musty position; for work strengthens the body, and preserves health. Because But if another man does his work as a child of seven years, I must be afflicted with danger and temptation, and yet a common craftsman will be as happy as I am.

What should I do about it? Should I become impatient or withdraw from my profession? No, but I should think that God has many ways of grace and distributes them among us according to his will, but it behooves us to be obedient to God when and where he calls us. Rom. 12. 1 Petr. 4.

In a man's body it can be seen that the hands have it much worse than the eyes, because they have to work, but the feet have to hold and carry the whole body; and if one wants to look at such a burden, they are the most miserable and afflicted limb of the whole body. For the tongue is much better, which feels what is good for it, and is gloriously praised. But as for all these, the gifts are many, but the displeasure and affliction should be borne patiently, since it is laid upon each one by God, who gives the ability and strength to bear it, and each one should remember that Paul says, "Be content with my grace. For though the feet alone must bear the burden of the body, yet from the body they have their wealth and health, and find cheerfulness in all that is good and profitable for the body. Even the eyes, however splendid a limb they may be, can never submit to this small service, as it seems, of carrying the body. For they are different, and created for a different office and service of the body. Therefore, this rule should be observed, that each one should stick to his profession and be content with his gift, but not ask for others.

### **The Papists and the Bible.**

If the papists are reproached that by not allowing the laity to read the Bible, they obviously reveal themselves as the devil's synagogue, their usual excuse is: they do not forbid the reading of the Bible, but they are only against the distribution of Protestant Bibles, because these are falsified. Everyone who knows the history of the antichrist papacy knows that this is only a Jesuit fluff. In the latest number of the "Truth Friend" there is once again a proof of this. There, it is written from Crefeld that the Catholics there "often dismiss quite rudely and crudely" those who offer them Bibles. The writer continues: "We hope that the Catholics in other places will also know how to deal with these pushy persons in a proper manner, if it becomes necessary; they may think that they will be protected by the

Buying such Bibles without explanations, even if the text is otherwise good, not only goes against the wishes of the church, but also promotes the work of the Bible societies. - Who is not reminded of the words of the Lord at this incomprehensibly impudent confession: "Woe to you scribes, because you have the key of knowledge. You will not enter, and resist those who want to enter"! Luc. 11, 52.

### **Luther's Confessions of his Life under the Papacy.**

(As far as the teaching in the papacy is concerned,) there we cannot suffer jest, for it is my blessedness. I am tormented and afflicted; the shameful oil of the papacy has penetrated my marrow so deeply that even today I cannot get rid of it, and I would rather have lived in the destruction of Jerusalem than in this prison of the papacy. For what is it about a pestilence, poverty or war? Even if you have to put your neck on the line, only that the heart and the faith remain pure. In monasteries we had enough to eat and drink, but there we had suffering and torture of the heart and conscience, and the suffering of the soul is the greatest of all. I was often frightened by the name of Jesus, and when I looked at him at the cross, I thought he was like a flash of lightning, and when his name was mentioned, I preferred to hear the name of the devil, because I thought I would have to do good works until Christ was made a friend and gracious to me. In the monastery, I did not think of money, goods, or women, but my heart trembled and fidgeted, wondering how God would be merciful to me. For I had deviated from the faith and did not allow myself to think otherwise, because I would have angered God, whom I would have to atone for me again with my good intentions. But praise and thanks be to God, that we have his word again, which signifies and instructs us that Christ is our righteousness. That is why I cannot stand that people still want to adorn and excuse the papacy. I cannot take enough revenge on him, because the damage he has done is too great. One

cannot sufficiently reproach and disgrace the pope. Only have had no mercy on him. For he has also dealt with us with all mercilessness, even physically. For he has executed the emperors as scoundrels and evil-doers, which would still be worth suffering; but that he has spent my beautiful youth so miserably and has so tortured and tormented my conscience over this that I still cannot be satisfied today, that is too much.

(Luther's Unprinted Sermons, edited by Hoeck, 1847. p. 473.)



## A preacher still preaching in death.

It is said of the old Johann Brentz that he often let himself be heard from the pulpit in Stuttgart, that he wanted to have his quiet bed in the church after his death, in which he preached God's word purely and loudly for many years, exactly opposite the preaching chair. He is also said to have often admonished and asked his colleagues and helpers in the holy preaching ministry and his listeners with great earnestness that after his death they should persevere in such pure teaching by God's help, and if after his death someone should dare to bring false, erroneous teaching into his pulpit, then he would stick his old gray head out of the grave and publicly contradict him: Therefore, such a mortuary stone or tombstone shall be set in his memory, in which his head has been hewn out in such a way that it protrudes from the top of the stone and the face is directed straight at the preaching chair. (One needed in some churches such preacher heads:)

## Ecclesiastical message.

Venerable Praeses!

I hereby report that Mr. Friedrich Eppling from Strasburg in Alsace, until then a pupil in the local seminary, after he had received a proper appointment as assistant preacher and school teacher from the German Lutheran congregation of Trinity in Cincinnati and its pastor, Mr. Th. Wichmann, and passed the prescribed examination very well, he was ordained by me on Wednesday after Cantate (May 21) before the congregation of Fort Wayne with the assistance of Prof. Pastor Crämer.

Fort Wayne, May 26, 1851.

W. Sihler, Lutheran pastor and vice-president.

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## The German Evangelical Lutheran Synod of Missouri, Ohio and Other States

Holds its sessions this year at Milwaukie, illisc. from the Wednesday after Trinity, June 18, to the 28th ej. m. incl.

At the landing place there will always be a man from the congregation of Mr. k. Lochner to bring the arriving synodals to the place; but if the same should not be there at the moment, then the same may go to the pharmacy of Mr. Tesch, opposite the ^.wsriosm bou36.

Ludwig W. Habel, Secr.

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"" Fried. Hostmann

"" Long ..... 1,

"" Adolph Heinicke .... 12,

"" Romans .....

"" Nudloff

„ " Ellinger in Illinois ... 1,

""	Horn in Ill. ....	1,
„	" Launhardt ....	1,
""	Fights .....	
""	Gottlob Schmidt in Altenburg .	1,
" " Engert Lei "	.	1,
""	Johann Schmidt ...	2,
""	David Schmidt in Frohna .	

collected at Mr. Johannes Immich's wedding in Baltimore at Mr. Einwächter's house . 2,  
 from the St. Louis community and individual  
 Members of the same .... 104, " the local young men's club . .. 139,  
 " the local bakers belonging to the municipality  
 in Brodten ..... 11,  
 "Mr. Ferd. Rudloff at the opening of the institution  
 in Victualia circa .... 40,  
 together with a wagon and a cow; desgl.  
 from Mr. Bertram 70 tufts of hard coal.  
 " " Augustin 1 Wheel - Narrow.  
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Printed by Moritz Niedner,

North corner of Third and Chepnut streets.

# Year 7, St Louis, Mon, June 24, 1851, No. 22.

(Submitted.) . -

## **Requirement to form young men's clubs.**

To all pious young men of the Evangelical Lutheran Church.

When in the spring of 1848 three boys in St. Louis were again to be taken to the Lutheran College then located at Altenburg, Perry Co., Mo., in order to be prepared there for service in the church, there was one among these three who could not receive any support at all from his parents and for whom the St. Louis congregation did not dare to apply, since their forces had already been so much occupied for others. The boy, however, besides a great desire to become a preacher of the Word of God, also showed special gifts; so that it would have been a pity if he could not have been admitted to the college only for lack of support. Then the young men, of whom there were many in the congregation, were approached, and thought that they might undertake the care of this lad. It was presented to them how, if they joined together, they could easily carry this out; how it would be their duty to thus engage in the spreading of the kingdom of God, and would also give them much joy if they should shy away, as through their cooperation a new worker would be brought into the great field of the Ertste.

had been put in place. The idea was soon accepted by several young people. They became enthusiastic about the cause. One told the other. Now, on Sunday evenings, meetings of young people were held, statutes were drafted, orders were made; and thus the Young Men's Association in St. Louis for the support of students came into being. The most outstanding sentences in its statutes are these:

"The purpose of the Association is to provide one or more students who desire to prepare for the sacred ministry of preaching in the orthodox college of Missouri with the necessary subsistence funds. - The following may be admitted as members: Confirmed young people who are affiliated with the Lutheran Church/ If a member would give offense by obvious sins, especially by drunkenness, going to the ball, or revealing a heretical mind, he shall be expelled from the association after previous admonition, which he despises. - Every first Sunday of the month there is a meeting. The monthly membership fee shall be at least 10 cents. - The association elects a chairman, secretary and councillor. The chairman has to keep order in the meeting; the secretary has to keep the minutes, write letters and keep received letters. The treasurer keeps the treasury and keeps an exact account of income and expenditure.

Issue. - Whenever a scholarship holder, who is supported by the association, needs something in addition to the usual board money, he must write to the association and his letter must be signed by the director of the institution. - — —

The association has already existed for three years and is currently in a flourishing state. In addition to the boys mentioned above, he was soon able to take on another student, so that he is now constantly and completely taking care of unafforded students in terms of food, clothing, books and other needs. He also already has the joy that one of the supported is in the preaching ministry. But this joy is not the only one. As often as a letter of thanks arrives, or one of your number preaches a sermon, the Young Men's Association receives a new impetus to continue its blessed work cheerfully and joyfully. At present, there are over 70 young people in the association, who meet diligently. After the completion of the club's business, they entertain themselves in the meetings by reading aloud an edifying or charitable book. The experienced take care of the inexperienced. Where necessary, Christian brotherly admonitions and rebukes are given. Now, a library of edifying, historical and charitable books is collected and acquired for the association. Every year the foundation day of the association, May 7, is solemnly celebrated.

On the evening of the same day, the young men go in pairs to a local Lutheran church, which has been previously designated and decorated with foliage. In the church a song is sung with the assembled congregation and the pastor of the church gives a suitable speech. This day is then a real festive day for young and old; and with pleasure everyone contributes on this evening his mite to the best of the association. Thus the young people are cheerful in their work. And increasingly convinced by experience of the salubriousness and blessing of such an association, the desire arose in them that such associations should also be formed in other places. Therefore, they came to the last meetings of the Lutheran Synod of Missouri, O. a. S. with the request that the Synod would give an impulse to such associations in all its congregations. Such a suggestion is then also the purpose of these present lines. May they find an ante reception and be accompanied with blessings!

It is now the time of the clubs. Associations upon associations are being formed. But can Christians rejoice in all the associations that have come into being? Can and may they participate in each of the associations that have arisen? Certainly not. Christians can never rejoice in associations, much less join them, which either openly aim at the destruction of true religion, or gradually undermine it, and thus are against God's honor and the salvation of men. Unfortunately, there is no lack of such associations in our days! May they at least pretend to enlightenment and human happiness. Oh, it is only a beautiful figurehead to deceive the inexperienced! Such associations are an object of sorrow and disgust for all true Christians. All must be warned against such associations with the greatest seriousness. But where the aim is to spread the kingdom of God; where people unite to do something for the promotion and maintenance of the pure beatific doctrine; where people unite to warn one another against the seductions and temptations of this world and to encourage one another to zeal in godliness - and especially where this happens among young people; Every Christian's heart rejoices; God is praised and glorified who has brought this about; every Christian father and mother will welcome the association with joy for the sake of their sons. All young people can be exhorted with a good, happy conscience before God to join such an association, where it exists, or to form one of its kind. It is an enterprise pleasing to God. After all, we are to take heartfelt care for the spread of the Kingdom of God on earth. If we cannot go ourselves, we should spread the word of God.

to proclaim, to participate in this necessary Christian work. Prayer and hand-ringing to participate in this necessary work of Christianity. The more the godless and unbelieving world unites in our days to drive the Word of God and the proclamation of it from the earth and to eradicate all faith, the more Christians, both young and old, should unite so that God's Word is preserved and becomes more and more prevalent. The more the world rages against the holy, divinely ordained ministry of preaching and would like nothing better than for no one to give himself up to this ministry and for the seminaries to stand empty, the more we should stand up against the devil's attempts and work diligently to ensure that many devote themselves to the ministry and that the orthodox seminaries are more and more accepted and attended. Certainly, God demands a double zeal from us now. Especially in our Lutheran Church, which by God's grace has and preserves the pure and truthful confession of the truth, it is very necessary that preachers be educated. And especially here there are so few who want to prepare themselves for the holy office of preaching, and those who still want it are mostly poor and impecunious. Should now, if here and there a young person is found who has the desire and gifts for the important and difficult profession of a preacher, which is despised and poorly rewarded in the world, be rejected or stopped only because he has no means to pay the costs of a preparatory period of several years? That would be truly irresponsible! The synod as a whole ensures that seminary teachers are maintained and that everyone who studies theology has free instruction. It is now up to the 50 to 60 dollars that the annual maintenance of a poor student costs. If these are raised, there is again the prospect of a preacher of the Word of God. But how easily such maintenance costs can be raised even by the impecunious, if several people join together. It is gratifying when such circles are formed to support a poor student from all classes and ages. But it is especially gratifying when young people do this.

Let me introduce you, beloved young men, to some things that should move you to this work in particular. The young man who wants to devote himself to preaching is of your age. He is one of you. Therefore, you should support him. The father of the family has a special interest for the father of the family, the woman for the woman, the boy and youth for the boy and youth. But even more. The young man enters, as it were, for you into the difficult, denial demanding profession. While you are already well rewarded in the preparation for your profession, as it is especially here in the country, and have the prospect of a carefree life with diligence and faithfulness: so can

Those who prepare themselves for the sacred office of preaching do not earn anything during the time of preparation; they have enough to do with learning foreign languages and all the knowledge and sciences necessary for the leadership of a Lutheran preaching office; and what awaits him here in America as a Lutheran preacher, for that is all that is spoken of? Where they faithfully administer their office, it is work, worry, hardship, danger, poverty, contempt, persecution and expulsion. Furthermore, you as the growing generation must see to it that you also have well-prepared preachers of the Word of God one day. Here in the country, the authorities do not take care of the provision of preachers. If you cannot find righteous and capable preachers later on, who do you have to blame? Yourselves. You cannot excuse yourselves with that: Yes, we would have liked to take care of it, but we lacked the means. God gives you enough means. If only all the money that young people earn were put to good use! Here is a proper use of it. The small tax for the support of a student will not repent you one day. God will bless you abundantly for what you have spent out of love for God's Word and for the spreading of the Kingdom of God. You should not let your dear parents go hungry, and I would not even ask those who have poor needy parents to take a cent from their poor parents; but not all young people find themselves in such a situation, many will only please their parents if they become active and zealous members of such an association.

Oh, let this little idea move you, dear Lutheran youths, as it moved 'your comrades in St. Louis. Come together in the name of the Lord. If you have no one among you, in the congregation to which you belong, whom you can support, write to the directorate of Concordia College in St. Louis - Rev. Professor C. F. W. Wather - or to the directorate in St. Louis.

The Rev. Dr. Sihler will soon be assigned to you, and you will be able to use your gifts of love to support them. At present there are several boys and young men who cannot enter Concordia College because they do not have the money to support themselves. If there are only a few young people in a community, or only a few who can unite for such a work, so that these few will never be able

to take care of a student all by themselves, they should not be deterred by this; they can either unite with another likewise small young people's association and do something together with it, or they can send their contributions, no matter how small, to the directorate of one of the designated institutions for support.

The students of the city of Bremen are to be sent off and acknowledged in the "Lutheran". Where there is only a desire and love for the cause, all such doubts will be overcome. What joy it would bring if such an association were to arise here and there! What emulation it would arouse! What a blessing it would be, both externally and internally! The young people within the Lutheran congregation at Fort Wayne, Ja. and the Lutheran congregation at Bremen near St. Louis have already followed the example of St. Louis and have formed the same associations. Many a young person first joins such an association because he is attracted by the fellowship of the young men and the physical purpose; and he is won to the church and learns from Christian young men the right nature of a living Christian. How blessed such a young man has become by joining the association! Come on, you Christian youths, make a start! Do not hesitate! Do not wait until you are many! Unite so that yours become many! Will you be deterred by the cries of the unbelievers? Of course, they will rebuke you if you spend a cent for the church. But they will also rebuke you if you pray, if you believe and try to become blessed. They will ask you to join their anti-Christian associations. Especially against them, the unbelievers, you must make a frank confession for the truth, for the kingdom of God, for the highly praised King and Lord in this kingdom, for the Lord Jesus Christ Himself. Confess him also in this way before men in our evil, Christ-denying times; and the Lord Jesus will one day also confess you before his heavenly Father and all his holy angels on that great day, on which all unbelievers and the godless will be put to shame and all believers and the pious will come to honor and glory without ceasing. Amen.

Sent in.

## The Bible in Spain,

The Neisen, the adventures and the journeys of an Englishman in his attempt to spread the Holy Scriptures on the peninsula. The book is a good example of this.

Bou George Narrow. 1813.

In the book bearing this title, the author, George Borrow, describes his stay in Spain during the years 1835 - 1840, and his efforts to spread the Bible there. At the request of the English envoy in Madrid, Mr. Villiers, he received permission from the Spanish government to print the New Testament in Spanish, whereupon he organized a circulation of 5000 copies in Madrid.

also into the Foolish Gypsy language and into the Euskarra or Biscayan language, which is spoken on both sides of the Pyrenees.

In order to spread the word of God in Spain, he organized distributions of the N. Testam. to the booksellers of Madrid and the capitals of the provinces. Then he rode throughout the country, usually on a fiery Andalusian stallion, distributing the Word of God not only in villages and towns, but also among the inhabitants of the plains, hills and mountains. His assistants in spreading the N. Test were the Spaniards Juan and Victoriano Lopez, and the Greeks Antonio Buchini, his servant, Dionysius, John Chrysostom and Manuel.

In doing so, he was often in danger of his life. But, he says, does he deserve the name of a disciple of Christ who shrinks from any danger in the cause of the one he calls his Master? "He who loses his life for My sake will find it," are words spoken by the hearth itself. These words warm my consolation." More than once he was in danger of being shot by bandits and falling into the hands of the Carlists; he was mistaken for Don Carlos by the inhabitants of Finisterra and was to be shot by order of the Alcalde, when he was saved only with great difficulty by the interposition of an old Spanish sailor.

But Borrow found his fiercest opponents in the Roman priesthood. Borrow opened a bookstore in one of the busiest streets of Madrid for the sale of N. Testaments and had the words painted on it in large yellow letters: *Despacho de la Sociedad Biblica* \*). Then he had 3000 notices printed on yellow, blue and crimson paper and pinned in all the streets, in which he announced the sale of N. wills, and he also had it printed in all the newspapers. Thus, his bookstores became known throughout Madrid and he sold a lot of N. Testaments every day. This aroused the anger of the Roman Catholic clergy. "He is practicing sorcery," said one bishop. "He will convert all of Spain with the Gypsy language," said the other. Then there was a chorus: *Que infamia! Que picardia!* †) Finally Barrow was thrown into the court prison, *Carcel de la Corte* in Madrid/ But this again caused the priests new concern. "Now, they said, the scoundrel learns the language of thieves in prison, and as soon as he gets out, he will translate the Gospel into the language of thieves; and that is even worse than the Gypsy Gospel; for of Gypsies there are only a few: but of thieves! woe to us! we will all be Lutherized!" After Borrow had spent three weeks in the

\*) Expedition of the Bible Society.

†) what shameful! what wickedness!

He was freed from prison through the mediation of the English envoy.

Borrow also experienced various other hostilities from the Roman priests. "He is a heretic; he poisons the people with his Lutheran books," said the priest of Villa Seka. In Leon, the priests went from house to house threatening curses and banishment to anyone who would read the N. Testament, "the accursed book". - The following story shows how the Roman clergy proceeded with regard to the Bible. "About 20 years ago, a priest told the Borrow to Pedro", the English distributed many Bibles among the Spaniards who happened to be present in London. Some of them fell into the hands of several mariners of Padron, who, on their return to Galicia, suddenly became great friends of the Disputiren. One could never make an assertion about religious matters without meeting with opposition from them. "It is false, they used to say, St. Paul says just the opposite in that chapter in that verse. "How do you know what St. Paul or the other saints wrote?" the priests asked. They answered, "Much better than you think, we need no longer remain ignorant of this," and then they showed their books, read passages from them, and made such remarks that everyone was annoyed. At the same time they asked nothing about the pope and spoke even of the bones of Set. Jacob's bones with disrespect. By order of the bishop, however, their books were collected and burned, the boatmen received their punishment and a reprimand, and since then I have heard nothing more of them."

However, Barrow was also allowed to learn that even in the Roman Catholic clergy there were those who did not accept the mark of the beast, the Roman Antichrist. Not only priests, but also bishops bought Bibles and recommended them to their congregations. When Juan Lopez was selling Bibles in Abades, two clergymen threatened eternal damnation to anyone who would

buy them; while the third clergyman tried his utmost to get the people to provide themselves with N. Testaments, saying that his brothers were false leaders and hypocrites who kept them ignorant of Christ's word and will, and thus led them into the abyss of perdition. One of the most zealous spreaders of the Bible in Madrid was a clergyman. He never went out without taking a N. Testament, which he offered to the first person he met who he thought would buy it.

Bibles also found their way into the houses of some noblemen. The Marquis of N. had a large family, each member of which alone received a Bible, strangely enough on the recommendation of the chaplain of the house. An elderly, very rich nobleman from Navarre was constantly buying Bibles on his own.



Invoice, which he distributed in his home among his friends and the annen. - —

When Borrow was in Oncedo, the capital of Asturias, he received the following visit. "It was already after ten o'clock, he writes, and the rain was pouring down. I was still writing, but suddenly stopped, hearing numerous footsteps coming out the stairs. The door opened and 9 tall men entered, a small hunchback in front. They were all dressed in long Spanish coats, but I immediately noticed from their demeanor that they were *caballeros* or noblemen. They lined up in front of the table at which I was sitting. Suddenly, at the same time, they folded back their coats and I noticed that a cedar was carrying a book in his hand, a book that I knew well. After a pause, which I could not interrupt because I was sitting there in amazement and already thought that apparitions were visiting me, the hunchback stepped forward a little and said in a gentle, silvery tone: "Sennor Cavalier, did you bring this book to Asturias?" I now thought that it was the city authorities, come to throw me into prison, and rising from my seat, I exclaimed, "Yes, I did; and it is my glory that I did it; the book is God's New Testament: I wish I could bring a million of them." "I wish it heartily, too," says the little one, with a sigh. "Fear nothing, Sir Cavalier, these gentlemen are my friends; we bought these books so soon at the bookstore where you put them up for sale, and have taken the liberty of visiting you to pay you our thanks for the treasure you have brought us. I hope you will also provide us with the Old Testament." After talking with Borrow for some time, they departed, wishing him good night in English.

"As I rode towards the village of Cobenna in Old Castile, my coat sack with New Testaments in front of me, a young, noble-looking woman met me with a little boy by the hand. "Uncle, she said, what do you have in your coat sack? Is it soap?" "Yes, I replied, it is soap to wash the soul clean with." She asked what I meant by that, to which I replied that I had cheap and good books for sale. She asked for one, in which she immediately read in a loud voice, for at least ten minutes, exclaiming occasionally, "*Que lectura tan bonita, que lectura tan linda!*" How lovely, how delightful to read! When she asked the price for the N. Testament, I asked only 3 reals, to which she said that although it was very little, she could not give it, since there was little or no money in those parts. "But I had not yet gone thirty paces when the little boy, out of breath, called out to me.

I said to him, "Stop, uncle, the book!" Then he handed me three reals in copper, took the will and ran back to her, who was presumably his sister, swinging the book over his head with glee.

"The poor have the Gospel preached to them" - Borrow also experienced this in Spain. Often poor workers brought their last pennies, or if they had no money, means of life, to receive a N. Testament in return. One evening, as Borrow was bathing himself and his horse in the Tagus, a crowd of people came to the shore and shouted, "Come out, Englishman, and give us books, we have our money in our hands." Then the poor creatures stretched out their hands, in which they carried small copper coins. Poor school teachers often spent their last money to provide themselves and their students with N. wills. And yet the price of 3 reals for 1 copy was so low that Borrow was often not believed, and he once even came under suspicion that he had stolen the books.

In giving an overview of his successes in Spain, Borrow, page 193, says: "It will surprise the reader if I report that in two churches of Madrid the N. Testament was regularly explained every Sunday evening by the respective clergy to about 20 children, all of whom were provided with copies of the Madrid edition of 1639. The churches I am referring to are those of San Gines and Santa Cruz."

"Considering the difficulties that had surrounded our path, I often could hardly believe everything that the Almighty allowed us to accomplish in the last year. A large edition of the N. Testament had been distributed almost entirely in the center of Spain, in spite of the opposition and the furious clamor of the bloodthirsty priesthood and the prohibitions of a deceitful government, and the spirit of religious research had been stimulated, which, I fervently hope, will sooner or later lead to blessed and important successes. Until recently, the most hated and detested name in these parts of Spain was that of Martin Luther, who was generally considered a kind of devil, a cousin of Belial and Beelzebub, who wrote and preached blasphemies against the Most High in the guise of a man; but now, strangely enough, this once so hated person was spoken of with no little respect. Not infrequently people visited me with the Bible in their hands and asked with great seriousness and no small simplicity about the writings of the great Doctor Martin, of whom some indeed suspected that he was still alive."

"It will be well to remark here that of all the names connected with the Reformation, Luther's name alone is known in Spain; and let me add that, apart from his pamphlets of controversy, none is likely to be accorded the least weight and credit however great their intrinsic value may be."

"The ordinary tracts, written with the intention of exposing the errors of the papacy, are therefore of no great use in Spain, while it is likely that much good would be accomplished by well executed translations of appropriate pieces from Luther's works."

H. F. (Fick)

## Of the main part of our whole Christian doctrine: i.e. of the justification of the sinner before God through faith in Christ.

(Auß des sel. Dr. Chemnitz Examen Concil. Trident, translated from the Latin by J. G.

This article is the main article in the whole Christian teaching. For troubled and frightened hearts, struggling and wrestling with sin and the wrath of God, seek and seek only this harbor and secure port, how they may have a reconciled and gracious God. And in the temptation faith looks around anxiously and worriedly for this comfort alone, what it should take, what it should lean on, what it should hold on to, so that it is not condemned by God's righteous judgment for its sins, that the wrath of God is appeased, that it is redeemed from its misery of sin, that it is again accepted in grace and taken up to eternal life and blessedness. For the end of faith is eternal life, 1 Pet. 1. Now here the single article of justification, if it is rightly explained and thus understood as it is revealed in the teaching of the gospel, brings necessary and abundant comfort to pious consciences, and makes the glory of the Son of God, our Savior and Mediator, great and glorious. On the other hand, if this article is falsified and clouded with foreign opinions, it obscures

the glory and benefits of Christ, and robs the afflicted and challenged consciences of the glory of the Son of God.

know the necessary consolation that is held out and offered to us in Christ. We have not yet forgotten the torture of conscience in the papacy, when consciences struggled and wrestled with sin and the wrath of God, and anxiously sought a firm and certain consolation; of which Christ, as he is enough for us with his merit for a perfect righteousness, is nothing.

The poor consciences were soon pointed to holiness from the works of the law, even to their own gratification of self-imagined works; soon to the superfluous works and merits of the monastic orders and brotherhoods; soon to the firm prayers of the saints, soon to pilgrimages, indulgences, etc., and thus led deeper and deeper into darkness and misery. And if the poor people did as much of all this as was always possible for them, and did it to the fullest, they would not be able to do it.

When they had brought their sins to God, their spiritual fathers left them in the saddest and most tormenting doubt, and referred them to the consolation of purgatory. Chemnitz writes in the same book, in the article on indulgences, about this great misery and nonsense: "The papists pretend that God grants indulgences to a poor penitent sinner through the preaching of the Holy Gospel. The papists claim that God forgives the guilt of a poor penitent sinner through the preaching of the Holy Gospel for the sake of Christ's suffering and merit alone; the eternal punishment, however, which he deserves with his amben, is not even forgiven by the power of the keys, but is transformed into a temporal punishment; And because this, according to the standard of divine justice, is greater than a man can bear, the confessor stands as a spiritual judge in confession, and imposes such a punishment of sins or penance, which is in proportion to our weakness, and is possible for the sinner to perform, so that by such penances divine justice may be sufficiently done. But if such penances are not paid in this life, they must be paid in purgatory according to their due. Yes, even if these church penances are fully paid in this life, divine justice still requires greater punishments for the sins that one must suffer in purgatory. Such punishments are, according to their pretence, remitted by the measure either in whole or in part, if one buys it in certain and prescribed ways 2c. - Whoever looks at these things rightly must recognize that they conflict with the main articles of Christian faith. They run counter to the merit of Christ, who suffered not only for guilt but also for punishment, took it upon himself, and became a curse for us (Ezai. 53, Gal. 3), and thus atoned for all punishments, temporal and eternal, with his suffering and death, made atonement for iniquity, and brought in eternal righteousness (Dau. 9). 9 They argue with the article of gracious forgiveness of sins, by virtue of which God, for the sake of Christ's merit and satisfaction, completely forgives the sins of believers out of pure grace, remits guilt and punishment, and consigns all their sins to the depths of the sea, Ezek. 7. 18; that they are as far from Him as the morning is from the evening, Ps. 103; that the faithful do not come into judgment, Jos. 5, because the punishment is upon Him; that those who are justified by faith in His blood have peace, Isa. 53, Rom. 5.

They pervert the power of the keys; because thereby it is evident that what the priest loosens, the pope binds, and announces punishment to be suffered here or in purgatory; and teaches the same to seek indulgence, not by grace, through faith, from Christ, but for money, from the pope. They are contrary to the doctrine of faith, which Scripture describes as the only means of taking hold of and obtaining the forgiveness of sins acquired through Christ's suffering and death, and all works, even those done by faith, are contrary to the doctrine of the Lord.

The fact that we do not do as Abraham did excludes us from being justified and forgiven of our sins. (See Ephes. 2, 8. 9., Rom. 4, 24. 25. 26. 28.- 4, 5.- 11, 6. But these teach that a man attains by supposed good works, as pilgrimages, money taxes, indulgences. They are contrary to the divine doctrine of good works, according to which all saints know that they are useless servants, Luc. 17, all of them, like the unclean, and all their righteousness, like an insolent garment, Isa. 64, cry daily that he should forgive their sin, Matth. 6, if thou wilt impute sin, Lord, who shall stand? Ps. 130. joyfully confess that this time's suffering is not worthy of the glory that shall be revealed in us, Rom. 8. How then should they want to earn anything by their works?" - Let the reader not be put off by this, because he sees from it what a great blessing God has shown us through the Reformation, since the main doctrine of the merit of Christ, the gracious forgiveness of our sins, justification, the power of the keys, faith and good works have been taught purely according to the divine Word and cleansed from the dross of papist impurity. That Chemnitz is well aware of the papists' opinion in this, can be seen even from the Jesuit Maimbourg, who tries to adorn the papist doctrine everywhere as much as possible, writing, titled: Lecture on. Indulgences, - can be proven. Sufficient citations from it can be found in Seckendorf's Reformation History. Even the learned bishop of Meaux, Bossuet, confesses in his *histoire des variations des Eglises Protestantes*, P. I. Lib. V. §. I., after quoting Seckendorf: - "Most of the preachers of those times (Seckendorf adds: all of them) preached nothing but indulgences, pilgrimages, alms for the monks, and thus, instead of the basic doctrines, presented secondary matters and did not, as much as necessity required, teach about the grace of our Lord Jesus Christ." But how few, Seckendorf adds, even today, in most papist kingdoms and provinces (and churches) teach something better, will not be unknown to Bossuet himself; although we hope that many still receive the gold of true, living faith in Christ in the midst of the dross. But the greatest part of the common people, unfortunately, is in deepest ignorance, and is far away from the godliness, which Christ and the apostles taught, and from the service, which one should perform in spirit and in truth! But even we must not think, says Chemnitz in his *locis*, that we who enjoy the beatific light of the gospel have no darkness to fear. For we carry this treasure not in vessels of iron or brass, but in earthen vessels, 2 Cor. 4.

Weakness, can easily fall and be damaged. I am often horrified by the fact that Luther, out of a certain strange foreboding, often repeated those words when explaining the Epistle to the Galatians and the first book of Moses: "This doctrine will be darkened again after our death. There are, however, two causes in particular, the consideration of which should drive away all sleepiness and carelessness, especially at this time of ours, so that we teach and learn this article with more diligence and vigilance, and guard and defend it against all falsifications: First, the cunning serpent, the devil, knows well from which place, from which ward those projectiles come, and where they are prepared, by which his kingdom is weakened, even completely overthrown. There is no doubt, therefore, because he realizes and feels that the day of judgment is no longer far off, that he pursues the teaching of this article with all the greater fury and all the more dangerous deceit. Secondly, the Son of God foretold that the last times would be the most dangerous, Matth. 24, and that even the elect would be deceived into error, if it were possible, Luc. 18. He will send them strong error, 2 Th. 2. Do you also think that the Son of Man, when he comes, will find faith? Now the doctrine of faith consists primarily in the article of justification. And it is strange that some years ago (Chemnitz says in his time) God brought to light, discovered and miraculously destroyed various and manifold schemes, deceits and wiles of the devil, by which he sought to undermine the foundations of this article under the appearance and pretext of moderation and mitigation, as for example in several unification formulas. For example, in several unification formulas proposed by the papists, in the Regensburg Book, in the Augsburg Interim, in the Osiandrian Controversy, and in that sentence about the necessity of works for salvation. And these deceits and reenactments God, according to His great mercy, has brought to light, that we should be more careful and cautious in the future. This one article in particular distinguishes the true, orthodox church from all paganism, false Christianity, superstition and fanaticism, as Augustine says: "The church distinguishes the righteous from the unrighteous not by the law of works, but by the law of faith. Yes, this article

is, as it were, the castle and main fortress of the whole Christian doctrine and religion: if this is obscured or falsified and undermined, it is impossible to maintain the purity of the doctrine in other articles; but if this article remains pure and sound, all idolatry, false worship, superstition, and what there is of corruptions and falsifications in almost all the other articles, fall of themselves; similarly, as it happened with the ark of the covenant; since this sanctuary of God in the temple of the Philistines, beside idols

Dagon was placed? then this idol was immediately supported by its pedestal; and although it was often placed again, it could not remain standing as long as the Lord's gift stood there, and was finally completely smashed to pieces. Yes, even the adversaries themselves notice and confess this. For the Jesuit Pighius, who is otherwise very bitter, says of the article of justification: Around this article turns, like a fishing rod, and from the same depends, as from the highest main sentence, almost the whole dispute that is led between the Lutherans and us, concerning religion and faith. For with this doctrine they corrupt and stain almost all the main points of our (the papist) religion. This is said by Pighius, who sees quite well and correctly that the article of justification, correctly, clearly and properly explained, exposes the shameful nakedness of all errors and abuses in the papal kingdom. That is why they fight so bitterly, so hostilely, and so deceitfully against the truth of this article; that is why they so insolently and unashamedly deny the most obvious errors and abuses, or try to cover them up and patch them up with rags gathered from everywhere, or even defend them, so that it may not appear that they have had to yield and give way to the truth of this article. For they well see what a miserable dislocation in all the nerves and sinews of their superstition must ensue. In another place, the same Pighius confesses: "We cannot conceal nor hide the fact that this main part of Christian doctrine has been more obscured than illuminated by ours through a multitude of scholastic, sophistical and prickly questions and explanations. And many other such complaints have been made, even among the papists themselves. In the Tridentine Concilium this so important doctrinal question was discussed and, as they themselves report, acted upon for seven months. And who should not have hoped that, since this doctrine had been put in such a bright light by ours at this time from so many and such clear and obvious testimonies of Scripture, they would finally leave the philosophical puddles of the scholastics and turn to the prophetic and apostolic sources, if not completely, at least more than before, especially since it had been discussed for so many months. But these long deliberations, these frequent meetings, these many disputations in the council on the article of justification, have finally had this result, that with an inordinate flood of curses that doctrine has been condemned which is the doctrine of all the prophets and apostles, namely: "That man may be justified, that is, be accepted and received into grace and eternal life solely through the imputation of Christ's righteousness, or solely through the forgiveness of sins, through faith, which is the mercy of the Lord, through the forgiveness of sins, through the forgiveness of sins, through the forgiveness of sins, through the forgiveness of sins, through the forgiveness of sins, through the forgiveness of sins, through the forgiveness of sins, through the forgiveness of sins, through the forgiveness of sins, and through the forgiveness of sins.

The Church is not a place where the heart of God takes hold, who forgives sin for the sake of Christ. This doctrine has been condemned by the Tridentine Conciliar with terrible curses! O the poor, wretched Church, which is forbidden by the Tridentine Council to believe, preach and teach the blessedness of man, which is confirmed and assured by the testimony of Moses, David and all other prophets, namely, that God imputes to man the righteousness of Christ without works, according to the saying: "Blessed is he who is forgiven his trespasses," Rom. 4.

All the more, (says Chemnitz in his *locis*,) we should take care that we preserve the true meaning and apostolic purity of the doctrine of justification and pass it on to our descendants, and that we do not allow it to be snatched away from us or falsified by the subtlety and other deceptions of men, nor by force and deceit. And this we can do with God's help all the more easily, as we enter into the work of others (our pious fathers and forefathers) John 4:15. For it was a tremendous and superhuman work to bring forth the true light from such dense darknesses and from such stinking and dirty puddles of Antichrist, and to restore the apostolic purity of doctrine from the fountains of Israel. Nor would this have been possible if the Holy Spirit Himself had not kindled and shone the light of the Word. It would be a shameful, unholy and ungodly sloth, therefore, if we were to lose again what has been given and shown to us from the sources of the prophets and apostles with such great labor and through such wonderful beneficence of God, through carelessness in learning and through lukewarmness and languor in teaching, or if we were to let ourselves be snatched away again in struggles through a certain softness. But we must not think that with such great light we have no darkness to fear; for, as already said, we carry our treasure in earthen vessels; our adversary, the devil, pursues it day and night; and the last times, as the Lord says, will be very dangerous, since he will find no faith on earth. - Chemnitz concludes the introduction to this article with the following wish and exhortation: May the Son of God, our Lord Jesus Christ, by His Holy Spirit of those who teach and learn, fill hearts with righteous love for pure doctrine, govern and enlighten them, and keep them within the bounds of simple truth, that we may learn, teach, love, and promote what is true, simple, pleasing to God, and useful and wholesome to the church; that we may not shrink from nor refuse to fight every kind of battle for the defense and preservation of the pure and wholesome doctrine of this article. How high and important Luther held this article is evident from the following words of his: "In my heart alone rules and shall rule.

Already this one article, namely the faith in my dear Lord Christ, which is the beginning, means and end of all my spiritual and divine thoughts, as I may always think day and night. And even though I have spoken a great deal about it, I nevertheless feel that I have hardly been able to lift up the height, depth and breadth of this immense, incomprehensible and infinite wisdom, and that I have hardly been able to bring to light a few small pieces and crumbs from the most delicious treasure trove. For I cannot present these high things so completely and bring them to light; But I am compelled and urged to rage and rage against this article, which teaches how and by what means one must be justly esteemed before God and accepted for grace, by the intemperate and innumerable great rage and abomination, which has ever caused all misery and heartache in Christendom, and still today will not cease nor desist, which is the only solid rock and eternal foundation of all our salvation and blessedness, namely, that we are not saved by ourselves, much less by our own works and deeds (which, of course, are much less and fewer than ourselves), but that we are saved from sins, death and the devil and brought to eternal life through the only begotten Son of God, Jesus Christ. This rock was challenged by Satan in paradise, when he persuaded our first parents to abandon faith in God and to become like God through their own wisdom and power, who had given them life in the beginning and at the very beginning, and had promised to preserve it. - After that, the whole world raged against this faith, inventing innumerable idolatries and false services, in which every man went his own way and walked in his own peculiar way, everyone trying to make himself free and save himself from sins and all evils by his own works, without the help of Christ, as all the Gentile writings and histories sufficiently testify. - Therefore it is very useful and necessary that this doctrine of faith is always read and heard. And even if one would like to learn and read it more and more, the

devil, our enemy, who is always walking around and seeking whom he may devour, has not yet died, nor is our flesh still alive; in addition, there are all kinds of temptations on all sides that lie on our necks and press us. For this reason the doctrine can never be practiced sufficiently, much less too much, and people can be made to believe it. For when this doctrine perishes and lies low, it falls and lies low at the same time.

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Again, all knowledge of morality. But when it is in progress, it is also good for all other things, whether religion, worship, or the glory of God, and that one may rightly understand what is to be thought of all states and things. Therefore let us never be weary and secure, but always begin again from the beginning, as it is written: When a man thinks that he has finished, it is necessary for him to begin again from the beginning. For there is always danger that the devil will take away the pure doctrine of faith, and begin again to blind and afflict us with the doctrine of works and the statutes of men. - —  
(To be continued.)

### Learn to bear ingratitude as well.

We must live among ungrateful people, and not be angry because of it, nor want to stop doing good; but, as Solomon says, Proverbs 5:16, "let our fountain flow out" and always do good, not turning to whether people give thanks for it; just as God "lets his sun go down every day - both on the grateful and the ungrateful. Matth. 5, 45. For if you give thanks for the sake of the world and think that you deserve it, you will find a contradiction, and it will be just and right for you, as for a person who has eaten a dead nut and has gotten a mouthful of dirt. If thou wilt now be fiercely wroth, and overthrow mountains, and therefore do no more good, thou shalt no more be a Christian; thou shalt afflict thyself, but shalt do nothing. Seest thou not where thou art at home, and livest in the world, which is full of ingratitude and unfaithfulness? as its rhyme is: *Qui retribuunt mala pro bonis*: those who pay good with evil. Whoever does not want to learn this, may run away from the world; for it is not an art to be only with pious people and do good to them, but to be able to remain with evil people and yet not also become evil. Therefore only a Christian should learn from his youth (so that he will be accustomed to it and be able to bear it) to do good to everyone and to expect evil in return (but not to praise and approve of it, but to punish and rebuke it as much as he can according to his office). For this is the best test and sign of a true good value, when those who are served with it are not only ungrateful, but also do evil for it. For this is also good, that a man may not think himself good for it, and please himself; so also in the sight of God it is so very golden and delicious, that the world must not be worthy to reward it.

(Luther in the Church Postilion), --.

### Unpeace for the sake of God's Word.

You complain that my doctrine is so torn down that there is no house where there is not a riot and discord is over me. My Emser, who has asked you to give a noble testimony against yourself to my teaching? How could my doctrine be strengthened but by such a confession of its worst enemy? God drives you, like Caiaphas Joh. 18, 14, that also your hatred must speak my best. I have no stronger proof and miraculous sign for my hope that I have started in God's name and teach the right word of God, than that she is so quickly murdering and causing dissension in all the world without my activity and search, and by innumerable resistance and persecution of all the authorities and scholars. And if she did not do this, I would have long since become despondent and weary. For Ps. 147, 15, and Christ Luc. 21, 15, and Matth. 10, 34 - 36. "You should not think that I have come to send peace" 2c. And thou holy priest of God givest to write for peaceful doctrine, which shall not vex, and invoke the last judgment. Dear, make St. Simeon a liar, since he says Luc. 2, 34: "Christ is set for a sign to be contradicted" 1c. All the disputes and wars of the Old Testament have been a figure of the preaching of the Gospel, which must and should cause strife, dissension, strife and rumor. In such a way the Christianity stood at the time of the apostles and martyrs, when it was at its best.

It is a blessed strife, rebellion and tumult that God's Word awakens; there comes right faith and strife against false faith; there come again the sufferings and persecution and the right nature of the Christian people.

Luther.

### Character and effect of the true Lutheran doctrine.

The famous jurist Ulrich Zasius makes the following confession: "I admire and revere Luther from the bottom of my soul, because from him I learned to owe everything good to God as the only one who works everything. In earlier times, I flattered myself when something more sincere came from me, when I found a little more devotion in myself, when I made myself worthy of another by some good work, some good deed, some good deed. This was the beginning of the hope according to which I believed I had a legal claim to beatitude. I despised those in whom I thought I perceived a colder striving for the higher. Freed from this error by Luther's praiseworthy teachings, I consider myself nothing but an instrument through which God accomplishes the good work in me, so that nothing of it is mine but the effort. Happy art thou, Zasius, that thou hast learned this while still in the high aster!" - You call yourself, dear reader, a Lutheran, can you also boast something similar from your experience of the effect of Lutheran teaching? See, there you have the image of a true Lutheran in which you can reflect yourself.

Our Zasius was a Lutheran in the midst of the papacy; he died as a professor at Freiburg in 1535 in the 75th year of his age, admired by his contemporaries as the greatest legal scholar of his time.

### Papal Heresy.

Pope John XXII declared (1325) heretics those who claimed that Christ and his apostles had nothing of their own. Yes, he had four of the Franciscans, who called themselves *Spirituales* and who claimed this, burned as heretics in Marseilles; he thought that with this teaching he would not be recognized in the end as the governor of the one who said: "He has not where to lay his head". "r8 mo- tullorum transmutatorih", he knew better how to make gold by papal tares on his chair of St. Peter than by distilling it on the earth. The most remarkable thing about the papal goldsmith's art, however, is that they can even make gold out of sins by means of their indulgences; therefore, when the corrupt son of the unrighteous pope, Alexander VI, once gambled away 100,000 guilders, he said, "they were the sins of the Germans,

### Anecdote for preachers.

When the same M. G. Serger (pastor at Riechen au in Württemberg, gone, 1683) once heard a pastor, who was an honest but timid preacher, preach before his gracious lord, he said to him after the sermon: "He had heard him preach, and now he wanted to tell him how he felt; namely, like a commander standing in front of a fortress, who would like to take it, but does not have the heart to shoot into it, but directs his pieces, bombs and carbines all out over it; so he did with his gracious lord, he would like to win it, but does not have the heart to burn at it." - However, there are also such preachers who would have the courage to shoot their listeners right through the heart, but who do not hit them, either because they themselves have no experience of the conversion of sinners to God, or because they are not able to share the Word properly.

## The divine distance.

For some is. Christ zw\$ř commanded, died, and rose again, but has not yet ascended to heaven.... They. are. in. a. devout. mood. all. day. They are in a devotional mood all day, weeping in their prayers, sighing in their meditations. Everything is solemn to them and a continuous. Hallelujah they hear resounding in their hearts. They must be weaned from this milk, they must learn to enjoy solid food, and it is good for them that Christ is going. But when will they understand this? They may only wait a while, may wait in the city, until they will be filled with power from on high, just as the apostles with Pentecost ascended to a sublime level of love, where they no longer sought tears, but found their pleasure in triumphing over evil and trampling Satan under their feet. - —  
 'Bernhard.

## Spiritual vigilance.

Often Christ, the Sun of Righteousness, in the beginning of their conversion lets people rW-sindtMI all his goodness Then they turn away completely from the world, want to live only him. But they are still weak, like young plants of corn. That's why in this time the ripeness and the fog harm them. Ripeness falls over them when "they" want to be something and shine, when they consider themselves worthy of divine consolation and think they have earned such happiness; fog, however, surrounds them, because they want to remain and shine in the sweet feeling. Thus the light of reason is darkened, the powers that should be open and bear blossoms and fruits are closed, and the knowledge of truth is prevented.

Ruysbroek.

## Of the cross and suffering.

If suffering did not hurt, it would not be called suffering. There is nothing more embarrassing than suffering and nothing more joyful than having suffered. Suffering is a short suffering and a long love. If you had all the art of stargazing, if you could speak as highly of it as all men's and angels' tongues, it would not promote you so much to a good life as if you could give yourself to God in your suffering. Behold, the noble soul is as full of suffering as the beautiful rose is of the morning dew; suffering is a love-broth, a fatherly blow to the elect. Patience in suffering is a living sacrifice, is greater than "the dead awaken" or other signs do. Suffering clothes the soul with rosy garments, adorns it with a green palm scepter; in eternity it sings with sweet voice and free . In eternity it sings with a sweet voice and free courage a new song, which all the angels cannot sing, because they have never felt suffering. - —

Suso.

Advent voice.

Many times the prophets prophesied the coming of the Lord; many heralds preceded him, but they were always only rich in promises. One said: Wait for the Lord: be confident and undaunted, and wait for the Lord! Another said, "If he tarries, wait for him; he will surely come. Isaiah was almost unwilling and said: Ech, that tsdsu rend the heavens and bring down, and David had passed from the request itself in the Tsw of the command, when he exclaimed: Falling a heaven and years downb! Thus the whole choir of the prophets had, as it were, been weary of waiting for a long time, soon asking, soon complaining, soon commanding his wishes. At last, the One who was longed for came and closed their mouths, Now the voice of the church shall rise, it shall cry aloud: God and man has appeared in Jesus Christ!"

Hildebrkt, serwo II. in Lxipiwn. from.

He who denies himself completely is thus taken up into God, that whatever may concern him must first touch God, since he is in God and God in him. As the drink cannot reach the palate until it has flowed over the tongue, and as he learns to taste after what he juices to the tongue, so for the one who surrenders himself to God, everything that may happen to him acquires a spicy taste, and becomes completely divine. No matter how great the suffering, he bears it easily, since he accepts it as coming from the Lord and not from the Lord's hand, who caused it for him; and nothing bitter can pass through the Lord! - —

Rnv ö b roek.

## Resurrection of the flesh.

Urbanus Regius? the old sincere friend of Luther, had introduced in his house, as often as his children recited the Credo (the apostolic symbol) and when they came to the words of the third article "resurrection of the flesh", that they had to point with fingers to their chest. In this way, he wanted to impress upon them at an early age the important and comforting article that one day the same body that we now bear, only transfigured, will be resurrected.

## Confession of an Atheist.

The materialistic atheist de la Mettrie, among others, makes the following confession: "I confess that all my philosophy is of no use to me, that I should not regard death as the saddest necessity of nature: and I wish that I could banish forever this idea which so depresses me. For I cease to be, as it were, as often as I think of the fact that one day I shall not be."^ (^drv^eo äes b)st. 48.)

## A pagan's verdict on atheism.

Thus the pagan Cicero writes: "Whoever does not recognize that the soul and the mind of man see, his reason, deliberation and



prudence have been prepared by a deliberate divine activity, seems to me to lack these very things". (lüb.'Älr't äs N.rO. . - - d' ft

One should not remain silent in response to slander, not in order to avenge oneself by contradicting it, but so that one does not allow the lie to proceed unhindered and does not leave those who have been seduced by it in the harm they suffer as a result:

... (Lp, 31.)

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## Year 7, St. Louis, Mon. July 8, 1851, No. 23.

**The main part of our entire Christian doctrine, i.e. the justification of the sinner before God through faith in Christ; item: The most vehement opponents of this doctrine: the Tridentine Synod and the Jesuit Order; item: The origin and development of this doctrine; item: The origin and development of this doctrine; item: The origin and development of this doctrine; item: The origin and development of this doctrine.**  
**vote of this order.**

From Chemnitz. Exam. Concil. Trid. - **From the Latin "**replaced by J. G.

### **Continued.**

In the conclusions of the Tridentine Council, the Church is once again subjected to the whole jumble of scholastic opinions about the inherent new qualities of righteousness by which man is and is made pleasing to God, and that he is admitted to eternal life by his good works. This was imposed as a doctrine taught by the Son of God Himself, the Sun of Righteousness, with an explicit warning and prohibition attached that from now on no one would dare to believe, preach or teach otherwise. O unhappy church! which is forbidden by the Tridentine Council to believe, preach and teach the blessedness of man, to whom God imputes the righteousness of Christ without his own works; which blessedness, by the testimony of Moses, David and all the other prophets, is the same as that of God.

is confirmed and assured! But, someone would say, if the intention and purpose of the fathers of the council was that they only repeated the condemnations of the doctrine of our churches and made it known that they did not want to or could not accept or permit any reformation of their doctrine, whatever it might be, they could have done the thing more briefly, and would not have needed so many and long deliberations through so many months. Certain people, however, are of the opinion that this was only done, as they say, *pro forma*, or for appearances' sake, that is, that a certain pretense can be made that those decrees and doctrinal provisions on justification were by no means drawn up and established from preconceived opinions, but after long, serious, and mature deliberation and consideration from the sources of Scripture. But I find from the communications and reports of my Andradius, (a Jesuit and chief opponent of Chemnitz, who wrote the Tridentine Council) and especially from the decrees of the Council itself, that there were two main causes of such an anxiously careful and protracted deliberation: first, because the light of the testimonies of Scripture (which teach that we are justified not for our qualities or virtues, but by the imputation of Christ's righteousness, obedience, and merit, by grace and for the sake of

(For the first time, the people of the world who would otherwise be justified before the judgment of God, that is, absolved from sins and accepted to eternal life) - is so great that it enlightens even the underage, strengthens the pious, and also shines into the eyes of the adversaries against their will with such great brilliance: so one had to be careful of arts and intrigues that it might be darkened again by some fog and darkness, so that it would not shine so brightly into the eyes of the people. And since this had to be done with quite a bit of pretense, it certainly took more than a month of time for such deliberation. Secondly, because the scholastics philosophize so crudely and foolishly about the merit of man, who does as much as is in his power, and about justification without the Holy Scriptures and not otherwise. The Tridentine Council, however, wanted to retain the teaching of the scholastics, but at the same time also saw that people had already come so far in their Christian knowledge by reading the Holy Scriptures, despite the entire power of the antichristian empire, that they were opposed to that profane, i.e., unchristian, heathenism. i.e., unchristian, pagan doctrines and expressions, and wanted to have everything explained and decided according to the Scriptures, it certainly required much and great work and long deliberation to create a

It was not possible to think up a way out, namely, how that philosophical opinion of justification could be adorned and clothed with words of the Holy Scriptures. Schrick in such a way that not a cedar would immediately notice it, but that it could to some extent bear or rather hide from the light given again by God from his word. It could bear or rather hide from the same light. That this, the main business in that hand lasting so many months, was young and deliberate, is testified both by the decrees of the Council itself, and especially by the interpretations of my opponent, the Jesuit Andradius. - (Because in this writing the Jesuit Andradius and the Jesuits in general are often mentioned, the following report by Chemnitz about the Jesuits, and especially about his opponent Andradius, should be included here).

It is now three years, (writes Chemnitz in his time, in 1565.) that I have presented the main points of the doctrine of the Jesuits, taken from a compilation of their own, to my readers in a brief overview, with the intention that this sect, which was recently created by the Roman Pope, according to written news, to the ruin of the churches that have accepted and profess the pure doctrine of the Gospel, would be made known and recognizable to our churches, not only from their special religious dress, but, as Christ, Joh. 10, to distinguish a true shepherd from a hireling or wolf, from their voice, i.e. from their doctrine, which they confess and spread. To be sure, without further interpretation, I had cited the mere main points of their teaching, so that I might give them the opportunity to explain themselves more clearly. But from this whole faction or mob, which they themselves call the Society of Jesus, no one has yet (1565) wanted to step out of the battlefield: but for what reasons they reject this battle so resolutely and stubbornly, people who are not quite stupid can easily guess. So that they could not be accused of complete silence, they pushed a certain hired emissary, a miserable wretch by the name of Johann Alber from the school in Ingolstadt, onto the stage, who played the role masked so ridiculously and miserably that he was already in the prelude to the play. When he saw the following scenes from afar, he threw off his mask and fled the stage in dismay, after he had previously given the audience hope that another actor would soon follow, who would perform the remaining parts of the play, if not more happily, at least more decently. Finally, out of the Tridentine Conciliar a grandiloquent declamator appeared to play the role of the Jesuits and to lead their cause, Jacobus Payva Andradius, a Portuguese, who tells in his dedication that the most respected fathers of the Tridentine Conciliar had asked him to write my booklet on the theology of the

Jesuits, because the holy fathers would have learned from the mouths of many people that this little writing of mine has not been received without applause and congratulations from the Protestants. Thus he writes: "But I conclude this: that the Fathers of the Council did not give this commission to Andradius both for the sake of the Jesuits, but rather that they wanted to spread the interpretation of their decrees among the people through Andradius, as a suitable interpreter of the Council; which also the title of the writing commissioned to him clearly indicates. (The Jesuit Andradius, a member of the Tridentine Council, was to lead the cause of the Council, the Roman Church, i.e. the Pope).

In this present work, therefore, I will not have to deal with the particular cause and honor of the Jesuits, as such, who are most resolutely fleeing the fight, but rather with the decrees of the Tridentine Council, to which Andradius, on behalf of the Holy Father, seeks to bring interpretations to the people. Andradius, by order of the Holy Father, seeks to bring interpretations to the people, namely through the aforementioned document, which bears the title: "Orthodox orthodox) explanation of disputed articles of religion." For since in my booklet I had mainly dealt with 2 main points. First, about the origin of the Jesuits, and second, about their doctrine and theology; so the Ingolstadt Procurator Johann Alber sought to mitigate many things in the theology of the Jesuits and to interpret them differently: but Andradius seeks to preserve and confirm it completely, exactly as it is set up by them, unchanged and undiminished: Indeed, so that he seems to be in no way inferior to the others, he expands it with quite a portion of even greater impudence, and adds a lot of outrageous inconsistencies and nonsense; so that, of course, no better patron and advocate of the Jesuits could have been found on the entire face of the earth than Andradius. So let the theology of the Jesuits remain as it is; we are quite satisfied that Andradius presents it so unvarnished, unmitigated and unweakened; let it remain publicly as it is, until they themselves bring it to light again, increased and improved.

But as to the first origin, foundation and antiquity of the Jesuits, or their creation, if they themselves preferred to call it so: I will include here some of what I have learned from the narrative and report of Andradius, so that I may again pacify and appease them^ if they had previously been offended and annoyed by me, which, however, should not be suspected of their holiness, and obtain a peaceful and friendly farewell from them. It is also useful that a true account of the plan and purpose of this papal foundation and spawn be present and known. For, as far as I am concerned, I confess that from the writers of our time, I have as yet

I could not learn anything certain; and for the knowledge of such a completely new thing, the documents of antiquity are of no use. I have therefore followed their own notes and reports as much as I could obtain. But as much as I hear, already now, among so many swarms of orders and religions of the papal church, there has been a confusion of the Theatines, who have their origin from Paul IV, with the Jesuits, whose birth has other originators. So that this error and oversight may become tolerable and be forgiven by a sufficient satisfaction, I will reluctantly give the account of the origin and other circumstances of the foundation of the Jesuits from the high value of your Andradius simply and briefly here. A certain Spanish soldier, named Ignatius Loyola, was very much wounded in one leg by a cannonball during the siege of the city and fortress of Pampelona in Spanten, and he received a dangerous wound in the other. He soon left his homeland, his house and all his goods and decided to start a new, austere and humble life. Since he considered the knowledge of science useful for such a new way of life, he went to Paris, where he studied for 10 years and attracted 10 comrades of his new religion. After these 10 years he went with his new religious comrades again to Spain in 1536. In 1537 they came to Rome to obtain permission from the Pope of Cologne to go to Jerusalem and to other orders of the Holy Land. In Venice, seven of them were consecrated by the papal legate and received permission to freely teach the people everywhere, to

hear secret confessions and to administer sacraments. In 1510, through the mediation of Cardinal Contarenus, they approached Pope Paul III with a request that their way of life and society be confirmed as a new order by papal authority. The Pope was pleased with this request and granted it on the condition that the Society should not number more than 60 members. Soon, however, it was understood that for the restoration and fortification of the shaken and tottering Papal Church, this Order, above all others, was particularly suitable and suitable. Therefore, in 1543, the pope decided that this society, designated by its name, should not be limited in its expansion and effectiveness by local boundaries or by a certain number of its members, and that the nature and purpose of its foundation should be described in its documents as follows: "Everyone who belongs to our! Order and who, as a valiant fighter, will serve only the Lord and the Pope of Rome, his

Ignatius sent several of his comrades to Germany around the time of Ignatius' death. Ignatius sent several of his comrades to Germany around the time of Ignatius' death, and they were sent to Germany around the time of Ignatius' death, and they were sent to Germany around the time of Ignatius' death. Around this time Ignatius sent some of his comrades to Germany, in order to help the German churches, which had fallen away from the papal chair, through such preachers, who were capable of doing this. Ignatius sent some of his comrades to Germany to bring the German churches, which had fallen away from the papal chair, back under the papal yoke through such preachers who would be capable of doing so; After they had shown by an attempt that they could and wanted to harm the German churches by their hypocrisy more than all superstition and bigotry of all monastic orders together, Cardinal Johannes Moronius, who was papal legal advisor and presiding officer of the synod in the last Tridentine Synod, informed Ignatius of a plan, according to which he, Ignatius, could render extraordinarily important services to the papal church; namely, if a rather large college were built in Rome, in which a rather large number of German youths were educated and trained in science and religion at the expense of the Pope, so that they would later, when they returned to their fatherland, be able to restore the decayed and trampled papal religion there to some extent and bring it back to life, the Jesuits undertook this work in the year of our Lord 1553. They built such a college in Rome, not far from the Jesuit college. But these young men, Andradius tells us, are not admitted to this college for the purpose of later being accepted into the Jesuit Order; rather, he says, the Jesuits have only the task of maintaining, educating and teaching them; and they are only driven to undertake this work by a desire and eagerness for the elective subject: German, namely, that through such emissaries and missions Germany would be gradually brought back into the bosom of the holy Church; or, if this is too little, back to the footstool of the holy pope's feet. From this plan Andradius expects such a happy success and progress that he says: "I have no doubt that through the work and diligence of these young men, Germany will one day regain the light of faith (namely the papal light) that had been stolen from her. And that is exactly what I had said in my little book before: namely, that the soul of the Jesuits was created especially for the ruin of the Church of Germany. But this I sought. Alber of Ingolstadt, by bravely building up from the organ

to pass it on to him. We thank Andradius, however, that he has explained to us the entire meaning of the foundation of the Order, its nature, purpose and destiny, so simply and clearly, and without any pretense, that we now no longer need to guess at mere rumors or conjectures as to the intention of the Roman See in imposing this new spawn on mankind in these last times of the world. This is now the story that I wanted to send before my writing, in order to say goodbye to the Jesuits from me with some favor. For in this writing I have undertaken not to deal with the Jesuits, who shun the light; but with the book of Andradius, which contains "orthodox explanations of disputed articles", which are precisely explanations of the decrees of the Tridentine Council, I will have to deal with in this writing of mine, which is to be an investigation of these teachings and explanations. For Andradius was a leading figure in the deliberations of the Tridentine Synod; he led the pen at the Synod; he also wrote his books against me at the Council itself, and that on the advice and request of the most respected Synodal Fathers. He also explains many things that are so veiled and hidden in the synodal resolutions that it would not be easy for someone to notice or find them when reading them, quite clearly and tangibly, as will be shown in the places concerned. Since I had received at the same time the invectives of Andradius and the decrees of the Council, I did not doubt that I had been shown the way and the manner in which I had to arrange my answer and examination of the decrees together with the explanations of Andradius. For the decrees of the Synod are brief and bare; but what deliberations preceded them; from what reasons and sources the decisions were taken; with what cunning and art the decrees were forged and fabricated; what sense and purpose they have; - this the interpretations of Andradius show to some extent. For he remained in Trent until the completion and conclusion of the council; and there he made his interpretations in the midst of the actions; and in all sessions he partly directed the deliberations, partly took an active part in them. When, therefore, I have compared the interpretations of Andradius with the decrees of the Council, and both in turn with the rule of Holy Scripture, and have examined and examined them according to the same, then from this treatment and work will arise and emerge an "Examination or Investigation of the Decrees, i.e. doctrinal regulations and resolutions of the Tridentine Synod; from which I hope a considerable benefit and fruit for the Christian reader. (Such an examination of the doctrinal provisions and decrees of the Tridentine Synod on the Article of Justification. The present treatise by Chemnitz, in which we have included his report on the origin and foundation, purpose and destiny of the Jesuit Order, for very obvious reasons).

We have already seen, and will see even more in the following, how especially and particularly in this important main article of justification, the Tridentine Council, and especially the Jesuits, with all cunning and art, with all weapons of philosophy, dialectic and scholastic theology, seek to obscure and falsify this doctrine of the Gospel of justification, which alone establishes and safeguards the freedom of the Christian and the Church, to obscure and falsify it, in order to undermine and rob the freedom of Christians, and to spread and consolidate the terrible, pernicious tyranny of the pope and the hierarchy. For they know well how much is attached to this teaching of the gospel: For by this doctrine, says Luther, the devil, antichrist and pope will be overcome, his kingdom broken, the law, sin and death (by which, as three mighty and unconquerable tyrants, help, he brought the whole human race under himself) violently wrested from him, and at last those whom he imprisoned in the kingdom of darkness to eternal servitude, brought to the kingdom of light and liberty- But shall not this be lazy to the devil, nor annoying? Should he sleep through it so silently and let it happen? Or should he not rather, as a father of lies, try all his arts and powers against it, so that he would thoroughly eradicate and destroy this teaching, from which all salvation, blessedness and eternal life comes? It is certain that Paul, in his letter to the Galatians and all his other epistles, complains of nothing more than that Satan had proven and executed this through his apostles (and emissaries) while he was still alive and had been able to see for himself (to be continued).

For the "Lutheran".

**The old pagans put the new ones to shame.**

A pagan, who still lived before Christ's birth, asked said: What is so frivolous and so unworthy of a serious and set man as - To assert something that one has not duly investigated and recognized without the slightest doubt.

The new pagans, the enemies of the Bible in our days, however, assert with the utmost confidence what they have not properly investigated and recognized.

Therefore, even the old pagans punish the new ones, and the latter stand before them as frivolous people unworthy of the name of serious and set men.

Below are some samples of the fact that the new pagans assert with the greatest confidence what they have not properly investigated and recognized.

At the end of the last century, an Englishman named Brydone published a work entitled *A Journey through Sicily and Malta*, which was soon translated into German. One of the most attractive pieces in it was the description of Etna, the famous fire-breathing mountain on the island of Sicily. Brydone tells how he climbed the mountain and what he saw and observed there. In order to make it easier for one or the other of the dear readers to understand what we are about to quote from Brydone's story, we take the liberty of giving the following small explanation. The lava which erupts from fire-breathing mountains when an eruption takes place floods and devastates stretches of land, so that flowering gardens and fields are transformed into deserts, on which at first not a green stalk can be found; but in the course of time a blanket of earth forms again on the old lava flows, which gradually increases in thickness, so that after many years the land is finally restored to its former fertility and splendor. Then there is a new eruption of the fire-breathing mountain, a new flooding of lava and a new devastation, but then again, as the first time, a gradual formation of a layer of earth on the lava flow and a return of the stretch to its previous fertility. And this change can be repeated several times. Brydone now tells that he found at a side of the mountain Etna a lava flow, on which still no earth layer had formed, but which was still completely naked. From this Brydone assumed in consideration of a certain place with an old author, he would come from an eruption of the mountain which had taken place 1700 years before. Further he tells that if one drives a shaft into the earth at the foot of the mountain, one comes through 7 layers of earth and just as many layers of lava, in that each layer of lava is covered by a layer of earth. What conclusion does the clever man make now? "That lava flow, which is still naked and uncovered, has (according to my assumption) an age of 1700 years. It needs therefore at the very least 2000 years, in order to cover a lava flow with an earth cover. Now at the foot of the mountain there are 7 lava flows with such earth covers, one above the other. For the formation of each one it took 2000 years. Seven times 2000 years makes 14000 years, nobody shall refute this to me. So the first eruption of Etna took place 14000 years ago. According to the Bible the earth is hardly half so old. I, Brydone, cannot be wrong, so the Bible must be wrong." And hundreds received his report with the conclusion drawn from it with rejoicing. The poor people did like a man who was in the

They knew that if they did not repent, they would be eternally lost. They knew, because the Bible testified to them in alliance with their conscience, that if they did not repent, they would be eternally lost; therefore, because they did not want to repent, they tried to protect themselves from fear and terror by imagining that because Brydone had seen a lava flow that was still naked and which, according to his assumption, was 1700 years old, etc., the Bible was not true.

Since then it has become known that above Herculaneum and Pompeii, two cities at the foot of the fire-breathing mountain Vesuvius in the kingdom of Naples, buried ages ago by an eruption of that mountain, are found in places 6 deposits of lava, each with a layer of earth on it. When these cities were buried is known exactly and can be found in every history of the world. It happened in the same year in which the Roman commander Titus, who destroyed Jerusalem, became Roman emperor, namely in D. 79. So it is not yet full 1800 years ago. Since those lava flows with their earth layers are found over the houses and streets of the cities, then no doubt is that they originated within 1800 years. But if 6 lava flows with their earth layers originated in 1800 years, then also 7 can have originated at the foot of the Etna in 2100 years, of which Brydone says, it required 14000 years for their formation.

The age of the lava flow at the side of the Etna Brydone had not investigated at all, he had only assumptions, it amounted to 1700 years. Furthermore he did not recognize that, assumed 1700 years would be also the age of that lava flow, from it still by no means follows that elsewhere 7 lava flows, each one with its earth layer must be now also seven times as old, as could be assumed from reasons, and as can be justified from facts. But although he had not investigated the matter properly, nor recognized it, he nevertheless asserted it with such confidence that even the Bible knew to be wrong rather than he to be wrong. Just as frivolous, and unworthy of the name of serious and respectable men, are all those who applauded Brydone in this respect.

Some decades after Brydone a German book came out, which had a preacher as its author, but according to that book, such a one, whose god was the belly. The title was "Die Urwelt, oder Beweis von dem Dasein und Untergänge von mehr als einer Vorwelt von Ballenstedt". He apparently had a similar purpose as Brydone in the cited point, namely to prove from certain observations in nature that the world must be much, much older than it is according to the Bible, that therefore the Bible deserves no faith.

He says, among other things: The granite is a permanent type of stone; the over 3000 year old Egyptian pyramids \*) are not weathered \*\*); but the granite on the Brocken is weathered. "What follows now from this? Judging by the degree of weathering of the granite blocks exposed to the air, the earth must be already 40 to 60,000 years old! - So away with the Jewish time calculation of the creation of the world, which was suitable only for the infancy of the world, but about which now every better informed and insightful person must smile and shrug his shoulders". That Ballenstedt was applauded, as was Brydone, can be imagined, and is evident from the fact that his book went through several editions. Now the following is a message of the pyramids based on the most reliable reports: "They consist of immense blocks of limestone rock -; in antiquity they were covered with marble or granite so that they had a smooth surface". †) So that's how it stands. The world must be 40 to 60,000 years old, and the Bible must be wrong, because the pyramid granite, which exists nowhere else than in Ballenstedt's and some other equally badly reported people's heads, has not yet weathered. In addition, it has been found that an obelisk ††) which lay overturned among rubble in Alexandria, the capital of Egypt, was completely weathered on the upper side, and well preserved on the lower side, which was protected against the weather. And this obelisk is really of granite. †††)

It repeats itself with Ballenstedt and those who applauded him, what we saw with Brydone and his disciples. He had not investigated what the pyramids were made of, nor had he taken any knowledge of such facts as the weathering of the obelisk granite, and nevertheless, precisely because he was in error about the one and in ignorance about the other, thus on the basis of error and ignorance, he asserted with the greatest confidence of the world that the earth was 40 to 60,000 years old and the Bible false. Certainly a frivolous man and unworthy of the name of a serious and respected man, even according to the judgment of the old pagans. No more favorable judgment meets those who applauded him.

\*) The pyramids meant here are still existing enormous, tower-shaped, four-sided buildings in Egypt on the left bank of the Nile, opposite the city Cairo, and executed by old Egyptian kings.

\*\* ) i.e. from the surface inwardly transformed by the destructive influences of weathering my friable or earthy mass.

†) The passage is found in Blanc's Handbuch des Wissenswürdigsten aus der Natur u. s. w., which has in this piece travel descriptions like those of Niebuhr u. a. jur Gewähr.

††) Obelisks are hewn boulders similar in shape to the pyramids, but smaller than them.

†††) According to Dr. Clarke's travelogue, a writer of recognized conscientiousness, of extensive knowledge and great care in his observations.



In recent time someone somewhere let himself be announced that the astronomy is very repugnant to the Bible friends; because it shows that the Bible is wrong. Namely the light needs about eight minutes to reach from the sun to the earth. But the sun is 95 million English miles away from the earth. So the light needs eight minutes to pass a distance of 95 million English miles. \*) Now there are stars, which are so much further from the earth, than the sun is, that their light, between 36 - 48000 year needs, in order to arrive to us. It has reached us, because we see them. Therefore the light of them had been on the way to us 36 - 48000 years, consequently the world is at least 36 - 48000 years old, and the Bible is in error.

Every beginner in the astronomy is known that the distance of the celestial bodies which belong to our solar system can be calculated with quite accuracy, but that the calculation of the distance of the fixed stars was a quite uncertain thing until little more than 10 years ago, and was based on bare assumptions, until professor Bessel made a calculation in Königsberg, according to which a certain Firstern \*\*) is 657700 times as far away from the earth, as the sun, - the first calculation of the kind, which is recognized by experts as at least according to the main thing correctly. According to this the light would need still 657700 times more time to penetrate from that star to us, than the light of the sun, and this time would amount to not 11 years. Who knows now, how much other fixed stars, which we see, are further, than this one? We can certainly assume that among those we see, there are also those whose distance from us is about 2 times, 3 times, etc. as great as that of that fixed star. But no one can prove it; and even if it could be proved that one of the stars we see is 10 times as far as the one in the constellation of the swan, the light would still not need 110 years to reach us from it. Again, suppose that in the great space of the world there were stars so far away from us that the light would take 3640000 years to reach us.

Who can prove, or even make it probable, that among those whom we now really see, whose light has thus reached us, even the most distant ones, there are such?

To say, then, that we see stars so remote from us that the light takes 30-40000 years to reach us is a fib; and even to want to conclude from this that the Bible is in error, is to

\*) Up to this point, everything is right, but now continue.

\*\*) It is a small star in the constellation "the swan" or also called "the cross", which can be seen now in the evening quite high in the sky in northeastern direction.

even in the eyes of the ancient pagans as a frivolous man and unworthy of the name of a serious and set man.

The old pagans put the new ones to shame. Where does this come from? To them, the new ones, the light of the world had dawned in Christ, which appeared to the whole world. They willfully close their eyes to it. That is why they no longer see anything, while the old ones still saw as much as can be seen in a dark night without light. How it looks with the mind of such people, of it here an example from the book of the above mentioned diligent co-worker in religious "enlightenment" Ballenstedt. He boasts of having attacked old prejudices that time had sanctified and of having put something better in their place. To this he also counts the story of the creation of man. He attacks the biblical narration of it, and replaces it (part 3, page 151): "Man came into being through himself. from nothingness, and was the creator of his subsequent greatness." One considers: the man came out of the nothing. He was therefore nothing, and nevertheless he brought himself out, and still from the nothing! And this is supposed to be better than: God created man. And how far it comes with such people, the same Ballenstedt testifies, when he says in the same book (Th. 3., page 25.) quite open-heartedly: "Are not the animals just as artificially and admirably organized, as man? Has one not long since returned from the prejudice, our half-brothers to be

How can we deny animals the ability to think, reason, and evaluate? As is well known, animals have not yet changed. Goose and donkey are still what they were before. If now Mr. Ballenstedt and his like-minded friends have come back from the "prejudice" that the animals have no reflection, power of thought, reason and power of judgment, and thus regard them as their half-brothers, or more correctly expressed, their whole-brothers, - for what difference remains if one grants the animals reason, etc.? What difference remains, if one grants animals reason and so on, other than that they have a somewhat different shape, do not walk upright and do not wear clothes - a difference that could be easily compensated for to a large extent - what other reason can there be for this than that Mr. B. and his fellow opinion makers realize how far they have approached the animals?

May the Lord God, who is merciful and gracious, patient and of great kindness, have mercy on all who have gone astray, and grant that they may "turn to the light of revelation," so that in their lost state they may be able to find their way to the light of revelation.

The result is that the people will not be put to shame by the old pagans and will not have to let them appear against them and testify against them on the day of judgment.

## Private correspondence from the East Indies.

1 Cor. 1:30.

Porriar, near Trankebar, Dec. 10, 1850. Grace, mercy and peace from God our Father and Jesus Christ our Lord and Savior be with you! Amen.

Beloved brother in the Lord!

Your letter of June 10, which is extremely dear to me

I. I received your letter on August 30 and was very happy about it, since it not only brought so much good and comforting news from your America, but above all gave me testimony that I and the other brothers in this mission, as well as the whole work of the Lord here, are in your loving memory and can enjoy your intercession.- I also remember you and all the brethren in America in every way, and always implore the Lord to strengthen you in the work in the part of His vineyard assigned to you and to give you grace to always make a good confession among your unrighteous and perverse generation and among this God-forsaken world. The news in

your dear letter about our dear church, which is in America, has made me very happy, strengthened me, and prompted me to give many thanks. After all, the work of the Lord is so visibly progressing and growing everywhere; and He is making way and space for Himself in all places. It was only a few years ago, in 1842, that dear Wyneken came to Germany and visited Erlangen and Neuendettelsau. Who would have thought at that time that in such a short time there would be a number of sprightly fighters spread all over the country, bearing witness everywhere that the Lord has not abandoned His Zion, but still loves it, builds it, expands it and adorns it? But since He has already done so much, we may confidently hope that He will put our little faith to even greater shame, and that He will continue to do more than we ask and understand. Therefore we are confident and joyful.- The Lord has also done great things here with us, and has also shown here that He honors His dear Church, which preaches and preserves the pure Word and administers the holy sacraments according to His institution. You already know most of this from the missionary bulletins, but since the news from these bulletins is only fragmentary, and we cannot praise the graces of our God enough, you will be grateful to me if I give you a brief summary of what the Lord has done here since I have been in India.

On the morning of Christmas Day 1843, I arrived on India's shores in Madras after a happy, though by no means safe, sea voyage. Br. Ochs, who had come to meet me, was already waiting for me there, and with him I traveled to Trankebar in January 1844. The state of affairs in the mission,

was nothing less than encouraging, since the Danish governor at the time, Mr. Hansen, was concerned with nothing less than getting the Danish missionary college to hand over the Trankebar mission to the English. Under such difficult circumstances, and in consideration of the orders received at home, I decided to leave Trankebar again and seek a new field of work among the Telugu population in the north of Madras. Br Ochs decided to accompany me after receiving news from our mission committee in Dresden; and so we left Trankebar again at the end of May 1844 and went via Madras and Masulipotam to Guntur, where we met the missionaries of the American Lutheran Mission, Mr. Heyer and Mr. Gunn. There we decided to stay until the Lord would show us where to place our staff. Mr. H. per, a Hanoverian who, driven by the love of Christ, went as a preacher to America and from there as a missionary to India, is a sincere, dear man. He is filled with zeal for the work of the Lord and spares no toil in his profession. At the same time, he is ready to serve everyone, even when he knows that he will not be thanked for it. Although he has saved much German and also some fragments of ecclesiastical meaning and essence, he is no Lutheran. - Mr. Gunn is likewise a modest, sincere and well-meaning man; but what Lutheran church and doctrine is, he has no knowledge of. With them, I had the opportunity to become acquainted with the textbooks of the American pseudo-Lutherans, written by Mr. Schmucker and others. From them I saw that the teaching of these good people is essentially only an echo of vulgar Zwinglianism. Nevertheless, they use the name "Lutheran" for obnoxious idolatry. Thus, Mr. Gunn's firstborn son was baptized with the name Luther in the most conceivable anti-Lutheran way! - But I forget, I am writing to you here things that you know better than I do from daily experience in America. - While we were staying in Guntur, the Lord made us rejoice and rejoice again after many cloudy days. Mr. Stockes, the local collector, received a letter one day from a friend who informed him that the mission property in Majaweram, 8 to 9 hours northwest of here, belonging to the English Church Mission, was to be sold to a heathen, which would be very regrettable. Mr. Stockes asked Br. Ochs if we would take over Majaweram and occupy it with a worker in case he and some of his friends bought it for us. Of course, Br. Ochs accepted the offer with joy and thanks, and informed me, who was on an investigation trip to Radschamundri, about it. At the same time, Br. Cordes also informed us that Tränke rar had really been sold to the English, and that we would now have to concentrate our forces for the preservation of the communities. As a result, Br. Ochs left Guntur in November 1844 and took over the new station of Majaweram; and a few months later I also returned to Trankebar. - Although Governor Hansen did everything he could to persuade the Danish Mission College to hand over the mission to the English, this did not happen, since especially the late King Christian VIII declared that the mission should remain Lutheran. The church belonging to the European congregation, on the other hand, Mr. Hansen cunningly and deceitfully played into the hands of the English. Since the king and the missionary college in Copenhagen did not accept Mr. Hansen's proposal, the administration of the mission was provisionally transferred to Br. Cordes in April 1846; this provisional administration lasted until September 30, 1849, on which day the mission and its property were completely handed over to our missionary college in Leipzig. - The congregations from the former Danish territory are two; one of which has a church in Trankebar, called Ierusalemkirche, and numbers about 600 souls; the other with Bethlehem Church in Poreiar numbers a little over 1003 souls. The former is under Br. Cordes care, the latter under mine. In September 1845 Brother Appell arrived here and devoted himself especially to the work in the schools. On the first Sunday of Advent in 1846 I took over the care of the Bethlehem congregation, and at the same time we undertook an improvement and perfection of our order of service. In March 1847 the four brothers Mylius, Schmeisser, Kremmer and Welff arrived here. Since the latter three and Br. Appelt were not ordained, we ordained them on October 18, 1847 in our Jerusalem Church. Brothers Schmeisser and Golfs were then stationed in Majaweram, Br. Mylius with me in Poreiar, Br. Kremmer in Trankebar with Br. Cordes, and Br. Appelt received the care of the Portuguese congregation. - On December 27, 1847, the wife of our Br. Cordes died of cholera, and since he himself had been very weak for a long time, he left for Germany at the beginning of March 1848. In the meantime, the Lord had bestowed many blessings on our work, so that in the course of a few months at the end of 1847, about 50 souls from the Gentiles were baptized in the Bethlehem Church. Since their homes were too far away for me, and my congregation was already the largest in terms of the number of souls, we decided to form a new congregation from the newly baptized, the center of which would be a village called Tirumenjanam, and which would be cared for by Br. Schmeisser. In the end, he came here from Majaweram and took up residence with me for the time being. Since he exposed himself too recklessly to the sun, he began to fall ill as early as March 1848, and his condition worsened from day to day. On the advice He was supposed to go to the Cape of Good Hope, but only got as far as Madras, where he entered the apartments of eternal peace at the beginning of June. There his body rests on the Independents' graveyard until the Lord will come and raise him from the grave. Br. Wolfs, who had accompanied our blessed welder to Madras, married there some time later. At the same time, soon after Br. Corde's departure, we received a petition from about 400 Tamil Christians in Madras who had separated from the English Church and wished to be received into the fellowship of our Lutheran Church. After some protracted negotiations with them, they were received by us at the end of the month of October, 1848, and Br. Kremmer, to nurse them, sent to them. Thus the Lord opened a door for us again in Madras, and brought back to it a part of the members who originally belonged to our church. But also here the Lord added many to our Bethlehem congregation, and almost every Sunday a number from the Gentiles were baptized. Therefore we founded a second daughter church of Bethlehem, which has its center in the village of Pudenur 5 English miles west - south - west of here. For both daughter parishes we built chapels; the one in Pudenur was consecrated on July 22, and the one in Tirumenjanam on October 24, 1849. The care of the latter, to which about one hundred and eighty souls belong, has Brother Appell; that of the former, to which about 160 souls belong, I have.

In the same time we received another field of work, namely in Pudukotia, 75 English miles west-south-west of here. This field had been worked for some time by the American missionaries in Madura, but with no apparent success. Moreover, as it was too remote for them, they entrusted it to us; and we found no hesitation in accepting it. Br. Wolff has had its care since the beginning of last year. In March 1849 our number of workers was strengthened by the arrival of Br. Glasell; and Br. Cordes, who had remarried in Germany, also returned to his old post in the following October. - In May of this year, Director Graul arrived here with his wife, partly to see the mission for himself, and partly to travel around the mission field. Unfortunately, however, his arrival was marked by a rift in our mission, the end result of which cannot be predicted - in fact, in October of last year, a tension arose between the newcomer, Br. Glasell, and several of the older brothers, as a result of which Br. Glasell resigned from our association in December of last year. Since the Director was on his way here, the Collegium instructed him to investigate the pool on the spot. This was done, but the

consequence was that Br. Glasell left us and went to Bombay, and Br. Mylius continued his de-

and returned home. Only the Lord knows what further consequences the whole thing will have. Br. Mylius, with whom I was of one heart and soul, is a faithful, humble and upright servant of the Lord. His departure pains me especially deeply. He is now on his way home. May the Lord continue to bless him there for a long time. (By the way, I note that Br. Mylius wrote the letter we sent to you brothers in North America two years ago). - Although the circumstances are not very encouraging, the Lord has shown us that we should not let our hope fade away by opening a door for us in Tritschinopoli. There, last September, several families separated from the English church and joined us. Thus the Lord makes way and path and gives His Church one place after another for His praise. - At present we find the following workers here: 1. in Trankebar, brothers Cordes and Appell; 2. in Poreiar, me; 3. in Majaweram, Br. Ochs; 4. in Madrae, Br. Kremmer; 5. for Tritschinopoli and Pudukotta, Br. Wolfs is assigned, but still lives in Trankebar. - Since my re-arrival here in March 1845 until now, 566 persons from the Gentiles have been added to the congregation of the Lord through holy baptism in our two churches here in Trankebar and Poreiar. Of these, I baptized 336; Br. Mylius 178; Br. Cordes 41; Blessed Brother Schmeißer 7; Br. Wolfs 2; Br. Appell 1; and Br. Kremmer 1. How many were baptized in Majaweram, Madras and Purukolta, I do not know exactly. However, there may be about 150 persons. They are mostly of the least in this world; the poor and miserable; the sick, the lame, the blind and the lepers; as they are met on the roads and at the fences; the needy, who lie in their blood and do not spurn the helper. The latter does not respect the world; the more the Lord respects them and sets them as an ornament in His sanctuary.

I don't need to tell you what the situation is like here in India. It is here like all places in the world where the Lord is at war with His enemies. The paganism here is worn out and has no positive power to resist; but even more negative. The people almost universally worship only one God, and that is their belly; what is pleasing to it, they seek with all their might; what is repugnant to it, they avoid in every way. To the preaching of the word they usually listen, and acknowledge the truth of what is said even with their mouths; but remain as before. This is a heartbreaking misery! - In addition, there is the missionary activity of all possible sects; the obnoxious writing in their newspapers and papers; the continuous experimenting, etc., by which they try to keep the sympathy alive, and by which they basically only

I and others deceive. In self boasting, the Scots of the so-called Free Church surpass all parties, and their Dr. Duff, who has now gone home, speaks with a presumption about others, especially older faithful servants of God, that astonishes. 2 years ago he also came here on his travels and stayed here one day. I cannot say whether he saw or spoke to even one of our Christians, especially since he does not understand the local language. Nevertheless, soon after he gave a very travelled lecture in Calkutta, he said among other things: Around Trankebar there are 2000 native Christians, but spiritual life is not to be found among them. Let this man read what the Lord said in Matthew 7:1-5. - The course of the High Church is measured and wise, which has the greatest advantage from the tangle of sects, by collecting what the others omit. We are a thorn in the flesh of the High Church, because they recognize that they are dealing with an opponent they are no match for. Therefore, we have to go through a lot of bad rumors, and we often have to hear that they try to make our church members turn away from us by money, other promises and suspicions. However, as long as we remain faithful in the confession of the truth, they will not achieve their intention.

You in North America have to deal especially with Methodist, unorthodox, and suchlike evil as never with false brethren. - I know Mr. Steiner from Langenzenn well. About three years ago I got hold of a circular letter from Dr. Barth in Calw to the Basel missionaries in India, in which the following information was written: "Steiner, in order to be able to marry his educated bride, has converted to the Reformed Church in America. Poor Steiner, I thought, and wrote to Father Loschge in Langenzenn about it. He said that this was probably a groundless rumor. But Dr. Barth must know the matter better. - Dumser, your own rival, is, I believe, also from Bavaria, from Mkt. Steft. They are wonderful people who beat you to death with their tongues behind your back and then demand that you be their good friend. - Some years ago, you must have read a letter from India to Dr. Barth in Father Löhe's North American News, and Father Löhe's comments on it. The same letter was written by Missionary Lchler, also a pupil from the Basel institution. This good friend also hypocritically confronted our brother Ochs while he was writing in such a way. However, let them do it, since they like it that way; they will not gain any blessing or praise before God or man! - The position which Grabau and his followers take against you is saddening, since there is no doubt that among those congregations there are many churchmen who are not in favor of you.

The first step is to find out whether the Lutheran core and faithfulness to the confession are to be found there. I myself spent a little time in Prussia, began my official work among our Lutheran brothers there, and got to know their struggle. They are faithful confessors, although it cannot be denied that the persecution suffered by the unbelievers, and the many misjudgments experienced by those who rested on the same confessional ground with them, have brought many corners into their views and created not a little mistrust. In Germany, this is now becoming more balanced; those of the emigrants, on the other hand, who no longer want to recognize a Lutheran church outside of themselves, are going deeper, all the more so when their pastors have once taken it into their heads that in them, and only in them, the church is personified. I also believe that it will be difficult before you can come to an agreement with Grabau; but I do not want to despair of it yet.

The political and ecclesiastical turmoil in which our dear fatherland is now embroiled has driven a not insignificant number of Germans to America at this time. How much the church gains from this, however, you will see most clearly. The addiction to freedom, unrestraint and licentiousness, the joining in the cries of those who say: "Let us break their bonds and throw off their ropes!" is what makes so many inactive and fugitive, and drives them from one country to another. The church certainly does not gain much in size through them, still less in inner strength, although even from them many a one may finally find freedom in the Lord after a long hunt and chase behind a vain fanaticism. Everything must be for the good of the church of the Lord and His wrath, and so certainly also the last sad events in Germany, and the disunity still prevailing there in political and ecclesiastical relations.

The information you have given me about your domestic and family circumstances have pleased me very much, and I wish that the Lord may let you enjoy the happiness you have been given for a long time in peace and quiet. As for me, I can say to the praise of the Lord that by His grace I have enjoyed almost undisturbed health since I have been here. In my house, however, the Lord has made me empty the cup of joy and pain in the course of a year. On November 29, 1848, I married and lived 11 months in a most

happy marriage. On November 6, 1849, however, the Lord took my dear, sweet wife from my side again in her first week's bed together with our newborn little son. My pain was great; the wound inflicted by the Lord cut deeply; but the word of our God refreshed me in my misery.

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All well! Even if I do not yet know what His intention is, I will learn it later. Praise and thanks be to the Lord for all things; for joy and gladness, as well as for pain and affliction. May He give me quietness and patience, faithfulness in faith and perseverance in hope, so that everything will be for my good!

The other brothers are also all well, and with the exception of Br. Krem. mer are all married. Br. Cordes has three children from his first marriage, two sons who are now in Germany and a daughter; and from his second marriage a little daughter. Br. Ochs has two little boys; Br. Wolfs has a little daughter; and to Br. Appelt a little daughter was born in these days.

Now greet the dear brothers all quite cordially from me and from the brothers here. Remember us in your prayers; keep us in your love! - May the Lord Himself carry out His work among us and through us, may His Church be built on its one most holy foundation, may His kingdom come with power, and may we see the dawn of that glorious day for which all His children long with all their hearts! - If you, dear brother! If you, dear brother, can gain some time, then please bring me news of your America again soon. It is especially lively with you; therefore you will always find material to tell us something of the deeds and blessings of the Lord. - How nice it would be if you could send us your church news. The postage would not cost much and would be gladly borne by us.

Now I entrust myself and the entire mission to your continued love and intercession, and remain with warm greetings to you and your loved ones.

Your faithful brother in the Lord J. M. N. Schwarz.

P. S. Unforeseen events, especially a trip I had to make to the West, have delayed the sending of this letter, so you will receive it some months later than it was intended.

With heartfelt love .. -

Yours J. M. N. Black.

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### Question.

In number 20 of this year's "Lutheraner", Prof. Lehmann threw a lot of accusations at Dr. Sihler, which the latter refuted in the very same number, as the dear reader knows. Among these accusations is one which -causes me to address an open question to Herr Prof. Lehmann. The Prof. Lehmann also accuses Dr. Sihler of neglect in the number in question. Although Dr. Sihler has already answered this question, I cannot help but ask Prof. Lehmann whether the letter I sent to Pastor Spielmann says anything else.

than a "round explanation"? Is it not already stated in this letter in which way the error has happened? and indeed stated in the same way as it was later found in the "correction" of Mr. vr. Sihler. Why did the professor not want to see and know anything about this? The aforementioned letter gave him information about the matter; but he closed his eyes and heart in order to be able to accuse Dr. Sihler of defamation. Against his better knowledge and conscience, he spoke evil against his neighbor. Unfortunately, it is only too clear that Prof. Lehmann has thereby made himself guilty of defamation in front of the whole world.

Paul Heid.

### Church news

After Mr. Johann Martin Quast, until then a student at Fort-Wayner Seminary, was ordained by the German Evangel. - Lutheran congregation U. A. E. in Lafayette Co. Mo., he was ordained and inducted on Maundy Thursday by Pastor Franke in the midst of his congregation.

Reverend Professor,

Since Pastor Hoffmann in Schaumburg was forced to resign due to illness, the local congregation duly appointed Pastor Volckert and he was installed in his office by the undersigned on the second holy day of Pentecost by order of the President, Mr. F. Wyneken. The faithful, merciful God, who sends the workers into his harvest, and also calls them out again according to his wonderful counsel, protect the dear brother Hoffmann on his distant ways, and grant his divine blessing to the planting and watering of brother Volckert, so that in Schaumburg a lovely garden of God may blossom more and more.

Yours sincerely

H. Bold.

Schaumburg, June 10, 1851.

The address of Mr. Pastor Volckert is: Rov. Volkert

LokaumburZ, 6ook Oo., III.

### Receive

a) for the construction of the evangel. luth. Concordia-C ollege near St. Louis:

From the municipality of H. k. Lochner in Milwaukie H5.00.

"Mr. N. Seidel uad his congregation, in Neu

dettelsau, Union Co-, O

55.00.

d) for the maintenance of Concordia College: by Mr. N- Walkenhorsi through Mr. k. Stibolt \$5.00.

" of the congregation at Altenburg, Perry Co, Mo. 3.00.

" of Mr. D. Gräbner zu Frankenmut, Mich2

.00.

" of St. John's Parish, Auglaize Co, O.,

by Mr. k. Heid

3.75.

" the community of Frankenmut, Mich. .... 5.00. " Mr. I. Geuder in Saginaw, Mich. . . . 56.

" Mr. D. Stegelmann by Mr. k. Brohm 3.00. To maintain the second professorship, by Mr.

k. Keyl (of which ZUM collected by Hcrrn Waltsen and \$6.00 by Mr. Eggers in Baltimore).

(e) contributions to the travel expenses of the gentlemen delegates to Germany:  
 From the congregation of Mr. k. Brewer in Addison, 2ll pp. 7.00.  
 From St. Peter's Parish in Huntington, Ja. by Mr.?. Stecher 6 .25.

" the communities of Herm k. Richmann in Lan-  
 rasler, 025.33.  
 " the Zion church of the Hcrrn?. Streckfuß .10.00. " " congregation of Mr. k. Hattstädt in Monroe,  
 Mich10 .00.  
 " the Lord's church k- Schaller in Derroit 10.00. " the Lord's churches?. Fritze .... 12.00. " an unnamed 50.  
 " Mr.?. Pieces and his community . . 10.00. " of the community of Fort Wayne, Ja. .... 120.00.  
 ""of the Mr.?. Keyl in Baltimore100 .00.  
 ""Frankenmut, Mich. . . . 10.50.  
 ""Frankenlust, Mich10 .50.

Since the departure of the delegates, God willing, is imminent, the respective communities are requested to send me the already offered or still to be approved contributions for these travel expenses as soon as possible.

The parochial reports still in arrears for the next (fifth) synodal report are to be sent by the pastors concerned to my address as well.

F. W. Barthel.

The receipts for missiöns geld unv for the Lutheran will follow in the next number.

## Books and pamphlets to have in the Erpedition des Lutheranerum the buried prices.

Dr. Martin Luther's Catechism, unchanged reprint 10»  
 The dozen § 1. hundred pieces § 7.  
 Dre Verfa ssung der deutschen evang. luth. Synove of Migouri, Ohio u. a. St. nebst einer Einleitung und kr.Lulernde u Bemerk. L»  
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 Dr. Marti "Luther's Treatise on the  
 true church, 2 pieces5  
 Dr. Luthers Hauspv pille, oder Predigten über die Evangelien aus die Sonn - und Festtage des ganzen Jahrs, New-Lor.er Ausgabe, gebunden in Kalbiever§2  
 Kirchen - Gesangbuch für evang. luth. Ge- meinden, welchem sonn- und die festtäglichen Pericopen beigelegt pud, verlegt von der hiesigen evang. luth. GemkIndc U.  
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 in the dozen Kl. M. s  
 The pastoral letter of Mr. k. Graubau zu l Buffalo v. 1.1810 nebst dem zwischen ihm und 1 mehreren luth. Pastoren von Missouri gewechsel- H ten SchriftenHz  
 Letter of Dr. Martin Luther on the appointment of the church servants to the council of Prague in BohemiaW  
 from the year 1523. translated from Latin Z  
 by Paul Speratus IS.tt  
 Timothy. A gift for the confirmed -4 youth. Edited after Hiller, boundN.Z

Printed by Moritz Niedner, Rorth corner of the third nttd Chestnitißr"^^



# Year 7, St. Louis, Mon. July 22, 1851, No. 24.

## **On the justification of the sinner before God through faith in Jesus Christ.**

From Chemit. Exam. Concil. Trid. - Translated from your Latin by J. G.  
Continued.

### Section 1. I. Article.

Content: What is the main point in this doctrine about which the Lutherans argue with the papists. - For its better development and explanation, it is admitted from the beginning that the remission of sins and regeneration are connected with each other; but at the same time it is reminded that they should not be mixed with each other.

First of all, I must speak of that sophistical deceit and distortion, since our opponents cunningly and craftily obscure and conceal the actual point of controversy, and in a spiteful way try to put our doctrine in a rather bad light, as if we denied that regeneration is a benefit of our mediator, the Son of God, and is connected with justification. It is certain that both are benefits of our mediator, the Son of God, not only the forgiveness of sins, but also regeneration, in which the Holy Spirit awakens new virtues in the believer and brings him back to life.

works. For Christ, through his suffering, not only earned for us the forgiveness of sins, but also this, that for his merit the Holy Spirit is given to us, so that we may be renewed in the spirit of our minds. We teach that these benefits of the Son of God are connected and united with each other, so that when we obtain forgiveness of sins and are reconciled with God, we are also given the spirit of renewal at the same time. But for this reason we do not mix them together, but distinguish them; so that we put each in its proper place in the right order, and teach clearly what is peculiar and special to each, as we have learned from Scripture: namely, that reconciliation or the forgiveness of sins comes first, and regeneration, i.e., the beginning of love and the new walk, comes first. But especially that faith should be assured that it has a gracious, reconciled God and forgiveness of sins not because of the new life that follows and begins, but because of our Mediator, the Son of God. From this the accusation of the papists, as if we were tearing apart or mutilating the benefits of the redemption of our Savior, proves to be false and a negation. But such defamations are contained in the Tridentine decrees. For all of these decrees are forged in such a way that they

not openly and outright, but indirectly and covertly, as if we taught that believers have only forgiveness of sins and are not also renewed by the Holy Spirit; further, that Christ acquired for us only reconciliation and forgiveness, and not at the same time regeneration; as if we thus exclude regeneration, love, and new obedience, as if these virtues and effects of the grace of the Holy Spirit were neither present in the reconciled in justification, nor did they follow the same; as if only one virtue must be present in the reconciled, namely, the virtue of faith; the presence or succession of the other virtues is absolutely excluded. But these are impudent, malicious slanderings and defamations, by which they cause noise and confusion, so that simple-minded and uninformed people should not notice and become aware of what this dispute is really about. For it has often and repeatedly been declared by ours that we teach clearly and distinctly that in the born-again there must not only be a knowledge of the articles of faith, but also righteous repentance and a good resolution; there must be a beginning of love and good works must follow. We expressly condemn the blasphemous doctrine of the sorcerer Simon, who pretended that such people, who had been saved by grace through faith, were entitled to be saved.

free to do and live as they please. For he explained the salvation and redemption of Christians in a blasphemous way, namely, that it was a liberation from that bondage by which men were obliged to do good deeds according to the commandment of God, and that they were not free to do as they pleased. This is a bitter and truly satanic mockery, by which he wanted to mock and ridicule the apostles' doctrine of the righteousness of faith in vain, by grace, and of Christian freedom, and to make it suspicious and odious to pious hearts. We are also seriously and heartily appalled by the blasphemy of Basilides, who pretended that we are thus blessed by mere grace through faith, that now all possible actions are completely equal to each other, and that they can be pursued and practiced without any distinction, together with all lustful desires. We also reject and condemn the doctrine of the Gnostics, who have said that they become blessed by mere knowledge; and because of the excellence of faith they become so spiritual that they cannot fall from grace, they may do as they please. We also testify our great displeasure at the speech of Aetius and Eunomius, which Augustin cites: These are said to have been enemies of good morals to such an extent that they affirmed that no one could be harmed either by committing or by persisting in any sin, if only he adhered to the faith they taught.

I have mentioned these things here for the purpose that righteous, honest men, wherever they may be, may see that our churches are being unfairly reviled by such denunciations, as if we were rejecting the other good deed of the Son of God, namely the renewal of the Spirit, and excluding from our churches the doctrine of repentance and new obedience, of love and good works. It was also necessary to send this explanation beforehand, so that the actual point about which this dispute revolves and is concerned, and which is so deceitfully and with such great diligence concealed and hidden by the Tridentines, could be clearly and distinctly indicated and established. For this is not at all the question; whether believers, after they have received forgiveness of sins through faith in Christ, are also renewed in the spirit of their minds? nor is the question whether renewal also belongs to the good deeds of Christ? nor is it disputed whether there must be repentance and contrition in a man, and a good resolution, and whether love must be begun and good works must follow? For we confess and teach all these things quite clearly and distinctly, and also practice them diligently in our churches. Now that these things are so, let the reader consider and reflect for himself what a wretched, unjust and unjust thing this is.

It is a worthy and disgraceful trick to play in such a serious matter, in such an important doctrinal dispute, with sophistical, even sleight-of-hand arts, fluctuations, distortions and evasions, and to obscure and hide the true state of the question and the dispute.

Testimonies, from Luther's writings, collected by M. Martin Statius, evangel. The Lutherus *redivivus* (Luther risen from the dead) clearly and evidently proves that the reproaches and accusations of the papists against Luther and his and his co-religionists' teachings are nothing but insolent, malicious abuse and defamation.

Testimony. Proof, if faith makes you righteous before God, where do the works remain?

We have a clear and definite way of speaking of grace and of the forgiveness of sin, because we make a pure and correct distinction between works and faith, and assign to each its own kind and office, by which one is enabled to judge and judge with certainty from all other parts and doctrines. But if this proper distinction is not kept clear, something of the works that are supposed to help the faith always remains mixed in. This is seen in the papists, among whom the very best have taught, and still teach, that works or love give strength and form to faith; as they say, faith is formed, and love is the form of faith; and they gloriously adduce the saying of St. Paul, Gal. 5: In Christ neither circumcision nor foreskin counts for anything, but faith working through love; they understand by this that faith does not acquire grace and salvation before works, but through works; although St. Paul does not speak of this here. Paul does not speak here of what faith is or does in its own work (which he teaches clearly and abundantly throughout the epistle), nor of what love is or does; but summarizes very briefly what a fully Christian life should be, namely, faith and love: Faith toward God, which takes hold of Christ, and receives forgiveness of sin without any works; then love toward the neighbor, which, as the fruit of faith, proves that faith is right, and not lazy or false, but active and living. Therefore he does not say that love is active, but that faith is active; that faith exercises love and makes it active, and not love makes faith active, as the papists do, and thus attribute everything to love and nothing to faith; while St. Paul attributes everything to faith.

faith; as he who not only receives grace from God, but is also active towards his neighbor, and produces and works love or works. Now all teachings that point us to works are also against baptism, in which we are to receive grace without works and retain it eternally, as this teaching of St. Paul is everywhere forcefully driven.

Testimony. Not only faith but also works are required of true Christians; that this doctrine is not papist and what is the difference between Luther's and the papists' doctrine.

We show how one comes to be pious before God; but they, the papists, how alone before men; where they do it still so well; although they want to raise the same (the piety), as if it should be valid before God; they brew so in a porridge, as such, who have nothing of what they say or set, know or experienced. For what is it that you cry out so much: whoever wants to go to heaven must keep the commandments 2c. From this you will not succeed. For look at yourself, and search your bosom, and you will find that you were born and have lived in sins, and that you are not able to give what the law requires; why then do you open people's mouths and say with such words: you shall be pious, and so you will be saved, from which nothing follows, and by which you show no one how he is to get there. I have heard the words of what the law requires, but how can I make it so? Then you point me out again and say, "You must do good works. But how do I stand before God, when I have done good works, and have been righteous before men, as thou teachest me; and how am I to be sure that God will count me so? For my own heart and conscience are against me, and say no to this. But you should teach me, as St. Paul does in 1 Timothy. 1 and everywhere: that godliness must come from pure, unfeigned faith; that we first of all attain to the mercy seat, and there have and add what we lack; only then is the saying, "Keep the commandments," rightly understood; for this is what the law wants, that you should be completely godly, both before God and before men. If you have this, then go out among the people, and practice love, and do good works; only in this way can you get to the point, and fulfill all such sayings; for in this way man gives and does what the law requires: first, before God; yet not through himself, but through Christ, without whom we can do nothing before God; then also through himself before men. Now such a one is completely pious; inwardly by faith, or Christ; then outwardly by his deeds; but in such a way that forgiveness of sin is also connected with it; in this way,

And remember that the righteousness of Christians consists in forgiveness rather than in their own deeds, which those loose washers turn around and insist on our deeds alone without forgiveness.

### 3. testimony. How to live the Christian life with faith and

Love; of which one should teach and preach properly. These two articles find to teach and preach. First, see to it that faith in Christ is rightly preached. Secondly, one should preach that the fruits and good works are properly practiced. To faith belongs that we know what sin, the law and death are and what they bring about. Furthermore, how we can come back to life and remain in it. In this way Paul teaches in all his epistles, especially in the epistle to the Romans, first of all about faith in Christ and planting a good tree; just as one who wants to plant a good garden must first have good trees; so Paul also does: first of all he plants good trees; and teaches how we are to become good trees, namely: to believe and become blessed. This he has described up to the 12th chapter of the Epistle to the Romans: Here in the 12th Capit. he teaches the fruits of faith to the end of the Epist.; that we should not be false Christians, having the name alone, but be right, true believers. This is the preaching of good works, which God records; that we, who are redeemed by the death of the Son of God, should live godly, as belonging not to this life, but to eternal life, if we believe otherwise, so that we do not fall again into the world after believing, as he said just before: Renew yourselves in the spirit of your mind. - Let it be our care that we be thankful to God, the Father of all mercy and comfort, and that we henceforth set our minds to it, that our faith consist not in words, but in power. For Paul says in 1 Corinthians 4: "The kingdom of God does not consist in words but in power. It is not enough that we may speak and write of it in fine words; but life and deed must bear witness to the truth, that we offer our love and our good deeds toward friends and enemies.

### 4. testimony. From the false middle road of the world.

The world always remains in such a way that it either boasts falsely of faith; or that it wants to be too holy without faith. If one preaches about faith and grace, no one wants to do works; if one insists on works, no one wants to believe; and those who keep to the right middle road are rare; indeed, it is difficult even for devout Christians. For I confess for myself, and no doubt others must also confess, that I lack that diligence and earnestness which I now have much more.

I am much more negligent than I was under the papacy, and there is nowhere such a seriousness about the gospel as was seen before with monks and priests, where so much was donated and built, and where no one was so poor that he did not want to give something. But now there is not one city that wants to feed a preacher; and only robbing and stealing prevails among the people, and they let no one defend them. Where does this shameful plague come from? From doctrine, say the adversaries, that one teaches not to build and trust in works. But no! It is the wretched devil who falsely ascribes to the pure, wholesome doctrine what is rather his own wickedness and that of the people who misuse this doctrine; just as also the slothfulness of our old Adam, who always wants to take the wrong way out, and thinks there is no need, even though we do not do many good works; and we suddenly become lazy and careless, and get stuck in it, until we lose the juice and the power of faith altogether. - No one wants to remain on the right middle road; namely, that we deny ourselves before God, as those who seek nothing but pure grace, and receive this, which is also offered and promised; but then go and do what we can, and that too freely for nothing, for the sake of no merit or our own enjoyment; one says and preaches this; one hears it well, but no one can do it, if one is to be able and prove it. - —

I have taught and admonished diligently that faith and love should be distinguished from one another, and that each should be taught and practiced properly. For otherwise we are blamed because we teach the doctrine of faith so highly that we neither preach nor keep anything about good works; although we can testify before all the world that we have preached much more gloriously and powerfully about good works than they themselves, who blaspheme us. But this we reprove, that they do not distinguish between works and faith, but brew and mix them together, so that it is not known what faith does and gives, or what works do and give; nay, that before we appeared with our doctrine they knew nothing at all of faith, and attributed to works all that Christ is to give by faith. But we urge that a right instruction and a certain understanding of both be had and kept, how far faith and love go, or how far works go. For the world does not want to go the right way, but always the wrong way: either to do and work nothing at all, or not to believe; it always goes off to the side, leaving either faith or love behind; it only does not want to take the middle road, by practicing faith toward God pure and unharmed, and love toward the neighbor with a righteous heart; as St. John also demands both.

and drives you, although he primarily intends to exhort you to love, yet he does not forget faith and always refers to it. - So those, our adversaries, do not want to and cannot teach, but either want to give everything to works, or, like others, omit love altogether, and think it is enough that they can say much about faith. But stay on this right middle road, that you not only keep the main glory against God, in whom we must finally and thoroughly put our trust, in whom we are also baptized, and must both live and die; which is our Lord Jesus Christ, who washed away our sin by his blood, and now sits at the right hand of the Father and gives us all things; but that thou mayest also thereby boast against the world, and be defiant of thy love, that it consist not in mere words, but stand before God's judgment, and there prove that it hath been a right, unfeigned faith, and a righteous, perfect love, - which hath found its virtue and its way through

The faith is not without love, but is active through it, otherwise it is not a fabricated, hypocritical faith, but a true, living faith. - For true faith is not without love, but is active through it; otherwise it should not be a fictitious, hypocritical faith, but a true, living faith. For a living faith is one that practices and perseveres in good works through love. This is nothing else than saying that whoever wants to be a true Christian and be in Christ's kingdom must truly have a true faith: but faith is not true unless it is followed by works of love. - For if a man has been justified by faith in Christ, and has received it by faith, and now knows that the same is his righteousness and his life, then he will certainly not be idle and without works, but has the Holy Spirit; and where he is, he does not let a man be slothful or idle, but impels him to all good. Therefore we also say that faith without works is worthless or useless; that is, that faith without works is nothing, that is, a bad, imaginary delusion and dream of the heart, which is false and does not make one righteous. Nevertheless, works of love do not make faith righteous, but my faith makes works righteous. Paul then says that neither circumcision nor foreskin is of any value, but a new creature, whereby we are made like unto the image of God; which is not made by works of love, but by the Holy Ghost, which by faith purifieth the heart, giveth us a new mind and a new will, that we should fear, love, and trust God; and giveth us power to subdue the flesh, and to guard ourselves against the righteousness and wisdom of the

world." Thus a new creature is called the renewing of the mind, which is done by the Holy Spirit. From this follows

Further a change of the outer being. For where the heart gains a new mind and new senses through a new light, there is no lack of change in the outward senses, nature and change. This is a change that does not consist in words, but in work and in power.

(To be continued.)

## Who is to blame for the Protestant Church being so divided?

Luther has already given the answer to this question, apart from other passages that have already been communicated, in his interpretation of St. Paul's letter to the Galatians. There he writes first of all about the words: "Let us not be stingy with vain honor, to be indignant and hateful one toward another". (5, 26.) The following:

"There he (Paul) shows what is finally to follow from ambition. He who wants to bring forth something new and teach error cannot avoid it; he must make others indignant. For if they not only do not accept his erroneous teaching, but condemn it as error, he becomes angry about it and wants to defend it as right. The sinners do not suffer this; then it is lifted up. Since we did not want to give way to the fanatics who dispute the Lord's Supper and did not want to approve of their seductive errors, we did the same. We have the advantage, praise God, that we were not the first to outrage them, for we did not spread false doctrine in the world, but punished the abuses in Christendom and faithfully planted the article that teaches how one must become righteous before God, and thus remained on the right track. Those (Zwingli and his kind) have abandoned this article and taught many ungodly things that are contrary to God's word: about the sacraments, about original sin, about oral preaching \*) 2c. Should now the

\*) It is known how unbiblically Zwingli, among others, taught about the sacraments. He went so far here that even Calvin wrote of Zwingli to Viretus in September of 1542: "Perhaps he (Zwingli) took up the matter again towards the end of his life and made up for what he had done wrong. But as for the first writings, I remember how mean and ungodly (*profana*) his doctrine of the sacraments was." Unfortunately, however, Calvin could well know that Zwingli had never recanted his rationalistic doctrine of the sacraments, but had only presented it more and more angrily after having received many admonitions. Shortly before his death he had made the following confession: "I wish very much that the word 'Sacrament' had never been accepted by the Germans, unless it was taken in its original true sense. For when people hear the word 'sacrament,' they immediately understand something great and holy by it, which by its power frees the conscience from sins." (Da vera et falsa ret. l>. n. Opp. p. 197.) Zwingli already disliked the fact that the name "sacrament" leads people to think that baptism and the Lord's Supper must mean something.

In order to preserve the truth of the gospel and not to lose it, we had to resist them and condemn their harmful errors; then they set themselves against us and wanted to preserve their error for truth, as is the way of all the red spirits; thus, through no fault of our own, they outraged us at first; they became bitter enemies to us, for which nothing moved them but ambition. For that is what they wanted, that they might suppress us and that they alone might float above.

Gal. 6:1: "Dear brethren, if any man be overtaken in any fault, instruct him with a gentle spirit, ye that are spiritual."

"The Sacramentarians apply this saying to them and want to conclude from it that we should hold the brethren who are infirm in good stead, have patience with them, and even if they have erred in doctrine, let such error pass for the sake of love, which believes all things, hopes all things, holds all things in good stead. Especially because St. Paul teaches here with clear, bright words that the clergy should instruct those who are overtaken by error with a gentle spirit. They further maintain that the matter is not so great that Christian unity should be broken up for the sake of a single article of the sacrament, because Christianity has no finer useful thing than such unity, and so on. Thus they make a great fuss about how one should gladly forgive sins, help those who have fallen, and so on. Because we do not do this, they blame us for being too stubborn, not wanting to give them a hair's breadth, not wanting to acknowledge their error (which they do not confess), but much less wanting to instruct them with a gentle spirit, etc. etc. Thus they know how to color and decorate their things with the people, and to push all unhappiness into our bosoms.

But now my Lord Christ knows that for many years no other thing has hurt me so much as this disagreement in doctrine, of which I am never the cause or the author, as the fools themselves know well, if they want to confess the real truth.

"great and holy" to be '. Can the most hostile and irreligious rationalist write more contemptuously and profanely of the sacraments than Zwingli wrote shortly before his death? - By the way, Zwingli does not write any better or more Christian about the other points mentioned by Luther above. Of original sin, for example, he writes in his Augsburg Confession: "Whether we like it or not, we have to admit that original sin, as it is in the children of Adam, is not a sin in itself. But of the oral and visible word he writes the same: "The Holy Spirit needs neither guide nor chariot.... We see that among all nations the outward preaching of the apostles and evangelists or bishops has preceded faith, which, after all, we have to thank the Holy Spirit alone; for we see, alas! not a few who hear the outward preaching of the gospel, but do not believe, because of a lack of the Spirit."

For I believe and teach nothing else to this day, but the same as I believed and taught when I began these things. For as I first taught the article of Christian righteousness, the sacraments, and all the other articles of our holy Christian faith, so I remain to this day; except that by the grace of God I am now more certain of them than I was in the beginning. This is the cause of my daily study, practice and experience, and also of many great, difficult and manifold trials, and I pray to my Lord Christ every day that He will graciously preserve and strengthen me in this faith and confession until the day of His glorious future, amen.

Of course, all of Germany knows well that the gospel was initially challenged by no one but the papists alone. But those who accepted the teaching of the Gospel at that time were united in all matters above all articles; and such unity remained until the pagans came forward with their new crusades and opinions, not only about the sacraments, but also about other articles. These first confused the Christian congregations and broke up their unity; since then, the more the sects have grown, the more they have become. For when one error arises, others always follow, until one even departs from the truth. From this it follows that the unity of hearts over the articles of faith is divided; each one wants to make of it what seems good and right to him. Therefore they do us great violence and injustice by blaming us for having divided Christian unity. It is very painful when an innocent person has to suffer punishment, especially in such a great, high matter.

But we could easily forget all this, receive them again, and instruct them with a gentle spirit, if they would only teach in the right way, and walk with us properly, that is, if they would keep and teach of the Lord's Supper and other articles of Christian doctrine rightly and Christianly, and preach with us unanimously not their own crickets and dreams, but Christ; so that the Son of God might be glorified through us, and the Father through him. Now, however, they only make light of love and Christian unity, which should not be divided; on the other hand, they make light of the article on the sacrament, as if it were of little consequence that we should think of the Lord's Supper as we wished. This we cannot suffer; but, as much as they insist on the unity of life, so much do we insist on the unity of doctrine and faith. If they leave us unharmed, let us praise the unity of love as highly as they do, but always without harming the unity of faith and spirit. For if you have the

you have lost Christ. If he is gone, the unity of love will be of no use to you.

But if you keep the unity of the Spirit and of Christ, it does you no harm, though you are not of one mind with those who pervert and counterfeit the word, and thereby break the unity of the Spirit. Therefore I would rather that not only they, but also the whole world fall away from me and become my enemies, than that I should fall away from Christ and have him as my enemy, which would happen if I were to abandon his clear public word and adhere to their loose dreams, by which they want to force the values of Christ to their opinion. To me the one Christ is much greater and more than innumerable unities of love.

But with them that love Christ, and teach and believe his word aright, we beseech ourselves, that we will not only make peace and be of one accord, but also gladly suffer and bear all their infirmities and sins; gladly instruct them with a gentle spirit, when they are fallen; as St. Paul not only teacheth here, but also proveth by deed. For he credited the Galatians with their weakness, since they fell so grievously; item, other churches more, which the false apostles converted, since they converted and reformed themselves from the heart and with earnestness. So he also received again the incestuous man, 2 Cor. 2. 5. sqq. He reconciled the servant Onesimon, whom he converted to the faith in prison in Rome, to his Lord, from whom he had escaped, Philem. v. 10. sqq. Thus the very things which he teaches here and elsewhere, he has finely demonstrated by his own example, how those who have fallen should be helped up again: but they are those who give them counsel, that is, who recognize their error, sin and fall from the heart, and amend themselves again; on the other hand, he has dealt most swiftly with the false apostles, who were obdurate, and wanted to defend their doctrine as if it were not erroneous, but righteous: "Would to God," he says in Ephesians 5:12, "that they also would be converted to the faith. 5:12, that they also might be rooted out who disturb you!" Item 10: "But he that maketh you false shall bear his judgment, whosoever he will." Item eap. 1, 8: "So shall we, or an angel come down from heaven, etc., be accursed.

And there is no doubt that there were many who defended the false apostles against St. Paul and said: They had both the Spirit and were Christ's servants who taught the gospel, as did St. Paul. Whether they do not agree with him in all articles of doctrine, he should not therefore pronounce such a judgment against them; for in wanting to be so rigid, he did nothing but mislead the Christian congregation, disrupt its fine unity, etc.

But he does not let himself hear such beautiful words.

But go through them freely, condemn and curse the false apostles, call them unashamedly offenders of the churches and transgressors of the gospel of Christ; on the other hand, exalt his doctrine so high and want everything to give way to it and make room for it, be it unity of love, apostles, angels from heaven, or what may finally be, and so on.

Therefore, those who want to be faithful pastors may diligently learn from this teaching of St. Paul how to deal with those who have fallen. Dear brethren, he says, if a man be overawed, neither grieve him further, nor reject or condemn him; but help him to amend, refresh, or instruct him, (for so the Greek word holds,) and what the devil hath corrupted in him by his elevation and weakness of the flesh, bring again to amendment by your meekness. For the kingdom into which you are called is not a kingdom in which consciences are to be terrified and tortured, but in which they are to be set right and comforted. Therefore, if you see a brother who is frightened because of the sin he has committed, run to him quickly, reach out to him so that he may rise from his fall, comfort him with sweet, gentle words, welcome him with a motherly heart. But these stubborn and hardened ones, who persist and continue in sins without fear in all security, rebuke and punish them severely; but again, those who are overtaken by some fault, who are sorry for their fall and come to grief over it, you who are spiritual should help them up and instruct them, and this with a gentle spirit. Not with great sharpness and severity; as some confessors used to do, who were thus skilled, when they were supposed to refresh the afflicted weak hearts with a sweet, sweet consolation, they gave them nothing but vinegar and gall to drink, as the Jews did to Christ on the cross.

From this it can be sufficiently understood that the forgiveness of sins does not apply if one errs in doctrine or sins against the first tablet, and even wants to dispute it for justice, as the sacramentarians claim; but if one understands, falls into a sin, and is still sorry, etc., then one should not condemn the other, nor rebuke him with great anger and wrath. Let not one condemn another, nor rebuke him with great wrath and anger, as the prophet Ezekiel says of the shepherds of Israel (chap. 34:4), that they ruled sternly and harshly over the host of God; but if a brother has fallen, let his pastor or another brother comfort him with a gentle spirit. Then let him who has fallen be told to believe what is said to him from God's word, and accept it as God's comfort. For Christ does not want those who are broken-hearted to be thrown away, but

He should help them up, as the 146th Psalm v. 8 says: "They cost him too much, namely his life and blood, therefore we should also receive such with gentleness, help them and heal them. For this reason we do not deny you forgiveness, neither to the Sacramentans nor to other ungodly mobs; but with all our hearts we gladly forgive them for what they have blasphemed against Christ, and we gladly forget all that they have violently and unjustly inflicted upon us; but on condition that they repent, abandon their ungodly doctrine, so that they have confused the Christian congregations, and walk henceforth on the right path. But if they persist in their error, it is in vain that they ask us to forgive them and hold them in good stead.

So in short, let us not make this deal so small; for to whom it belongs is a great Lord. Once he was small, that is, when he lay in the manger; but however small he was then, he was at once so great and glorious that the angels worshipped him and praised him as Lord above all lords. Therefore, we cannot nor will we suffer his word to be violated or perverted in a few articles. For in the articles of faith nothing should seem to us small or slight, that we should or can add to or subtract from it.

The forgiveness of sins belongs to those who are weak and frail in faith and life, and yet recognize their sins and ask forgiveness: But for those who pervert the doctrine, it does not belong to them; for they do not recognize their sin, but with all their might they defend it, as if it were not sins, but the righteous divine truth and justice, and thereby, if they are not resisted, make us lose the right forgiveness of sins; for the word which proclaims and brings us forgiveness of sins, that they pervert and counterfeit. Therefore, if they are serious about their unity, they will first become one with us in Christ, that is, if they recognize their sin and renounce their error, then there will certainly be no lack of a gentle spirit on our side. But if this is lacking, then they may justly complain about us.

And whoever looks diligently at the words of the apostle and ponders them, clearly sees that he is not speaking of heresy or sins against doctrine, but of much lesser and easy sins in which man falls, not out of deliberate malice but out of weakness." (Oxx. Lul. VIII. 2781. ss.)



## Of the life excitement in the Lutheran Church and for it.

(At the beginning of the year 1851.) (From Pastor Löhe's church bulletins from and about North America).

When we began our work for the Lutheran Church in North America in 1842, we did not regard the Lutheran Church in Germany as a model and example after which the Church across the sea should be educated. With the exception of the newly-emerged Lutheran Church in Prussia, we encountered little that was comforting when we let our eyes wander over the Fatherland in search of it. Entire state churches had been swallowed up by the Union without anyone having defended his faith, and what still bore the name Lutheran used it for the most part unjustly, or was even ashamed of it. So completely had everything fallen into the hands of unbelief and lukewarmness that if a Lutheran left anywhere, he was considered a stranger within his own borders. There was no longer any question of the right of the Lutheran faith to be cherished or maintained within the old borders. It was no better in Germany than in North America, and there were few here as there who deplored it. It is not yet a decade, and much has changed. The Lutheran movement in North America has made unimagined progress; a strict band of orthodox pastors holds the Lord's hat there; it is as if the Lutheran church had emigrated to them and there was no longer much hope for the old German homeland; at least they behave that way, and even the most willing among them look over to us with serious concern. And yet it is stirring among us, too, and no longer so secretly that one could not point with one's fingers to the new stirring of life and exclaim joyfully: "There, there! It is true that the orthodox leaders of the Lutheran Church will be in great trouble if they no longer recognize their domestic enemies and insist on - I do not even want to say ecclesiastical confessional, but only Christian decisiveness. How are they to get rid of the many-headed monster of unbelief and its worms and whirlwinds, and when will it be possible to promote Lutheranism other than by trusting in the sleep and blindness of the godless people? But so be it; even in the national churches the outstanding men are devoted to the faith of the Father, and even if they cannot overcome the evil as they wish, their efforts are not in vain. They find helpers in work and prayer, one sleeper after the other wakes up, the number and power of the better ones increases; the struggle is worth it to be shouted good luck and not to be brought to an end.

May it be possible for the national churches to succeed on the perilous and arduous path of the Zuwar-

The Lutheran churches are becoming what they are supposed to be, thanks to the gradual and silent overcoming of the circumstances! - While the national churches are struggling and Laocoon is wrestling with the snakes, here and there on the soil of union and unbelief there is new growth and new congregations of the Lutheran confession are springing up where one would not have thought it possible. And it is stirring so vigorously and eagerly that it seems as if God wants to place a youthful Lutheran church, freer from state and state forms, next to the tired national churches for refreshment and strengthening - as if he wants to stir the national churches to zeal through it and keep the one for purification and purification of the other. To be sure, the regional churches have so far pretty much ignored the whole thing; for them, there is no instruction in the spring sprouting of the church. Even the Lutheran congregation in Prussia, which is growing up powerfully, is still regarded as a kind of sect from the point of view of the regional churches, a sect which in the name of the Lord is called to show a completely different face to the regional churches and whose life and nature must in truth be called Lutheran, most of all in relation to the regional churches. May the national churches ignore and murmur, as the elder son sulked over the homecoming of the younger one, who was believed to be lost: the Lord's dew is the dew of the green field and falls to the new Lutheran congregations. If the brethren in North America knew it, if they could see it growing as it is granted to some of us; they would certainly have the heart to rejoice in spite of all the differences of their own church reorganization and we would hear many a hosanna from them. But they do not see the dawn of the old home; it is still too deep under their horizon. Therefore, on their foreheads the anxiety remains darker than necessary.

From their inception, these American publications have had the fate of being bought more than read. But those of our buyers, who are also readers, we can well take for Christians who have a heart for the spread of the Kingdom of God.

- not only for the spread among the heathen, but also among the so-called Christians. Should it not please them to know that the lampstand is not taken away from Germany, but that the Lord, now that it is wavering here and there, has placed it in the va- How can we give them such pleasure, and we want to give it to them from time to time in these papers? We grant them such joy and want to give it to them from time to time in these sheets, which preach and deal primarily with North America's enlightenment. America was the first to experience the renewing power of the Holy Spirit; let it lead the round dance, but let it also be granted to us from time to time to give a hint of the spring green in the homeland.

For years, Liegnitz has been publishing. "The church bulletin for the Evangelical-Lutheran confessions of the nisses in den preußischen Staaten, edited with the cooperation of all pastors of the designated congregations by Ludwig Otto Ehlers, Kirchenrath und Pastor zu Liegnitz. Whoever wants to learn about the growth of the Prussian congregations, their inner and outer struggles and prosperity, is referred to it. It is a fine publication and also offers much in the way of edification and instruction. From now on we want to remind you of it from time to time. Before the revival of the North American Lutheran Church, the church in Prussia revived, and when we mentioned North America as the choir leader above, it was a stinging opinion that the Prussian church had not had the trombone before; we were only talking about the little leaf. It is the same spirit that first created a new Lutheran church in Prussia, which afterwards went across the sea and built the old deserts as here, so united the Lost Children there on the virgin soil of the New World. If you love the Lutheran Church, look at the Prussian Church.

However, there are also regions of which even the Prussian church bulletin brings little, either because, although they belong to the Prussian state, they are too far away from the central point of the Prussian church, from Silesia and Breslau, or because they do not belong to the Prussian state at all. We include here in particular the old "Pfaffenstrasse," the region along the Rhine on the right and left; God seems to have chosen it once in order to reveal the supremacy of his grace, because sin has become powerful there. In the Netherlands, where "reformed" coolness reigns, it is nevertheless not over with the Lutheran life. Sparks will become flames on that ground with difficulty, but who knows what will come; there is fire that consumes the waters. - And if we go from the Netherlands up the Rhine, it stirs and from where? Bon Cöln, where one had prophesied about the least to the Lutheran church a hostel and a stay. It is not yet a year since the tiny congregation of Cologne appointed a pastor in the person of Karl Rüger from Bayreuth. And how it is already stirring in almost all Rhenish cities. The work is already far beyond the strength of one man. If one could give a Lutheran pastor to each of those cities, it would most likely go in all

of them as it did in Cologne. "Ask the Lord thee harvest, that he may send righteous laborers into his harvest." However, such a strange awakening from the dream of the Union is also to be found in those regions. We cannot tell the origin of the life movement there from the beginning; but it is a wonderful finger of God that worked there. - Older than the congregation in Cologne at least in its complete. Formation, and yet how young is the movement in Nassas. Where would the union in

Where did death and indifference seem to be greater than in this beautiful little country! And just there God's word and Luther's teachings have found a powerful appeal. Pastor Brunn in Steeden, a village in the beautiful Lahn valley, is the orphan seed that bears fruit there a hundred and a thousandfold. Already in Nassau there are three new Lutheran congregations in Steeden, Anspach in the Usingen district and Gmünden in Westerburg. And the movement does not seem to stand still, but continues, as much as the world is full of astonishment and wants to resist it. - In the Grand Duchy of Hesse, too, we notice a tremendous movement emanating from younger clergymen. Although new congregations have not yet been formed, they are struggling with youthful strength toward a new birth, and the Lord's gracious blessing will not be lacking. One only has to read the Hessian church bulletin and hunt for a second one, in which the helmet and the tartare of unbelief and unchurchlike character are being covered with equally strong blows! - In poor, torn Baden, where the Union Formula denies the existence of a Lutheran as well as a Reformed church, where no petition for the restoration of the Lutheran church is accepted, there is at least a morning star of improvement, however nightly the church sky is still covered. The first one - for he will certainly not be the only one - Pastor Eichhorn of Nußloch near Heidelberg, a blameless and faithful servant of God, was driven by God's word and his conscience, went out from the foothills of the Union and dared what more than one should dare to do, even without any feeling of risk. - And who would not know of dear Alsace, opposite Baden, where Pastor Horning in Strasbourg, where Pastor Magnus in Bischheim, where the dear singer Weiermüller in Niederbronn wield lyre and sword and use the press to squeeze the sweat of fear and confession out of their opponents? Truly a visitation of God in the Rhine region, for which we should praise and extol. But the Rhine is neither the border nor the only home of the latest Lutheran movement. Wol is to be hoped that other areas will also flourish with God's praise and His church's blessing? If on the North Sea, if from the Alps soon a joy of the church resounds, we should not be surprised. For it is certain that no church in our day is so full of life and movement as the Lutheran church, and if it is said that there is no more strength to be born and created today, it is nevertheless in heaven and comes from there to the most trampled and beaten church, over which all weathers passed for 300 years, to the Lutheran church. Few know of all this, and so few hands lift up to heaven to implore distant blessings. There we would like to encourage prayers in these pages from time to time, as before for the Lutheran Church in North America, so also for the building of the church at home, - and because this paper is also read in North America, it would like to give henceforth not only ecclesiastical news from and about North America, but also for the friends and brothers in North America, so that the unity and the bond of truth and love between here and there may close more firmly. The center of gravity of the Lutheran Church is still in Germany and, as much as we lack, it will remain in Germany in the end. At least we dare to hope, and the North American Lutheran Church can only rejoice. For from where is she? And from where does it still get its strength? - If it is Americanized, does it not come from the country whose ecclesiastical conditions are the subject of anxious concern?

However, if we in Germany and the brethren in North America feel mutually gladdened by the common blessing of God, there are still many things that unite us apart from the One Faith and the new blessing of God. We are still in the early stages on this side and on the other - lack and misery here and there drive us to united prayer. When Pastor Forstmann once asked a sick man what united him so intimately with his friends, he answered: "The common misery. Indeed, it is the same with us, the Lutherans of North America and Germany. We have much to pray and work for each other. How many areas of North America, Central America, South America could use Lutheran help and cannot have it because of the poverty of workers and all necessities. Not to speak of Oregon and California, to both of which more than one hand tends to point when there is talk of spiritual misery and need of help. And on this side.' How deserted are hundreds of Germans, of Lutherans in France, in large cities and regions, for whom the spiritual directorate of the Lutheran Church of France, sitting at Strasbourg, seems to have no heart! And Austria, Transylvania, Upper Silesia, Hungary! What is considered Lutheran there! What do they know of union at a time when Satan would like to unite once more what goes separately on a more peaceful course, what united separates with difficulty and then must be separated after all! Ah, and Italy and Rome, where much noble Lutheran life succumbs to the pranks of the Jesuits, who know and exploit all the errors of the national churches, all the folly of the Union, - where there is no one to whom one could direct challenged, wavering Lutherans for clarification and strengthening!

God help us! And if we would henceforth like to tell of God's grace in the old world between one and the other in the American messages; we would also like to tell of the hardships of the old Europe. In this sense, we would like to stop being one-sided - and become more versatile, in order to awaken more love and desire among the brethren and to contribute to the unity of all Lutherans in the world, however little it may be.

So God help us to the new and to the old, to write from America for Germans and from Germany for America. May His gracious blessing be upon all our doings! Amen.

(Submitted.)

## To an unbelieving soul.

### 1.

You are going out to gain the truth;

For you long for her blessed beauty. O that she herself may crown your earnest quest! But you will not reach the high goal

In Thy way; - let me sing it openly! - I am a Christian; whether Thy heart mock me, That I do not also indulge the great multitude? - I do not know. Out, let us lift our wings!

But he who earnestly wants to hunt the truth, does not determine its place and limit in advance: he greets it exultantly, without even asking. In soft form it shines towards him, so that your flight does not miss the truth: Do not design her image yourself beforehand, O soul!

2.

In her halls of blossoms, nature is beautiful, and her fresh life is pleasing to us: But she is only a creature; and higher you must float, in order to wave to the eternal light.

Immortal! oh would you fall so low. And eternally only stick to the bare material d - Nature wants to raise us above itself;  
O hear their thousand-voiced song resound,

And continue to follow her faithful Ruse:

So you know that there is a God enthroned in heaven.

Then look for another companion,

To find him who dwells in the light. Take God's word, the sure ladder to heaven, So that your search may be rewarded by finding him.

(Submitted.) \*

Since the original rhythmic church singing has been reintroduced in many congregations in Germany and North America, the wish has been expressed from several quarters that the members of those congregations in this country should have in their hands a booklet of melodies to assist them in singing in church and home.

In the name of the Lord, Mr. Gast, the lithographer, set to work and spared neither effort nor expense to fulfill this wish to be able to deliver such a booklet to the Christians of the German tongue in North America.

In three weeks at the latest, the same will now be available in a pleasing format and as pretty an exterior as is possible for the cheap price of 25 cts. under the title "Melodies of German Church Chants in their Original Tones and Rhythms according to Layritz" in the expedition of the "Lutheraner".

St. Louis, July 19, 1851.

J. K.

## Treasures of the Roman Church.

When once Pope Innocentius III. When Pope Innocentius III (in 1215) showed the famous theologian Thomas Aquinas the gold and silver he had accumulated with the words: "Behold, now the church cannot say, as before, 'Silver and gold I have not,'" Thomas replied: "It is true, but neither can it say to the lame, 'Arise and walk. Acts 3:6.

## Devotion to the Blessed Virgin Mary.

The church father Epiphanius wrote about this: "Those who hold the Blessed Virgin in low esteem do the same damage to religion, and those who raise the honor of the same above the fee. IM. 4. ðo vlrigin. o. 4.)

Let no one think that it is a joke, child's play and a bad thing when he confesses God's word and faith in Christ, for he will certainly experience and feel that he will have kings and princes as adversaries and enemies. Whoever then will not join the battle line, but become a fugitive, let him go idle in this kingdom . . .

Luther on Ps. 2, 3.

It is a short rule: If thou wouldst please no man, please no man; if thou wouldst please any man, please any man; but far be it from thee to forbear the word of God: for there all pleasing and displeasing ceaseth. But whatsoever may be left undone without the word of God, that leave off, that thou mayest be pleasing to all.

M. Luther.

## Paid

the 5th year, Messrs. G- H. Brockschmidt (2nd half), Conrad, Kiefer (2nd half).

den 6. Jahrg, Messrs. Friedrich Baier, Bender (70 Cents), G- H. Brockschmidt, Joach. Birkner, Conrad, Dietrich, k. Ernst (2nd Er.), Johann Göhring, Friedrich Heine, Juugk (2nd half), Jacob Kiefer, k. Kalb (2nd Er.), Luck, Michael Merz, Temme, k. Trautmann (5 Er.)

the 7th year, Messrs Mich. Andre, Heinrich Buchholz, Heinrich Baier, Johann Brenner, Louise Boltz, Friedr. Benzmann, Heinrich Brüggemann (2. Halste), Joachim Birkner, Bubl", Büttner, ? Brohm (3 Er.), Dietr. Brockschmidt, Beiswanger, Fr. Christianer, Clöter, I'. Detzer (4 Er-), Dörner, Dietrich, k. Ernst (g Er.), Eilers, John Ellenberger, Fetter (2nd half), Franz Früchtenicht (2nd Halste), k. Fritze (6 Er.)H. FMing, Stephan Graf, k. Geyer, Grüber, Garbisch, H. Geerke, Johann Hiller, k- Husmann (5 Er.), Daniel Heppler, Jacob Haushalter, Hilgendorf, Herbst, Halbcrt, k. Hahn, k. Jungt, k. Johannes (5 Er.), k- I. F. Jsensee, k. Kalb (2 Er.), Henry Krug, k. Kühn s2. Half), Friedr. Krüger, H. Krage, Ernst Kuhlmann, Jacob Kiefer, Jacob Fried. Kuntz sen., Karsten, Heinr. Karstns, Christoph Kühn, Christian Knaus (2nd half), G. Klemme, k. Links, Joh. Lang, Lücke, Luck, Christian Leicht (2nd half), Michael Meyer fLancaster Co., Pa.), Michael Meyer sroohnast where?), August Manske, Müller, Tr.

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den 8. Jahrg. the gentlemen Michael Bauer, Heinr. Brüggemann, sl. Half), Birkner, Bierajch,?. Fürbringer, O. Gcyer, k. Jäbler (16 Er.),?. Jäger, t?. Kühn (1st half), k. Kuchle, Jacob Kiefer, Joy. Körner, i-. I. C. Miller, L-. Äüyel, Daniel Nitsch.r, Jacob Staub, Sfantler, Martin Stüber.

from the boys of the school in the local Trinity Church	K',50i
"Mr. Friedrich Schneller	50.
" of Collinsville Township, Ills. . . .	4,85.

It should be noted that the members of the Frankenmuth community have made the following contributions to the mission:

A piece of land on the MissionSlande cleared, gesellst and urbar gemacht, to the Werthe of the work H 14,00l Davon geerndtet:

8) Bushel W3schärm (out of school)	40M
12 Bushel potatoes4	,00

Whole value K88,005

The natural goods have been handed over to the two mission stations, but some of them have also been used as cattle feed for the Frankenmuth station.

## Get

a- to the Synodal Mission S-Casse:

By Mr. k. Epping in Cincinnati, O. . . . K 1.00.

" W. Bethe1	.00.
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Yield of a Collecte b i a wedding in St. Louis 2.75. of the tales of Immanuels - school allhier 1.50.

" to an unnamed	50.
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" of the Liverpool community, Medina Co. O>, for the Frankenmuth ward (delayed)12, 68)2-.

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North corner of the third and Ehest" u tstraLr,

# Year 7, St. Louis, Monday, August 3, 1851, No. 25.

(For the "Lutheran.")

## More and more annoying.

The dear reader may remember a longer and a shorter article in the List Number of the Lutheran, both of which referred to articles in a St. Louis paper entitled "Freie Blätter".

These articles have prompted the editor of the "Freie Blätter", a Mr. F. Schmidt, to an article in the 17th number of his paper under the heading "Du sollst nicht falsch Zeugniß reden" ("You shall not bear false witness"), the closer consideration of which the interested reader will hold to our credit, since through such the purpose of our earlier articles referring to the "Freie Blätter" seems to be achieved to such an extent that we will at least for some time, if not forever, be relieved of the adverse business of dealing with such sudeleien as Mr. S's articles are.

It never occurred to the "Lutheran" to get into "a fight" with the "Free Leaves," as Mr. S. imagines, or at least forgives, any more than it occurs to watchmen on the battlements of a city to get into a fight with the winds that blow against the walls; but our intention in our articles in Nro. 18 and no. 21 was to prove, as we have also stated, that in Mr. S's anti-Bible articles ignorance and stupidity go hand in hand.

In this way, we were able to do enough in the shortest and most concise way for the world, which in its bias might have mistaken our silence for impotence, and also to serve those among Christians who in their weakness could have been distressed or disturbed by Mr. S's. leaves could have been saddened or disturbed. Mr. S. himself also provides evidence to our satisfaction that we have not entirely missed our intention, in that Mr. S. not only states in a comment on the present article in the "Freie Blätter" "that the Wahrheitsfreund in its last number informs its readers that the "Lutheran" has succeeded in convicting the "Freie Blätter" of great ignorance and stupidity," but in that Mr. S. also states, as can be seen from the very article, that the "Lutheran" has succeeded in convicting the "Freie Blätter" of great ignorance and stupidity. also, as can be seen from this very article, got into such a rage as only he can get into who sees his nakedness exposed.

The most distressing thing for Mr. S. in the whole affair, however, is that the more often he lets himself out, the worse his case becomes, appearing in an increasingly pitiful light.

In addition to the evil qualities of ignorance and stupidity that have already been touched upon several times, Mr. S. in his reply to our first article, as stated in our rejoinder in No. 21 of the Lutheran, also shows dishonesty as a newspaper writer, and in the present articles he not only gives new samples of the previous evil qualities, but there is now also the revelation of such a lack of all inner content and all inner dignity, as one may certainly expect from an enemy of the Bible.

As far as the latter is concerned, Mr. S. himself gives us a clear hint in this article, in his already once mentioned Jürgen way, by comparing himself with a man who is pursued in the street by teasing boys, against whom he raises his punishing arm, and since the same evade, but come out again behind the next street corner, he pursues them again. The inclined reader can well imagine that the teasing, scolding boys are supposed to be the articles in the "Lutheran"; and that Mr. S. introduces us to his readers in this way should not surprise anyone, since he not only regards us as his enemies, but also affects a high, contemptuous tone. But this is truly strange, that he himself expresses how he feels and how he wants to behave. To Mr. S's embarrassment, we could say that he feels he has such qualities that make street urchins run after him, and that is truly not a good sign; however, we do not want to put any weight on it, because it is conceivable that even an honorable man will once encounter the same. But this is certainly what Mr. S. expresses with his comparison that

since he forgives being pursued by street urchins, he has no inner content and dignity, and that - instead of admonishing the alleged urchins in a friendly or serious manner, or if he lacks the moral stature to do so, at least not to get involved with them - he gets into a rage, scolds, chases after them, grabs dirt and stones, runs here and there, and since he does not hit anyone, since they always "take to their heels", becomes more and more furious. Whoever feels like it, may only take Mr. S's paper in order to find in the writing of that article what has just been said and clearly indicated by Mr. S himself by means of comparison actually painted and realized.

We therefore leave this, and go through Mr. S's article in the following lines. In the following lines, we will go through Mr. S's article with the intention of showing the reader how Mr. S. continues to display stupidity, ignorance and dishonesty in his articles that are directly or indirectly directed against the Christian religion. However, the writer of this would like to prevent himself from doing so. Words, like the above, may have seemed, and still seem, harsh words. But they are used, according to conviction, only when common sense, which Christians, Jews, Turks and pagans also have in common, is contradicted, or where a gross lack of knowledge is shown in a field in which someone is even throwing himself out to a teacher, or where even opponents, if they only want to be honest, must admit that dishonesty has occurred here. Furthermore, if we

If we express it as our intention to present Mr. S. once again in his nakedness in the following, then the dear reader must not think that we have a liking for the same, or that the writer of this, while putting these lines on paper, wanted to forget the fear of God. No, this writer is also now aware that the dear Savior died on the cross for Mr. Schmidt, although Mr. Schmidt tramples His blood underfoot; this writer is also aware that he will have to give an account of every useless word, and has therefore asked the Lord God to preserve his lips and pen. But at the same time, Schreiber dieses also feels compelled to protest against such abomination as is found in Mr. S's. and by which the world is strengthened in its godlessness. He also feels compelled to bear witness, according to his ability, against such an abomination as is found in Mr. S's blatters, and by which the world is strengthened in its godlessness, that the wavering are brought down, and the weak are troubled and saddened, which, according to his opinion, cannot be done more succinctly or more briefly than when Mr. S's attacks on the Christian religion in general are exposed. Attacks on the Christian religion in general and the Bible in particular, whether indirectly or directly, are nothing but a tissue of ignorance, stupidity and dishonesty, and especially when this is demonstrated in an article that is supposed to serve as a basis for the accusation against Mr. S. that he is not a Christian.

The aim is to justify the qualities of the evils that have just been mentioned.

We will now go through Mr. S's. Article one by one.

Mr. S. says in the introductory part of the same that we have tried to attack him in the article in number 18 of the Lutheran "by virtue of ecclesiastical authority". In that article, the length of which Mr. S. himself states as seven columns, historical testimonies, which are cited from the church fathers to prove ignorance in Mr. S's motto, borrowed from Thomas Paine, do not occupy one column. Otherwise, and directly against Mr. S. is proceeded only on the basis of knowledge other than drawn from the Church Fathers and by virtue of the authority of common sense. Of course, Mr. S. does not want his readers to know this; therefore, he resorts to a distortion and says that we have attacked him "by virtue of the authority of the church fathers".

In the first part of his article, Mr. S. is very angry about our article titled "Rückwiederung" ("Return") in Nro 21 of the Lutheran. We had said in the same: We leave it to the judgment of anyone who is interested in getting to the bottom of the matter, whether he is a so-called Bible believer or not, only that he has sense enough to take the article in the Lutheran and Mr. S's reply to it. We leave it to the judgment of each such person to decide whether Mr. S. has not gone to work in his reply in such a way that he has passed over some points in the Lutheran's article, misunderstood others (we leave it up to the question whether intentionally or unintentionally), and distorted and twisted the others, and after he has thus gained ground, has applied his witticisms. Mr. S. certainly has not-

The author had counted on the fact that his readers would not get to see the Lutheran, otherwise he would hardly have given himself such a big nakedness against them. So far we.

Mr. S. says, in relation to the same article, that we made three accusations against him, and "also did not say a syllable to prove the same" but put nothing, but nothing at all, as the pure accusation."

According to the above, this is obviously a distortion, because where is Mr. S. with our words? We leave it to the judgment of everyone to decide, 2c.? The meaning of these was - and we think it only requires a mediocre mind to grasp the same: - Mr. S. deserves the pronounced accusations, and this is so clear that there is no need for a further proof is required on our part, but that each (under the above provisions),

whether friend or foe, need only compare Mr. S's. article and our article to convince oneself that the against

Mr. S. are completely justified. Does that mean "not even a syllable" to prove a thing, if one declares that a thing is so obvious that everyone will see it himself without further instruction, and that even opponents would have to admit it? So Mr. S. has again been guilty of a distortion. But he resorts to this because he has no good cause. For if he did not want to distort, he would have had to tell his readers that the Lutheran leaves it to the judgment of each one to decide 2c. Therefore, he, Mr. S., asks those who are interested in convincing themselves of the truth or falsity of those accusations to compare the article in the Lutheran and his own, and to judge. But if he had acted in this way, he would have done badly, as surely as we believe that all reason and all honesty have not yet left the world. That is why Mr. S. resorts to the distortion, "we would not have said a single syllable to prove our accusations," but in this way he only makes his case worse by resorting to a new distortion, precisely in order to cleanse himself of the accusation, namely the distortion. If, therefore, Mr. S., under penalty of having to come back to us again, 2c. "proofs" and that "concisely and clearly, without all side leaps and cross-drafts" or "retraction" of those accusations; then we can only reply to the strict gentleman with the most obedient request to first show himself honest, and to retract the second distortion, by which he wanted to cover up the first, and to draw his readers' attention to the proof we have indicated. This must happen first. Should it then turn out that the reason for the accusations made against Mr. S. does not seem as plausible as it is to us, then we would gladly be obliged to take the small trouble of putting it into the light in the clearest and most concise manner and "without all side leaps". Only, of course, we would first like to know what Mr. S., if such a thing were to really happen on our part, would intend to do? For he certainly says what he wants to do where we do not provide proof or retraction, but not what he wants to do when we provide proof. And so far, Mr. S's. Readers, as much as he cares, have not benefited from our revealing his nakedness, or only from witticisms.



After Mr. S. thus gave a new proof of his dishonesty in the first part of his article, we are immediately confronted with a new one in the second. This second part is supposed to be a reply to our longer article in No. 21 of the Lutheran.

One reason for our article was the assertion made in No. 2 of the "Freie Blätter";  
"Our Gospel of Thomas is mentioned in the writings of the ancient Church Fathers as early as any of those contained in the New Testament, so that with the help of the Church Fathers the claim-

It cannot be proved that the Gospel of Thomas is younger, i.e. written later, than the Gospels claimed to be the Word of God. We proved the falsity of this statement by saying that Papias mentions the Gospel of Matthew and Marci, Theophilus of Antioch the Gospel of St. John, Irenaeus, Clemens Alexandrinus and Tertullian all four Gospels, and only Origines, after all the church teachers mentioned, the so-called Gospel of Thomas. Mr. S. objects that Papias does not mention the Gospel of Matthew, and the so-called Gospel of Thomas is already mentioned by Irenaeus. Assuming his objections to be valid, our proof of the falsity of his above statement would still stand, since Papias would still have mentioned the Gospel of Marci and Theophilus the Gospel of John, before the so-called Gospel of Thomas would have been mentioned. Mr. S. is therefore in any case convicted of ignorance, since we assume that he has told untruth out of ignorance. Instead of admitting this, however, the honest man passes over it with silence, probably by counting, as before, his great nakednesses, which cannot be disguised in any way, with an iron brow among the "main points". - —

On the other hand, he makes a tremendous noise about the points in our proof to which he has raised objections in order to turn the attention of the readers away from that nakedness; a trick, which is, after all, too simple to be taken for a man of mediocre intellect, to say nothing of honesty, who uses it.

To all appearances, Mr. S. imagines that he has shown miracles in what he says about those points in our proof that he has rejected; however, the dear reader will immediately see that Mr. S., admittedly without having become aware of it himself, has only given new samples of his already often touched upon evil dualities.

The learned gentleman "must" "mean" to us - as if this were something new to us - "that already Irenaeus in the second century in his book "Against Heresies" (Bch.1 Eap.17) gives testimony of the existence of the so-called Thomas Ev, in that "the great thinker adds" he communicates some anecdotes, which are only found in this writing, and at the same time states that he took these stories from a "writing written by Gnostics", which origin - according to the judgment of all experts - our Thomas - Ev. really is. - But proof enough that the gospel writing in question is older than Origines and has already been mentioned before Origines in the church fathers' sanctuaries," the honest man concludes.

It will not escape the attentive reader

In his alleged proof, Mr. S. has substituted the words "testifying to the existence of the book" for the words "mentioning", which means "mentioning by name" for those who have not yet "freed" themselves from the general usage of the language, and which Mr. S. certainly also initially understood in this way. Again, a subterfuge, which, however, even if we grant Mr. S. the advantage he seeks to gain by it, does not help him.

The 17th chapter of the first book "Against Heretical Parties" or "Sects" begins as follows. "Moreover, they (the Valentinians, a Gnostic sect) bring an unspeakable quantity of apocrypha and obscure writings, which they themselves have made, and which come from those who do not know the word of truth, in order to take the unintelligent by surprise. In doing so, they also use the story that the Lord, when he was a boy and was learning the letters, said "Say a" when his teacher, as is customary, said "a". But when his teacher commanded him more valuably to say b, the lord would have replied, "First you tell me what is, and then I will also tell you what is." Now follows the report of Irenaeus how they (the Valentinians) interpreted this fictitious story, with which the chapter closes.

There only one anecdote is mentioned; and there are neither the words, which Mr. S. quotes as own words of Irenaeus "a writing written by Gnostics" nor do such words occur in the context given by Mr. S. "Irenaeus took these stories "from a writing written by Gnostics"". Since in all editions of Irenaeus published in print the 17th chapter of the first book reads exactly as it does in the one we have at hand, one should, if one does not want to accuse Mr. S. of ignorance, almost suspect that the treasure trove, from which "the old Essaeian revelations" came, has opened up again, and since Mr. S. is no longer satisfied with the old Irenaeus, he has given him a new, more pleasing one.

Finally, when Mr. S. says, in order to make his proof quite succinct, that the so-called Gospel of Thomas is of Gnostic origin according to the judgment of all experts, this is again a revelation of his ignorance. Thomas-Ev. is of Gnostic origin according to the judgment of all experts, this is again a revelation of his ignorance. For although the so-called Gospel of Thomas Although the so-called Gospel of Thomas is most correctly attributed to a Gnostic author, several scholars consider it to be of Manichaeian origin after Cyril of Jerusalem (around 350), just as that apocryphon was held in high esteem by the Manichaeans.

Since the propositions, from which Mr. S. draws his conclusion, are not correct, his conclusion is not valid either, because no kernel can be beaten out of a numb nut.

But even assuming they were correct, only someone whose mind was ge- is accustomed to let five be an even number, say with Mr. S. in reference to them "But proof enough that the gospel writing in question is already mentioned before Origines in the church fathers' sanctuaries". For even in the case of those fictitious antecedents, it is easy to think that "the same anecdotes" that Irenaeus took from "a writing composed by Gnostics" passed from that very writing into the so-called Gospel of Thomas written later. Thomas-Ev. written later.

But if we consider how the matter really stands, namely that Irenaeus cites only one story (the one given above), and that he does not say of it that he borrowed it from a scripture written by Gnostics, but that it was used by the Valentinians to trace their false doctrine of the supreme being, Bythos, also called Aeon, back to Christ, in order to listen to the unintelligent; then, that the false teachers of whom he speaks were very fruitful in producing apocrypha: It is very probable that this narrative was found in many Gnostic writings, not only those written in Irenaeus' time, but also in later ones. The passage in Irenaeus "against heretics" 1. B. 17. Cap. leaves it therefore quite uncertain whether among the apocrypha of the Gnostics, which Irenaeus mentions, the so-called Thomas-Ev. or not. If one adds to this that it is also not even certain whether the so-called Gospel of Thomas originates from the Gnostics, since it may also originate from a Manichaeian; then, if one wants to take it exactly, there is more against the fact that that apocryphon was among the writings of the Gnostics, to which Irenaeus points, than in favor of it.

In the passage of Irenaeus we have not seen any mention of the so-called. In the passage of Irenaeus, therefore, we could not see any mention of the so-called "Thomas-Ev.", and no one who has not "freed" himself from the laws of common sense will be able

to see such a mention; however, in what Mr. S. says about that passage, everyone will easily perceive samples of the latter's already often proven evil qualities.

In connection with this point, the ignorance of Mr. S. is so noticeable on another side that we must draw attention to it with a few words. If Mr. S., in deciding his sentence, does not know whether the so-called. Thomas-Ev. is mentioned in the writings of the old church fathers as early as any of the 2c. contained in the N. T. depended on a probability proof; and he cites such circumstances, as he for the fact that the so-called. Thomas-Ev. was already known by Irenaeus, as evidence - as, however, the same in the distorted form, which Mr. S. gave them, would make such an assertion probable:- where does his cheeky forehead, even the appearance of the correctness obi-

The reason why he does not want to maintain this proposition is that he is completely ignorant of the fact that there is plenty of such evidence, namely probability evidence, for the highest age of the canonical gospels, since even in the writings of the apostolic fathers (i.e. the direct disciples of the apostles as Barnabas, Clemens Romanus, Ignatius and Polycarp) passages are cited as "words of the Lord". of the immediate disciples of the apostles) as Barnabas, Clemens Romanus, Ignatius and Polycarp, passages are cited as "words of the Lord" that are found in St. Matthew, St. Marcus, St. Lucas and St. John, e.g. Ev. Matth. 16, 26; 18, 16; 19, 12; 20, 16; Ev. Luc. 6, 36; Ev. John 3, 8 2c. We could have used such proofs of probability, but we do not confuse them with proofs of certainty - a difference that Mr. S. does not seem to have grasped despite his "sound logic" - nor did we want to use the former, since we had the latter at our disposal.

We had said "the first church father who is known to mention the so-called. Thomas - Ev. mentions, is Origines. The word seems to have aroused especially Mr. S. indignation. Although we must now leave the reason for this undecided, it is nevertheless certain that Mr. S., by giving vent to his indignation over that word, appears again as the old one, as was to be expected. In order to exploit the word properly, as is well known, the great thinker, who recently, after the dear church fathers found him a little disgusted, began to talk and praise a lot about "sound logic", puts on the logical knife. But unfortunately for him, as an author, he is like a tailor or cobbler who has run away from his master's apprenticeship and still knows how to use a knife or scissors to cut something out, but who, when it comes to cutting, does not cut, but cuts. Mr. S. says: As is known, this can only mean: either: as is known to all, or to many readers of the Lutheran; or: as much as is known only to the writer of the article, and that independently of the researches of others. And from this he makes a conclusion on either historical falsifications, or "a terribly pale nenommage" on our part (the inclined reader is not surprised about Mr. S's Lakeyen style); alone, the conclusion, even if it were otherwise correct, is not valid, because Mr. S. has blended the whole thing from the beginning and has not considered that there would be a second or, and that the word, as is known, could have a third meaning, namely: as much as is known among those who have occupied themselves with the sciences in question, namely the introduction to the N. T. This was just the sense in which Mr. S. had the first meaning. This was just the sense in which it was used by us. The writer of this had no doubt that there was no earlier church father who mentioned the so-called "Gospel of Thomas". He had no doubt that there was no earlier church father who mentioned the so-called Gospel of Thomas than Origines, because he had no appeal to scholars who speak of the so-called Gospel of Thomas. Thomas-Ev., he has no appeal.

shows. Since this is not yet an absolute proof of the impossibility that the so-called Gospel of Thomas is mentioned by an earlier church father than Origines, the writer did not want to assert such an absolute impossibility, as no prudent man will do, but only say as much as could be said according to the truth. In our word, as is well known, there was thus: All indications are that Mr. S. is saying a windbag, when he claims that the so-called Gospel of St. Thomas was written by an earlier man. Thomas - Ev. is mentioned by an earlier church father, as Origines; and again success has now clearly shown, so the indications have not deceived.

In the expression of his indignation about the innocent word, Mr. S. has, as is well known, only given a sample of how even the logical scissors of either, or are of no use to a weak, or neglected mind.

Mr. S. then leaves out the other point in our proof, which he does not want to accept, namely that already Papias thought of the Gospel of St. Matthew.

Mr. S. says that Papias not only says that Matthew wrote a gospel, but that he wrote a gospel in the Hebrew language. But since the Gospel of St. Matthew is available to us in Greek and bears the stamp of originality, the Gospel of which Papias speaks cannot be the one found in the N. T.; the passage therefore proves nothing. Furthermore, we have omitted the words "in the Hebrew language" in our quotation, in order to give the passage the appearance of speaking of something of which it does not speak, and thus at the same time we have been guilty of "a historical falsification".

Thus Mr. S. shows that he is a half-knowledgeable person, and that half-knowledge is worse than ignorance.

For although Papias says that Matthew wrote a Gospel in Hebrew, in that the relevant passage in Papias reads unabridged "Matthew wrote a Gospel in Hebrew, and everyone interpreted it as best he could"; nevertheless, what we had taken from it lies quite undoubtedly in the same, namely, that Papias mentions our Gospel of St. Matthew, the one we have in the N. T.. To a half-knowledgeable person, i.e. one who knows something and is ignorant about something else, this is of course a Bohemian village.

But the matter is connected in this way. The church fathers Papias, Irenaeus, Origines, Eusebius and Jerome report that Matthew wrote his Gospel in Hebrew. But the passages that are quoted from the Gospel of Matthew by these church fathers as well as by others like them, such as Clemens Alexandrinus, Tertullian and others - whether they explicitly name Matthew, or whether the circumstances indicate that the quotation is from his

Evangelio - those that are found in our Gospel of St. Matthew, i.e. in the original Greek. E.g. Irenaeus "against heretics" 3,11,8 Matthew proclaims His (the Lord's) descent according to the flesh, saying "this is the book of the birth of Jesus Christ, who is a son of David, the son of Abraham." "Cf. Matth. 1, 1. Eusebius, Kirchengesch. Matthew, after the fast of forty days, and after the temptation which followed it, designates the time when what he says took place, by saying, "When he heard that John was delivered up, he departed out of Judea into Galilee." Cf. Matth. Cap. 4, 1 -12 Tertullian *de carno Christi* o. 22. Matthew himself, as faithful a witness of the Gospel as he was a follower of the Lord, begins for no other reason than to teach us the descent of Christ according to the flesh, first "This is the book of the birth of Jesus Christ, who is the son of David, the son of Abraham." Cf. Matth. 1, 1. 2c. Furthermore, as already mentioned above, we find passages in the writings of the apostolic fathers that are found in our Gospel of St. Matthew, e.g. Barnabas Matth. 20, 16 and 22,14 2c.

From this it follows directly that there was initially a Gospel of Matthew in Hebrew and one in Greek, both of which came from the apostle St. Matthew. As for the relationship of the one to the other, the passage in Papias makes it probable that Matthew first wrote his Gospel in Hebrew and that it was subsequently translated into Greek; and Jerome, after reporting that Matthew wrote his Gospel in Hebrew, expressly says, "it is not clear who subsequently translated it into Greek. However, the Gospel of St. Matthew does not bear the mark of a real translation, but rather that of a writing of an independent author, as is especially noticeable in the citations from the A. T. (but not, as that rabbit's foot says, in puns, with which it would be "played out", since only one such occurs in the

Greek Matthew). In view of these circumstances, some scholars have thought that the Greek Gospel of St. Matthew is the original writing, and the Hebrew the translation; others, conversely, that the Hebrew is the original writing and the Greek the translation, while still others are of the opinion that both are to be considered original writings, since Matthew first wrote his Gospel in Hebrew, but later also set it down in Greek. However this may be, i.e. the Greek Gospel of St. Matthew may be a translation or an original writing, but it has the apostle St. Matthew as its author and deserves the name Gospel of St. Matthew in the true sense of the word. All conscientious and prudent researchers are ever aware of this.

were in agreement. But if this is the case with our Greek Ev. Matthäi, then Papias also mentioned our Ev. Matthäi in the passage we cited, and this passage is generally regarded as one in which our Ev.

The inclined reader will now see, on the one hand, the correctness of this point of our proof, on the other hand, the reason why we took out of the passage in question from Papias only as much advice as served our purpose, namely: Matthew wrote a gospel; in that, had we given the passage unabridged, we would also have had to give the above rather long explanation, instead of which the majority of the readers would certainly have preferred to read something more concise, which we nevertheless had to give now, precisely because it was incumbent upon us to prove how Mr. S. also in this point walks on the leash of ignorance.

We ask the gentle reader to pause here for a moment to fart review thu.

In No. 2 of the "Freie Blätter", Mr. S. had put forward the proposition that the Gospel of Thomas is mentioned in the writings of the Church Fathers as early as any of those contained in the New Testament. We refuted this in No. 21 of the Lutheran, in order to let the readers see what is to be thought of Mr. S's words and of him as the author of them. Mr. S. could not overturn our refutation; but in order to do something for the sake of appearances, he shook at least two supports of it, namely, the assertion that Origenes was the first to mention the so-called Gospel of Thomas, and that Origenes was the only author of the Gospel of Thomas. Thomas - Gospel, and that Papias of the Ev. St. Matth. mentioned. However, these two supports did not waver, and Mr. S. only contributed further to judge what to think of him. Mr. S. admits this final result; also

He does this, of course, in his own way, namely by a distortion. With regard to the refutation of the sentence that the Gospel of Thomas is mentioned so early in the writings of the church fathers, etc., he speaks of the "foolishness of-

This reads as if we think that the truth of the Word of God depends on whether Papias mentions the Gospel of Matthew. But it was Mr. Schmidt who first pointed to the church fathers, saying explicitly, in addition to the words often quoted, "that therefore, with the help of the church fathers, the assertion cannot be proved that the Gospel of Thomas is younger, i.e. written later, than the Gospels given for "God's Word";" and we previously stated explicitly in reference to his assertion in No. 21 of the Lutheran: "Now it does not matter at all whether the Gospel of Thomas was written at the same time as, or later,

than the four canonical gospels; it therefore remains an apocryphon; and only after that we applied the testimony of the church father, and for this time only to put the reader in the position to judge for himself what is to be thought of Mr. S.; while we can, however, use it for something much better, and generally also use it, namely to strengthen our faith.

Then Mr. S. feels very bad about the comment of the honorable editorial staff on our article in No. 21 of the Lutheran, while he should have been grateful to them, firstly for the fact that they still assume the most benign motive for Mr. S. to write such stuff into the world as he does. S. writes such stuff into the world as he does, even assumes the most benign motive that can be thought of, namely need; and secondly, for the fact that, despite what is present in Mr. S's paper, it remains silent about his qualification for his new profession, which in itself is just as honorable as it is important.

Finally, Mr. S. tries to defend what he had said in No. 2 of the "Freie Blätter" about the heading of the Gospels, and to nullify what we had remarked in No. 21 of the Lutheran on what Mr. S. had said. Here, Mr. S. displays such ignorance that, even if he had never written more than those few dozen lines, one would have to consider him incapable of making even one scientific statement about the Bible that deserved any attention.

Mr. S. says that "there are only two passages in which the word *kata* is used to designate the author, and in affirming this, he behaves as if he wanted to call heaven and earth as witnesses.

The reader may now compare the following passages, the number of which we could easily increase.

Clemens Alexandrinus in Eusebius (Kir- (Clement 6, 14.) said "the Gospel *kata Marcon* was written on the following occasion". And then he (Clemens A.) tells that when Peter preached the Gospel in Rome, Mark, Peter's companion, was asked by the Christians there to write down Peter's words, and that he (Mark) wrote his Gospel there. Clemens A. understands by Evangelium *kata Marcon* the Gospel written by St. Marcus.

Irenaeus says ("against heretics" 3, 11), "John wrote his gospel after Matthew, Marcus and Luke," and calls 3, 11, 17 the gospel "Evangelium *kata (secundum) Ioannem*" - Irenaeus thus understands by Evangelium *kata Ioannem* the gospel written by St. John.

Origenes says in Eusebius (Eccl. 5, 1, 25): "first the Gospel is written *kata Matthaion*, who wrote it for those who had become believers from the Jews, in Hebrew language. (N. B.: this is a passage to which Mr. S. refers on another occasion).

The same (Origenes) says in Eusebius [6, 25]: "but the second gospel is the *kata Markon*, who wrote it down according to Peter's instruction. - So Origenes understands by Gospel *kata Matthaion* and *kata Markon* the Gospel written by St. Matthew and the Gospel written by St. Marcus.

Eusebius (Church History 3, 24) says: "It is said that Jvhannes, after Marcus and Lucas had published the Gospels *kata autous* (i.e. to them), John finally also came to write" - Eusebius thus understands by Gospel *kata Markon* and *kata Loukan* the Gospels written by St. Marcus and St. Lucas.

Athanasius (Synopsis G. s.): "The Gospel *Kata Matthaion* was written by Matthew in Greek language."

The same ibid: "The Gospel *kata Loukan* was handed down by the apostle Paul, but Luke wrote it out and published it" - Athanasius (or whoever the author of that writing may be, which does not miss anything here, where it only depends on the use of language) thus understands by the Gospels *kata Matthaion* and *kata Loukan* the Gospels written by St. Matthew and by St. Lucas.

We would like to know what Mr. S., who now also presents himself as a philologist as a new *lumen mundi* (light of the world), will say when he sees these passages. Without a doubt, he will become even more angry with the dear church fathers, because they once again prove him wrong, than he has already become since they gave him a demcmtia in his Gospel of Thomas and elsewhere. But he still has "sound logic;" that will perhaps help him out of his embarrassment, and thus spare him to make an iron forehead. Perhaps he will say: That is not valid, that is a *petitio principii*, i.e. it should first be proven that *kata Matthaion* 2c. means: from Matthew 2c. To this we would have to reply: That is why we proved it with those passages. Then he would perhaps say: No, I mean, it must first be proven from those two passages (2 Maccabees 2, 13; and

Epiphanius a. ũ. 8, 4) that *kata* designates the author. To this we would have to reply that he means that, is just also a small ignorance. But Mr. S. is really in such an ignorance, since, as is evident from the relevant words in his article, he does not even know what it is about when theologians refer to those two passages in the 2nd book of Maccabees and in Epiphanius. The ignorant man thinks that it is to prove an unproven thing, while it is done for the sake of superfluous proof for a proven one.

We say nothing further here about the meaning of the word *kata*, since we have used it in our

We are content to have included in the above passages some samples of the clear and irrefutable evidence indicated in our previous article, that the Christian Church, which gave the 4 canonical Gospels the names *kata Matthaion* 2c., understood that Matthew 2c. wrote them.

In the words of Mr. S: "Is the whole Greek usage to be judged immediately according to it (.after 2. Maccab. and Epiphanius a. ü.)?" he lets his light shine once again. For either he does not know what he is saying, in that the question of what *kata* means in the headings of the Gospels is not about the whole Greek usage but about the ecclesiastical usage; or he knows nothing of the difference between the classical Greek and the ecclesiastical Greek usage, which is so great that it has given rise to its own literature.

In connection with the present article of Mr. S. there is another one entitled "The church fathers are right". The purpose of the article is to get rid of the church fathers who have started to become highly inconvenient for him during his wallowing about the Bible. For this purpose, he paves his way through a truly amusing entrance, which thus reads: "Pester a priest by means of reason, sound logic and facts that cannot be denied; point him out by a hair's breadth 2c." Of course, Mr. S's. Evidence is, again, inclined readers will already have felt, so hair-sharp that one's skin almost shudders.

Then he explains how he is now too courageous at the sight of the church fathers, but how he intends to help himself by banishing the so-called historical conscience and making an iron forehead by saying "One sees and recognizes at first sight, that there is nothing, nothing at all in front of one (in the church fathers) but a hollow skull of death, which can only frighten children and the hearts of rabbits, but which the prudent man throws to the other bones of death without the slightest fear - and respect. Well, where is the previously so highly praised view of history?"

According to what is present, the common sense must be at least as much disgusted with Mr. S. as the dear church fathers, since he has exposed Mr. S. even more often and more severely than those. Therefore, it is not improbable that Mr. S. will soon, for instance in a counterpart to the article "the church fathers are right", also formally bid farewell to the rules of common sense, and declare him to be a child and a fool who still adheres to such time-barred principles as: that a thing cannot be and not be at the same time, that every thing must have a sufficient cause 2c.,

on the other hand, professes to have swung himself up to the level of intelligence, on which it is quite natural for one to serve up and swallow such sentences as "Man came out of nothing through himself, and was the creator of his subsequent greatness."

We do not deal with Anders in the last mentioned article, since we think that we have achieved, at least for the time being, what seemed to be our duty against the world, the wavering and the weak among the Christians. The author of this article, in connection with the earlier ones, believes to have shown in a clear and convincing way - of which, however, he attributes the merit not to himself, but to Mr. S.'s all too great weakness, - that Mr. S. in all of the articles we have considered in his paper, which sets itself the task of attacking the Bible and undermining the faith of Christians, has displayed great narrowness of mind, ignorance and dishonesty, and further, that the more Mr. S. has expatiated on one and the same point, the more of those evils have come to light. Now, we think, as far as our articles have become known, Mr. S.'s "Freie Blätter" need not strengthen the world in its certainty of the future judgment, nor cause the wavering to fall, nor the weak to be distressed; for all may think: Mr. S.'s anti-Biblical articles are not a sign of the world's anti-Bible articles are only the result of weakness of intellect, ignorance and dishonesty, and the more he dwells on a point, the more the sources from which those anti-Bible articles come have become apparent; therefore they are idle gossip, and should not challenge us, but only serve as a testimony to the sad state of those who, in their wrong mind, go their own way, and do not walk the path of peace.

(Submitted.)

## **Urtheil eines älteren bewahrten Lehrers unserer Kirche über die Kirchenvereinigung der Protestanten.**

The following letter of the dear theologian of our church, Dr. Ernst Salomo Cyprian, because. The following letter of the dear theologian of our church, Dr. Ernst Salomo Cyprian, church and consistory councillor at Gotha, contains a short but powerful testimony against the attempted unification between the Lutherans and the Reformed at the expense of pure doctrine. To recall such a testimony, which so openly bears the stamp of honesty, godliness and truthfulness, will certainly not be considered superfluous; for although the circumstances under which the union was to be introduced at that time do not exactly fit our time and the ecclesiastical conditions of our country,

the teachings and experiences that Cyprian presents with regard to the work of union are still completely applicable today and worth taking to heart. For the Reformed have not yet recanted any of their old errors; they still insist on their old symbols, which express the harshest doctrines of Zwingli and Calvin; to this day, they use the unification of faith only as a pretext to spread themselves even more and to assert their beliefs; they still bitterly oppose our Lutheran doctrine of the Holy Communion, of the person of Christ, of the election of grace, and of the election of the Lord. They are still bitterly hostile to our Lutheran doctrine of Holy Communion, of the person of Christ, and of the election of grace, and we were seriously deceived if we allowed ourselves to be persuaded that they recognized the scriptural validity of our doctrine in these points. Who will deny that there are good exceptions among the Reformed teachers, both then and now, who are not far from the truth and who sincerely long for unification; but they are not the ones from whom the newer efforts at union have emanated, for these, as experience has proven and still proves, only have as their purpose the suppression of the Lutheran confession.

Cyprian's testimony must carry all the more weight because even his enemies must praise him as a gentle, peaceable and loving theologian who might never have written anything about the union issue if he had not been forced to do so by the repeated attacks



on him by his opponents. The letter communicated here, which became the occasion for the excellent book on the ecclesiastical union of the Protestants written later by Cyprian, can at the same time serve as a short excerpt of the same. The occasion for the letter itself was given by the famous chancellor of the University of Tübingen, Christophor. Matth. Pfaff, a man who was at the forefront of the union movements at that time. The latter had addressed Cyprian in a polite and benevolent letter, asking him to open his mind about the union he proposed. How much I wish, he wrote to Cyprian, to know your sentiments about this matter. I know how much you are able to Gotha. And truly, only through such acts of peace can the evangelical cause be saved from the danger in which it is today. Write to me, then, what you think about this matter, my most illustrious man. It is of great weight and worthy of careful consideration. What I have written for it has been completely approved by the English and Berlin courts. How much I wish that the same good news would come to me from the Saxon courts. Your judgment will carry the greatest weight if, as I believe, the peace proposals should meet with your approval. should find your applause."

The answer of the faithful and honest Cyprian, who would not have allowed himself such sweet, flattering words

translated from Latin, reads as follows:

"Since you have already twice desired to know my opinion about the unification of the Protestants, I want to indicate it to you sincerely, and in such a way that I thereby foresee how I will perhaps have to give an account of it after a few days before the divine judgment seat in the terrible hour of death. But you will know how to accept my sincerity, for which I show and will always show you all honor and respect.

I now believe that we cannot join the Reformed in one and the same church fellowship until they have abandoned their errors, at least the most noble ones, if we do not want to shamefully betray the truth of our religion and the civil security of our descendants.

You recognize that they harbor not minor but serious errors, and that they do not even want to agree with us about the testament of Christ. It is true that in this matter the corrupt reason has what it could reproach us with, apart from the negation of Capernaism; but it will reproach the Reformed with just the same thing in the doctrine of the Trinity and of the person of Christ. (He wants to say: like the doctrine of the Holy Communion. (He means to say: as the doctrine of the Holy Communion, so also the doctrine of the person of Christ and the Holy Trinity is infinitely beyond the scope of the doctrine of the Holy Communion. (He wants to say: like the doctrine of the Holy Communion, the doctrine of the person of Christ and of the Holy Trinity is infinitely superior to the concepts of limited and wrong reason. The reformers are therefore very inconsistent when they grant reason a right in one article that they do not allow it in others.) But right reason, which confesses that it has not comprehended the true essence of things, however small they may be, from the beginning of the world, but must be content to admire the external accidental forms; it will justly reproach them much more severely with regard to their system of divine decisions, namely, that they attack almost all the perfections of the most gracious God. Therefore, you have wisely never taught that, in order to learn the truth, we must 'be merged with them into one church. I will remain silent about the fact that the Reformed do not have a single common confession, and therefore one cannot know with whom one should actually unite. In my opinion, however, those who are not willing to take into their own house so many main disputes, nor, under the name of the Reformed religion, to extend the brotherly hand to innumerable Socinians and Arminians who are tolerated in the English Reformed Church and entrusted with public church offices, have a great need to know this.

Nor can the hope of peace, benefit and security ever counsel unity with those who hold the most diverse opinions. For what I remember Dr. Rechenberg saying at a breakfast in Leipzig to the most praiseworthy King of Prussia,

I, too, fear this, as long as the foundation of brotherly love, namely sincere recognition and confession of the truth, is missing in the most important doctrines of the reformists. I confess and experience it daily that the plague of indifferentism, by which politicians are for the most part thoroughly infected, facilitates peace actions by far more than it used to be the case. But whether the art of believing nothing will serve the kingdom of Christ more faithfully, and whether it is fitting that those who are to follow him, who is the way, the truth and the life, should want to attain peace, which the world cannot give, with the help of human wisdom, which has not heaven but only earth in mind, you, as one so well experienced in the holy scriptures, will know how to judge without me. For my part, I would rather be considered a foolish person who cannot fit into the spirit of the times than fall from the grace of Christ. The Roman clergy has such a rage that Protestants are not allowed to neglect political unity; but I find that unity in religion does little or nothing to strengthen it. For just as the Spaniard threw the most praiseworthy emperor out of Sardinia, so Prussia's king would not have refrained from taking possession of Pomerania if the Swede had already been entirely devoted to the reformed religion. Most princes consider it in their own interest to take the pretexts for their actions from religion, but the causes from elsewhere.

I acknowledge that the kings of England and Prussia, as well as other princes of the Reformed, have the kindest sentiments towards us, and will always boast of it with the humblest testimony of a grateful heart; from the theologians, however, who follow Calvin's opinion, I do not expect any security for our church, but rather a great defeat, which will be inflicted on us under the pretext of a union all the more easily, the more careless we are in considering the history of earlier times.

My brother, by the immortal God I ask you whether two can sit on one and the same chair? Wherever a reformer sits in the Roman Empire, the Protestant, as you are unaware, has to vacate the seat. But that this principle has been asserted by us against the papists is a pure negation; since it is well known how in the beginning of the Reformation the Germans were weary of the papacy, that it was almost unnecessary to expel anyone; since the princes and subjects voluntarily accepted the purer religion, but bore those with cheap indulgence,

who wanted to persist in the old superstition. The Reformed, on the other hand, who according to Sculteti's report in 1580, in which the Concordia Formula was published, had only 2 churches in the Roman Empire, at Bremen and Neustadt; see how many Protestant chairs, how many town halls, how many courts they now own and lead! I do not believe that you are so enraptured by the flattery of certain statesmen that you could consider it fair that at the entire university of Frankfurt on the Oder hardly one, and that is a professor of law, is tolerated by our religion. The Kirche zum heil. Geist in Heidelberg, for the recovery of which the King of Denmark and our princes fought valiantly, was taken from us by the reformers, as the public acts testify; merely for the sake of the cause, because Johann Casimir, the administrator of the Palatinate, claimed that it was convenient for him because of the visit of the court. You know under what pretext the cathedral church in Halle was taken from us during our lifetime. And sensible people must not think that the reformed theologians today have adopted a different attitude or a greater equity. Not at all. When last year I lamented with bitter tears the misfortune of the Reformed in Heidelberg (at that time the Reformed in the Palatinate were hard pressed by the Catholics), the famous Dr. Mieg promised me that they would prove themselves fair to the Lutherans. But never have I seen those theologians more eager to make their hemlines great than since that time. While everything has been taken from their ancestors, not the least has been restored. My dear brother! I beg you, for the sake of our Savior's wounds, to consider what growth the reformed religion has had at your court within a few years, what progress it has made and will make in the future. What have they brought you, or what will they bring you? Whether the condition of your fatherland is more prosperous under the governors of the foreign faith than it was under the Swabian men, who had the most excellent praise of a noble disposition and the greatest virtues, is not for me to investigate. But I do know that the reformed theologians want to give us nothing, but much to themselves. Consider the words of Vegetius: "Hypocritical peace alliances have harmed the gullible more often than hostile weapons. If they sought nothing but the fellowship of faith; if they thought we were not mistaken in the matter of salvation; they would certainly not

have refused to celebrate the Jubilee (1717) with us, which they did 100 years ago, when there was no hope of peace. I like to believe that your advice will be received with great applause by the courts.

Those who are Christ's servants must care above all what the Lord of hosts says about this, who will soon call us to the eternal retribution.

If, therefore, venerable friend, without having a mandate from the church, you could easily allow what is detrimental to our entire church and your fatherland, then I ask you, for the sake of the benefits which divine goodness has so abundantly bestowed upon you, and for the sake of your eternal blessedness, to act a little more slowly in the work of church unification and to learn from God what pleases God. Much will be taught by time, and some by experience; and you will one day confess that good counsel is not to be underestimated. Farewell, dearest brother, and warn, punish and scold me again. Thou shalt not so soon admonish the erring as I shall follow the admonishing. Again, farewell. God rule us with his spirit.

Gotha, June 21, 1720.

Sent in.

## Where the denial of God finally leads.

Mr. Schmidt is not afraid to praise in his free papers the dreadful lie that there is no God as the highest truth. But where this denial of God finally leads, the history of the French Revolution of the last century shows us by a clear example. In the [history of the world by Becker, vol. 12, p. 294, it says about](#) this: "The slightest sign of a religious act was a death crime ... To Arras a sixty-year-old person was executed merely because he had prayed.

But this abomination of desolation was to be eclipsed by the greater of a new worship. The destroyers of Christian ecclesiasticism invented the Cult of Reason, and celebrated the same for the first time on Nov. 10, 1793, in the church of Notre-Dame. A woer was

half-naked as the goddess of reason on a triumphal chariot to the altar and worshipped on the same with hymns and proliferations, then veiled and carried in a solemn procession on an armchair entwined with oak leaves into the convent. Chaumette begins his saying: "Fanaticism has run away; to reason, to truth, to justice it has left its place; its squinting eyes could no longer bear the glare of light. We have taken possession of the temples he left and given them a new purpose. For the first time the people of Paris appeared today in those Gothic vaults, which for so many centuries had repeated the voice of error and at last sounded the call of truth. Sacrificed

we there of the freedom, the equality, the nature. Not vain images, but a masterpiece of nature we have chosen to represent nature, and this sacred image has inflamed all our hearts. A single wish, a single prayer rang out from all sides: No more priests, no other gods than those which nature presents to us! Mortals, stop trembling before the impotent flashes of a god whom your imagination created! Acknowledge no other deity than Reason, whose noblest and purest image I present to you." At these words the speaker unveiled his goddess, who was immediately invited to take her seat beside the president, and received from him and the secretaries the fraternal kiss amid loud cheers. According to Chaumette's requests, the Metropolitan Church was left to the service of reason, and at the end, the whole assembly of legislators broke

to the new temple in order to create one of the most

Genier to sing the hymn of freedom, which concluded with the patriotic call to the heroes of freedom to sanctify terror, so that soon the last slave may follow the last king into the grave.

For several months this pos-

The play was repeated not only in Paris, but in all cities of France; the churches became the scenes of the most unworthy performances; young demure girls were forced to attend them in the company of the most contemptible female persons. The heaviest

Sacrifice was reserved for the shy beauty; it consisted in presenting the goddess of reason in a costume that embarrassed even the Parisian opera dancers. Not infrequently this role came to an unfortunate orphan whose parents had just bled on the scaffold, and several commissariats of the Convent were inventive in refining these shameful feasts for lechery.

The dear reader thus sees that it is no indecency when the Lutheran reproaches Mr. Schmidt that with his denial of God he is only trying to promote the ethicization, immorality and dehumanization of mankind on his part, but the fullest, truest truth. For anyone who wants to see, the French Revolution provides the sad proof that with the denial of God, people also lose their moral footing, and finally sink into the deepest abyss of depravity and irrationality. Would that Mr. Schmidt would go into himself; would that he would listen to the voice of his conscience, which will not yet be completely dead in him. We sincerely pity the wretch who is so abandoned by all reason that he dares to deny his God, and who is so blinded by the devil that he blasphemes the Almighty.

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from Mr. Herm. Heinrich Niemann in Pittsburgh KN. V

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The undersigned takes the liberty of drawing the attention of the readers of this paper to the fact that the **church hymnal** for Lutheran congregations, published by the Lutheran **Church of U. A. E.**, is now also available in a **smaller version**. Formal both at chm and at the ^erren1 Lndwrg and Eo. m View L)ork for the untM set prices to have i>t. H

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## Books and pamphlets to have in the Erpedition of LutheramchD at the buried prices.

Churches - Hymnal for Evangelical Lutheran Churches

The book is published by the local Lutheran congregation U. A. C. in a pressed leather volume 75 .  
UZWr. R zZ The same in smaller format with the same M appendices and the same binding, the piece AD , -g-n B-^rzch "m,. -I ABC- book, Rew -llorker edition, the piece -M" (The Dozen St.) " .W

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Timothy. A gift for the cvnsirmirte

Youth. The other books and pamphlets are listed in the previous number. V

Printed at Moritz Niedner, North corner of Third and Chestnut st.

# Year 7, St. Louis, Monday, August 19, 1851, No. 26.

## On the justification of the sinner before God through faith in Jesus Christ.

From Chemit. Exam. Concil. l'rid. - Translated from your Latin by J. G.

Continued.

Content: True state of the controversy in this doctrine between the Lutherans and Papists. - It is shown that it is not just an empty argument, but that it is about the essence and nature of justification itself.

But, someone would like to say here, if this is so, what is it then, about which you argue so vehemently, with excitement of almost the whole world, in this article of justification? For indeed, just as you do not deny regeneration, nor reject love outright, so also the papists do not deny the forgiveness of sins, but confess it. And if both parts agree on the matters themselves, it will probably only be a dispute over words, or, as they say, a grammatical war. For the papists understand the word justify (*justificare*), according to the manner and usage of the Latin composition, as making righteous (*justum facere*), namely, by the bestowal and infusion of a then internally adhering and indwelling

The Lutherans, however, take the word justify according to the Hebrew usage and meaning; therefore they explain justification by absolution and absolution from sins, or by forgiveness of sins, by imputation of Christ's righteousness, acceptance in the place of a child, and inheritance of eternal life; and all this only for the sake of Christ, whom faith takes hold of; but at the same time they teach that regeneration follows, together with a beginning of love and good works. So the dispute will not be about the things themselves (it would seem) but only about the word justification, which arises because one understands and interprets the word in this way, another differently. And in the church it is not proper, if the things themselves are not endangered, to quarrel about words and to arouse unrest. For Paul says very seriously in 1 Timothy 6 that it is a pernicious disease of the church when people are shallow in questions and wars of words, from which arises envy, strife, blasphemy, evil suspicion; school quarrels of such people who have broken senses and are deprived of the truth. I have raised this objection so that it might be explained and shown all the more conveniently and clearly what is actually the point at issue here in the article on justification.

To this our simple and frank answer is this: By no means are we such restless heads and disturbers of the peace, and so opposed to a true, lasting and wholesome concord, nor so eager for strife, contention and strife, that even if a true, Christian and wholesome concord and unity had come about and been established over the matters themselves, we would still seek cause and occasion for strife and wars of words. For with the fathers (although they often take the word justify for the regeneration in which works of righteousness are wrought in us by the Holy Spirit) - we do not begin to quarrel, where they only otherwise correctly and adequately present the doctrine according to Scripture, how and by what means man is reconciled to God, receives forgiveness of sins and adoption as a child, and is accepted to eternal life. Often, too, ours have shown and reminded us of the difference between the meanings, how, according to the similarity of faith and the constant teaching of Scripture, even that meaning, if it is taken with the Fathers according to the custom and sense of the Latin composition and word formation, can be understood and accepted Christianly and rightly. But this has not made the papists any milder or more inclined toward us and our doctrine, for they themselves do not argue about words, but primarily about the matters of justification.

tification itself. Because the main question and the main point in this dispute is this:

"For what is that, for whose sake God accepts the sinner to grace; what one must and can oppose to the judgment of God, so that one is not condemned by the strict judgment of the law; what faith must seize and bring; on what it must base itself, if it wants to deal with God, so that it obtains forgiveness of sins; what must come in between and convey that God, for the sake of it, will be reconciled and gracious to the sinner who deserves wrath and eternal condemnation; whereof the conscience must firmly and certainly believe that for the sake of it we are given adoption; whereon one can safely and certainly place confidence that for the sake of it we are adopted to eternal life 2c. Whether it be the satisfaction, obedience, and merit of our Mediator, the Son of God; or else the new life, love, and other virtues begun in us.

This is the real main point of that doctrinal controversy which is so deliberately and cunningly concealed and hidden in the Tridentine Decrees; and that I have explained and expounded it in several words in a simple and clear manner, I have done so for the sake that the reader may see that it is not a mere dispute of words/ but a very important and for the conscience quite necessary matter which is in dispute in this article. And if all the treatises in this article are related to this one main point as a single purpose, then everything will become much clearer.

Since the questions posed above are intimately connected and involved with the word justify, the true meaning and doctrine of justification can best be explained from the actual and true meaning of that word.

From the word justification.

The questions raised above are so precisely connected with the value justify, and are, as it were, wrapped up in this word, that whatever thing is ascribed the justification of faith, or is said of it to justify us: It follows immediately from this that this is the thing for the sake of which we are accepted by God in grace; that this thing faith must oppose the judgment of God, so that the person is not condemned; that for the sake of this thing God will again be gracious to us, give us childship, and receive us into eternal life. And this is so certain and evident that the Tridentine Lords also say: "Justification is a transfer from the state in which man is born a child of wrath to the state of grace and adoption," and that they further say: the description of justification is given in that saying of Paul Colossus. 1. he has saved us

from the authorities by darkness, and transferred into the kingdom of his dear Son; in whom we have redemption through his blood, namely, the forgiveness of sins. The reader sees that they themselves allude not indistinctly to the true meaning of the word justify; but soon after, when it comes to the matter itself, that it is to be explained what justification of the sinner is, justify means to them nothing else than that a habitus or an inwardly adhering quality of righteousness is infused into the man through the Spirit of regeneration. And that a new life is begun in the believer by the Holy Spirit, we also teach: but we say that by this new life we are not justified before God; that is, that our new life is not that thing for the sake of which we are received into grace and obtain forgiveness of sins; nor is it that thing on which faith should rest when it deals with God, that we may be adopted and received into children and eternal life. So the Tridentine decrees on justification are made up of a great deal of misrepresentation, as we have shown so far, but it is obvious from what we have said and presented so far that the true meaning of Scripture on justification cannot be more conveniently and adequately explained, nor can it be understood and preserved, understood and preserved, nor can the opposing corruptions and falsifications be more correctly, clearly and accurately refuted, than from the proper and true meaning of the word justify (namely, in the Hebrew and Greek of the Holy Scriptures). Scripture in particular). The papists know this well, too; for where they do mention the proper meaning of the word in Hebrew, they touch upon it only very fleetingly, lightly, and superficially. For it is more appropriate and conducive to their purpose if they can abuse the analogy and similarity of the Latin word formation and composition; that as *sanctificare*, i.e. to sanctify, means as much as to make holy; so also *justificare*, to justify, should mean as much as to make righteous. For in this way they can immediately transfer the concept of justification to inwardly adhering and indwelling qualities. So we will say a few things about what the real and true meaning of the word justify is in this article; and this is to be done in such a way that at the same time it is shown that the Scriptures attribute justification before God to the forgiveness of sins and eternal life, and deny it to our virtues, new qualities and works, but rather ascribe and attribute it to the satisfaction, obedience and merit of our Mediator, the Son of God. Hereafter we shall show that the Tridentine Council condemns that doctrine which is precisely the true and constant doctrine of all the prophets and apostles; and in its stead impute a completely different and strange doctrine, which obviously disputes with the Scriptures.

The papists, however, claim that the word justify means such a change and transition from unrighteousness to righteousness, as when in physical movements, transitions and changes one quality is expelled and erased, and another is introduced. For this is the opinion and meaning of the formation and composition of the Latin word *justificare*, to make just, as it is in the words *sanctificare*, to make holy *vivificare*, to make alive, *calefacere*, to make warm, *frigefacere*, to make cold, and so on. And indeed I know well that the fathers often use the word *justificare*, justify, in this meaning: but here we are speaking of the proper use and actual meaning of the word in the languages concerned. Now in the Latin language, with proven authors (who wrote a pure and good Latin), I do not know if there is a single example, a single passage, that the word *justificare*, (to justify) means either to instill in someone a habitus, i.e. an ability and skill, along with an inclination to something, or to infuse the quality of justice. I presented this earlier to the Jesuits, and asked them that, since they rely on the analogy of the Latin composition, they would like to cite an example from those authors from which the usage and meaning of the Latin language is proven. But their advocate Andradius, after anxiously foxing everything, can bring nothing of the sort to light.

In the Greek common language, the word *dikaion*, justify, has two meanings: first, it means to consider or declare something to be just (here Chemnitz gives a number of examples from Greek authors that confirm the given meaning); second, it means to inflict the death penalty on someone, *supplicio afficere*, (as one also says in German: to inflict one's right on someone) and especially when, after a public, judicial interrogation, someone is punished and punished according to the legal verdict and judgment, and thus his right is done to him. And examples of this meaning of the word are found everywhere in the Greek writers. In the pagan authors of the Greek language, therefore, the word *didaion*, (justify) does not occur at all in the meaning for which the papists fight. So it

remains to consider the usage and meaning of this word in the sacred language (Greek and Hebrew). Now the judicial or legal (as it is commonly called) usage and meaning of this word is so obvious and established that even Andradius does not dare to deny it. He anxiously seeks examples to prove that in many passages of Scripture the word justify does not mean from sins.



He does not absolve or absolve, but decorates the heart with the quality of an inherent righteousness. And with this battering ram and wall-breaker he means to storm the whole doctrine of the imputation of justice and to push it to the ground. We must therefore see with what examples, and how certainly and firmly he proves this. In the first line of battle he places a testimony from Sirach 1, 18.: Godliness or piety makes the heart righteous (xiotas Zustiüecct cor), and in the old Latin Bible (*vulgata*) this translation is really found; but Sirach in his language (the Greek) does not have this expression there. But the reader may perceive this here, as we have also spoken of before, namely: why the Tridentine Synod decided and commanded that the old Latin translation of the Bible, called Vulgate, should be taken entirely and absolutely for an authentic one. For what Sirach did not write, but crept into the context elsewhere, Andradius cites as authentic, (as of equal validity and authority with the original text) in order to undermine and overthrow the righteousness of the faith. But he passes over what Sirach himself wrote in that first chapter: Unjust wrath cannot be justified, i.e., cannot be absolved from guilt. - It is astonishing that he did not also mention that in the Vulgate Ps. 73, b3. M: In vain therefore have I justified my heart (.ju^Uüonvi), where, however, in the Hebrew there is a quite different word. - But from the apocryphal book of Sirach he cites another passage of equal value and evidential value: from the Revelation of John he cites in confirmation of his claim the words from Cap. 22, 11: He who is pious, let him be pious after all, and he who is holy, let him be holy after all; according to the Vulgate: *Qui justus est, justificetur adhuc* etc. But here the answer is easy: Andradius fights for the opinion, according to which justification and sanctification are Ans and the same; and this opinion he wants to confirm from that saying of John: but just here John, m also Paul 1 Cor. 6. expressly distinguishes justification from sanctification. The reader sees, then, how the evidence of Andradius is constituted. For it is by no means contrary to us that it is said here: He who is righteous is always righteous, literally: He who makes righteous or is justified is always justified, since the forgiveness of sins is something complete and whole, nothing divided or divided; for sin still dwells in the flesh of the justified, which often takes them captive, so that they still stumble in many ways. So then, those whose sins have been forgiven still ask daily, "Forgive us our debts;" in the same way, he who is righteous is still righteous. For the apostolic message goes forth continually in this life: Be reconciled to God. With these testimonies, Andradius has by no means proven the meaning of the word justify, which he, as the advocate of the Tridentine Council, has taken on to defend against the teachings of our churches, as every reader can judge for himself. For that he forcibly forces and twists the saying in Isaiah: by his knowledge he will make many righteous, is a great impertinence: for there is immediately added the explanation how that justification is to be understood: "for he bears their sins": as Lucas 1 Zacharias in his hymn: to give knowledge of salvation, which is in the forgiveness of sins. So everything I said against the Jesuits about the real and true meaning of the word justify in the article about justification is still certain. But I repeat here what has been said above: that the question is not whether regeneration belongs to the benefits of Christ; whether a man, when he is reconciled to God, is also renewed at the same time by the Holy Spirit; whether the new obedience must follow; for we teach all this clearly and distinctly: but this is the question: how and by what means we are justified, so that we are raised and accepted by God to grace and eternal life. These points must be repeated over and over again, that they may not pervert this argument and action from us, as if we denied regeneration itself in its place and order.

### Further reflections on this.

Here we are dealing with justification as it is understood in the judicial sense according to the Holy Scriptures: since God, as the judge, imputes the righteousness of his Son to a man accused of his sins (but who with a repentant and believing heart takes refuge in Christ, the throne of grace), and for this reason does not impute his sins, but completely absolves and absolves him of all sins in his judgment. But we do not only look at the act of justification in the divine judgment, at what happens in God's judgment, but also at what happens in the heart and conscience; because God does not justify or make anyone righteous in his judgment, much less assure in the conscience of the attained justification and forgiveness of sins, in whom he has not first worked repentance and faith, even if it is only in a small measure at first. And there are the following main points to be noted, which occur in justification, and are experienced in the heart of a penitent sinner, though in different measure: First, the Holy Spirit, through his ministry of punishment, convicts man of his many sins and transgressions by means of the Word of God, and shows him that between him and other sinners, even gross sinners by nature, there is no difference at all, but that he is also in sins, and of glory. The first thing that is said is that they are all sinners and lack the glory that they should have before God, the divine glory, the righteousness that was created in Adam, or the image of God. That is why the words say: there is no difference here; they are all sinners and lack the glory they should have before God. Luther says about this in the marginal gloss: "Notice that when he says: 'they are all sinners,' this is the main and central point of this epistle and of all Scripture, namely, that everything is sin that is not redeemed by the blood of Christ and justified by faith. Therefore understand this text well, for here lies down the work, merit, and glory of all, as he himself says here, and remains only God's grace and glory." Now the man who is justified is first to be regarded as a defendant: for otherwise, if he were not a defendant, he would not need to be justified or absolved. He is a sinner and transgressor of all God's commandments; and it is because of such his sin and transgression that he is brought before God's judgment and sued in his conscience. The judge is God Himself, against whom he has just sinned and who has the power to condemn or absolve him. This God and judge of ours, however, is to be regarded in this judgment as a just judge, but no longer as an angry judge against us; but as he is already reconciled to us through Christ, and has pure thoughts of peace over us; as through Christ enough has already been done for all our sins, and everything has been paid for. Therefore, it is not a judgment of wrath, but a judgment of grace, before which we are summoned; for it is not intended to punish, condemn, or condemn, but to forgive, absolve, and pardon. Therefore we do not have to fear the trial of justification at all, but can be glad when the Lord awakens us in our conscience and leads us into it. Through Christ, our Advocate, we will certainly win the trial with such a gracious and already reconciled Judge. But in this holy judgment all things must be rightly judged and justified, for God does not justify every man, but only one who is truly penitent and faithful. For justification does not give a secure sinner carte blanche to continue sinning with impunity. The righteousness attained in

justification is not such a garment that covers all the unrepentant and wanton sins of an unrepentant person, as the world thinks; but only a poor, suffering, grace-hungry sinner is clothed with it, who takes off both the stained garment of the flesh and his own righteousness, and, as justified, is thus at the same time also born again and becomes a different person. On the old, carnal, unbroken, stony heart, the oil and balsam of the divine consolation of the forgiveness of sins and the forgiveness of sins can be applied.

The blood of Christ must not be poured and smeared on top of justification and heal the wounds on top: No, at the same time that we are forgiven of sins by the blood and wounds of Christ, we must also be truly healed, so that we also gain dominion over sin, and become entirely different, new people. Man cannot partake of absolution, justification and absolution from sin, much less become truly happy in a clear conscience, if he does not first feel the accusations of the law and an evil conscience because of his sins, and is divinely saddened, broken and struck down by them; for the Lord only comforts all who are sad, Ps. 6t, and raises up all who are cast down, Ps. 146. and looks only on the wretched who are of a broken spirit, and helps those who are of a bruised mind, Ps. 34. the sacrifices that please God are a troubled spirit: a troubled and a bruised heart You, God, will not shake. Ps. 51.

And this is precisely what Chemnitz means when he says: "The whole doctrine of justification cannot be understood more simply, more correctly, and more appropriately, and applied to serious use in the exercises of repentance and faith, than by observing the judicial sense of the word justification; as is shown by the examples of many fathers, who often preach excellently about works and merits: but in their devout meditations and exercises of repentance and faith, where they imagine this image of divine judgment, and this judicial trial, they explain the doctrine of this article with the sweetest sayings. - —

To be continued.

(Submitted.)

### Methodism.

In No. 13 and 14, Mr. Nast had accused the Evangelical Lutheran Church of lying, that it teaches: "that the means of grace infallibly make blessed; that the sacraments have an inherent divine power, according to which all who receive them can be sure of blessedness; that the use of the sacrament without the obedience of faith can make blessed by its own inherent power; that the sacraments have a power which in and of itself makes blessed. We had now briefly summarized the meaning of these various accusations and said: "With these words Mr. Nast burdens us with the following shameful error, as if we believed that whoever has only once been doused with the water of baptism, whoever has only enjoyed the bread and wine of the Lord's Supper, will infallibly become blessed, regardless of whether he believes or not. Every unpartisan reader will have to admit that we have herewith taken into account the

The author is not aware of the fact that he has accurately and faithfully reproduced the sense that arises of its own accord. Therefore, if Mr. Mulfinger does not want to admit this in No. 27 of the Apologist, he only testifies to his lack of understanding and good will.

In his essay he gives the saddest proof of how great the ignorance of this miserable man is. He reproaches us for having written: "But we do not argue against Mr. Nast: because we hate this miserable liar. But we did not say that at all. If Mr. Mulfinger understood German, he could not have misunderstood us in this way. We ask you to look up Lutheran No. 21. There it literally says thus: "But we contend against Mr. Nast, not: because we hate this miserable liar; - we pity him that he becomes more and more obdurate; - but because we wish the children of God, who are caught in the Methodist sect, the consolation of the right faith and the treasure of the full truth." Every intelligent German cannot understand this sentence in any other way than this: "But we contend against Mr. Nast, not because we hate this miserable liar" 2c. So we said with these words: We do not hate Mr. Nast, but rather we pity him for becoming more and more obdurate. Would that Mr. Mulfinger would recognize his boundless ignorance with humility, and stop writing about things of which he knows nothing.

Mr. Mulfinger's leprosy also clearly testifies to the fact that he does not possess the grace of sanctification, otherwise he would not so flagrantly transgress Christ's commandment: "Judge not, and ye shall not be judged. He says of. me that "in the delusion of my heart filled with ghastly hatred, I would gladly close heaven to anyone but an Old Lutheran." "Such a limited head would be more terrible against his fellow Christians than a pope or inquisitor ever was, if he had the power to do so." Thus he judges the reason of my heart and thus interferes with the office of God, the sole Redeemer of my heart. Nor does he have any right to condemn me in this way; for I had said, No. 21 of the Lutheran, that we love the children of God who are caught in the Methodist Babel as our brothers in Christ; but fight the Methodist deceivers and false teachers with the word of God. We fight the Methodist deceivers and false teachers with the word of God. And this we do according to the word of Christ: Beware of false prophets. The Methodist preachers are false prophets, because they deny the clear truth of the Scriptures in several points. God's Word says that baptism is the bath of regeneration.

The Methodist preachers, who are known to empty the Holy Sacraments, deny that the Holy Sacraments are the birth and renewal of the Holy Spirit and that we receive Christ's body and blood in Holy Communion, Tit. 3, 5. 1 Eor. 11, 24, 25. Both are denied by the Methodist preachers, who are known to empty the holy sacraments.

They degrade the signs. They take the core of the sacraments and leave only the empty shells and husks; and thus they rob their congregations of all the infinite consolation that lies in the right understanding and faithful use of the holy sacraments. Therefore, our love for the children of God, who are also hidden in the Methodist sea, urges us to expose the lies and false doctrines of the Methodist preachers and warn them against them. By the way, we do not hate the Methodist preachers, but pity them when they become obstinate. Therefore, we would by no means "terribly" house against the Methodists, if we had the power to do so, but would only use it for their good. We would, for example, send Mr. Mulfinger to a good school and have him taught the German language, if he showed himself worthy of it.

With John 1:8 we refuted the old Methodist fallacy of the grace of sanctification, as if a person could already attain sinless holiness in this life. Even on Mr. Mulfinger God's word still makes some impression, for he says of it: "I confess that the Lord sender almost stunned me by this powerful refutation." . . . But Mr. Mulfinger does not forgive the following verse, asking "how much sin may still remain in the heart after the cleansing by Christ." Although we must unfortunately fear that Mr. Mulfinger is only mocking the truth, we nevertheless want to answer it for the sake of honest souls.

The Holy Scripture distinguishes between justification and sanctification and describes justification as a judicial act of God. The

law condemns man to eternal damnation because he has transgressed God's commandments and infinitely offended God's majesty. The gospel, however, points the terrified sinner to Christ, who has perfectly fulfilled the law in our place and has completely atoned for all the punishments we have earned by our sins. Whoever accepts Christ with true faith is justified by God, i.e. God imputes Christ's righteousness and merit to him and forgives all his sins for Christ's sake. Man's justification is immediately followed by his sanctification. When man becomes a believer in Christ through the grace of the Holy Spirit, he is sanctified. When a person believes in Christ through the grace of the Holy Spirit and is thus justified, the Holy Spirit begins to sanctify him and to forgive all his sins for the sake of Christ. The Holy Spirit begins to sanctify man and to renew him in the image of God by giving him the strength to break the dominion of sin, to love customs more and more and to fulfill his will more and more completely. However, justification and sanctification differ in that justification is perfect, but sanctification is still imperfect in this life. For the righteousness of Christ is a perfect one, it remains a perfect one even if

it is imputed to the believer, so that the believer's righteousness before God and all angels is always a perfect one, and cannot grow and increase any more. Thus, justification is perfect as the work of the only God. But the fact that the sanctification of man in this life is not perfect is due to the fact that sanctification is not only God's work, but also partly ours, insofar as the will of the born-again man is expressed in all the works of the Holy Spirit. This is because sanctification is not only God's work, but also partly ours, insofar as the will of the born-again human being is involved in all the works of the Holy Spirit that He does through us, and thus also in the killing of the old Adam. Since our cooperation is never complete because of the sin that always clings to us, our sanctification in this life cannot be perfect either.

The Methodist preachers deny this and claim that man can attain sinless holiness already in this life. But this error is refuted by God's word with countless clear sayings. Thus it says 1 Job. 1, 8. 9.: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." With these words the holy apostle confesses himself for a poor man. He confesses that there is still sin in him and calls him a liar and deceiver who boasts that he is a sinless saint. But Mr. M. asks me: "If God thus cleanses us from all unrighteousness, and unrighteousness is sin according to 1 John 5:17, I would like to know from the learned gentleman how much sin may still remain in the heart after the cleansing by Christ." With this question Mr. M. only proves that he again knows what justification, nor what sanctification is. The words: "Christ cleanses us from all unrighteousness" are an explanatory addition to: "He forgives our sins" as justification is very often described as cleansing and washing away of sin with the blood of Christ. God cleanses us from all unrighteousness by taking away the filth of all our unrighteousness through the blood of Christ. God cleanses us from all unrighteousness by taking away the filth of all our unrighteousness through Christ's holy blood, i.e. by imputing Christ's righteousness to us and therefore forgiving all our sin. Therefore, after justification, no damnable sin, no guilt of sin, remains in us; even the sins we commit daily out of weakness do not condemn us, if only we remain in Christ through faith; for the apostle says: "There is therefore nothing damnable in those who are in Christ Jesus." Rom. 8. But if someone wanted to refer these words to sanctification, then according to the context of the Scriptures this would be the meaning: God cleanses us from all unrighteousness by killing sin in us through his Holy Spirit, which killing of sin remains imperfect in this life, but will be completed in the next world.

But it is impossible that these words: God cleanses us from all sin - have the meaning that Mr. M. wants, namely: God makes us already in this life perfect saints, in whom no sin is left. For whoever, blinded by his arrogance, misunderstands this passage and says: I have no sin left, is a liar and deceiver according to the previous verse.

The holy apostle John, who was converted, as Mr. M. will also admit, knows nothing of the Methodist grace of sanctification; he confesses himself to be a poor sinner; indeed, he punishes him as a liar and deceiver who says he has no sin. But let us listen to the holy apostle Paul. But let us hear the holy apostle Paul, who was certainly also converted, whether he does not perhaps say something about the grace of sanctification, of which the Methodist preachers make so much boasting. The apostle says 1 Tim. 1, 15: "This is certainly true, and a precious word, that Christ Jesus came into the world to save sinners, of whom I am the chief." If any of the holy apostles had the Methodist grace of sanctification, one would expect St. Paul to have it. Paul should have it, who in truth could say of himself, "I have labored much more than they all, not I, but the grace of God which is with me." 1 Cor. 15, 10. But what does the apostle say? Is he saying: Many years ago I was once the most distinguished of sinners, but now, since I have attained the grace of sanctification, I shine in the splendor of spotless holiness? Then, of course, Mr. M. would be right with his grace of sanctification. But the holy apostle says just the opposite; he says: I am the noblest of sinners - by which he testifies in the clearest way that he not only committed many great sins in the past, but that he is still a sinner even now, in that he still has sin in him and sins much every day out of weakness, as all those who have been born again confess with David: "Who can notice how often he lacks? Forgive me the hidden faults." Ps. 19, 13.

But Mr. M. objects as follows: "Furthermore, I found that St. Paul prays in 1 Thess. 5, 23: "But he, the God of peace, sanctify you through and through, and let your whole spirit, together with soul and body, be kept blameless for the future of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Now I would like to have instruction from the sender on the following three points: 1. whether the apostle prayed this prayer through the inspiration of the Holy Spirit; 2. whether it was heard, and 3. when it was heard.

We gladly give your Mr. M. the desired instruction; may he only accept it faithfully, since it is the truth. To his first two questions we answer

Yes, of course, to the third: At the return of Christ the apostle will be heard. The apostle does not prescribe a specific time to God; he does not say that within 4 weeks or within a year God will sanctify you through and through, but he first prays in general that God may sanctify them through and through. And God has certainly heard this prayer. He will have enlightened those Christians more and more through his Holy Spirit from day to day, so that they recognized their sinful corruption more and more penitently, guarded against the error as if they had no sin, as if against the devil himself, and in faith in Christ became more and more rich in all Christian virtues and good works. When the apostle continues: "and your spirit together with your soul and your body must be kept blameless for the future of our Lord Jesus Christ," he reveals when the sanctification of the believers will be completed, namely on the last day at the return of Christ. For then the last consequence of the Fall, death, will be abolished, then the souls of the faithful will be reunited with their bodies in the resurrection, then the faithful will be thoroughly holy, perfect and blameless in body, soul and spirit.

Conclusion follows.

(Submitted).

## Touching charity of free men.

Nro. 19 of the "Freie Blätter" contains the constitution of the Support Association of Free Men. Then § 9 literally reads thus:

Should one and the same illness of a member last longer than usual, the association shall pay the full weekly support during the first three months, half of it during the next three months, and after six months the support shall cease altogether. Since, according to § 7, the full weekly allowance is four dollars, the total allowance paid by the Free Men's Association to a sick confrere for six months is not more than 80 dollars. Then it will cease; even if the member continues to be ill, even if he and his family languish in hunger and misery: - the support will cease. According to the constitution of this association, a free man is thus valued at 80 dollars, as much as a mediocre horse costs. Touching self-abasement, touching love, which gives only 80, say eighty dollars for the sick confrere and then leaves him to his misery.

This inhuman hard-heartedness, which every philanthropist abhors, whether he is a pagan or a Turk, follows quite consequently from the new precious religion of Mr. Schmidt, who, as is well known, denies the existence of God and the continuance of the soul after death.

Since, according to Mr. Schmidt, there is no just judge who punishes the merciless, and since the soul of man is destroyed in death, it is highly superfluous to take much trouble with a sick person; let him lie there, so that he may the sooner decay into nothingness. We see from this that the deniers of God do not even allow the law of charity to apply; for if they did, they would faithfully and lovingly care for their sick neighbor until his last breath, even if it cost them hundreds.

But let us turn away from such disdainful unkindness, to which the denial of God finally leads: let us refresh ourselves in the blessed light of true love, which shines upon us in the revelation. Already the natural moral law, which is written in the heart of every human being and testifies loudly in the conscience, commands us: You shall love God above all things and your neighbor as yourself. This law is confirmed and transfigured by the Word of God. God Himself is the essential love, and has revealed Himself to the human race as the creating, redeeming, sanctifying and blessed love. In God we see the most perfect example of sacrificial love: God the Father gave the world his only begotten Son, Christ gave his life for the human race in the most painful death. We too should lay down our lives for our brothers. One human soul is worth infinitely more than the whole world with all its glory: therefore we should spare no sacrifice for our brothers. If you look at Christ in the right way, a sea of love will appear to your rapt eye, a new, blessed life will open up to you, and you will experience in your own heart that God's word is the eternal truth. Then you will be truly morally free, then it will become your joy to serve the true, living God, whose infinite love you now oppose with your hatred in order to sacrifice yourself for your brothers.

Submission for the Lutheran.

## A heartfelt request

Most members of our synodal association will be aware that Father Röbbelen served two large congregations in Liverpool with untiring faithfulness and self-sacrificing love for 3 - 4 years. But since in this, as in many other places in America, people from different parts of Germany live together, the church condition there was in many respects almost pitiable. Rev. Röbbelen therefore had to administer his already difficult ministry in these congregations only with sighs. Finally it also came here, and even before he was called away from Liverpool to Frankenmuth to a separation. But even here the fulfillment of the Lord's promise (Is. 55:11) that His word would not return empty was evident, for the Lord had blessed the faithfulness of my honored predecessor so that there was a good core of people in the congregations who, more or less vividly convinced of the salvific teaching, remained faithful to the pure confession of our Lutheran church. So it happened that from these people, anxious for their salvation, an appeal came to me, the undersigned, in February of this year through the mediation of the Vice-President of our Synod, Dr. Sihler, which I followed immediately. The great majority of both congregations, on the other hand, which rejected our synod, have charged and hired a preacher according to their taste. Although the constitution of both congregations requires only a Lutheran preacher, this allegedly Lutheran preacher is in fact and truth nothing less than such. But since he seems to conform to the constitution and is just as right for the majority, the faithful members who cannot profess him with a clear conscience have lost both church buildings. The latter, almost disheartened, now see themselves in the predicament of building a new one and, trusting in God's gracious help, have already proceeded to do so by purchasing a piece of land. However, since the strength of these few faithful is too weak and the demands on a church building to be erected according to local conditions are too high for us, we see ourselves compelled, trusting in the Giver of all good gifts, to call upon the help of our fellow believers. Therefore, we would like to ask the dear readers of this newspaper, with reference to Gal. 6:9, 10, not to abandon us in this emergency. God loves a cheerful giver. We are aware that the love of our fellow believers has often been called upon in this way; nevertheless, our distressed situation is highly recommended to all for their consideration. Attendance at Sunday services is very high, so that it is impossible to obtain a suitable location for this purpose, and on the other hand, there is little hope for growth, since there are still many weak people here who are afraid to join us because of the church building that needs to be built again. The right of the buildings belonging to us cannot be obtained before secular courts because of such a fraud, therefore we know no other way out than to build a new one as soon as possible in such a state of emergency. Therefore, we confidently hope that our humble and brotherly request to remember us for the sake of Christ will not be in vain. But the Lord, who rules hearts like streams of water, and who has promised that a drink of cold water will not go unchallenged, is the one who will not let us go unchallenged. The aim is to make it worthwhile even for dear friends to participate warmly.

The benevolent readers are kindly requested to send their gifts at the following address:

Rev. Ltoinbueü, lavorpool 1?. 0., Neäinu Oo., 0.

F. Steinbach, Pastor.

For correction. Since the majority of the congregations of these countries have rejected our synod, and thus a third synod has not been formed from the first two, the third synod bites raw? Congregation in Liverpool: Set. Paul's congregation.

## The Methodists in Germany.

It was to be expected that these morbid emotional Christians would also transplant their fanatical and law-breaking method of conversion to Germany; and this has not been without success for some time; for they have already taken up post in some places. Unfortunately, in some Lutheran states, namely in Hanover and Brunswick, as the Apologist reports, they have recently been violently proceeded against, and the police did not prevent one of their emissaries from being scolded and beaten.

We are sincerely sorry about this, because history and experience show that through such an encounter their hopeful conversion only turns into hopeful martyrdom and they become all the more deluded.

They could, by the way, save themselves time, money and effort to carry their method and conversion institutions into such areas of Germany, which are already leavened by the workmanlike, busy emotional Christianity of the unchurched church; for there is no essential difference between the latter and them; they are one in not recognizing and misrecognizing the divine means of grace, and especially the holy sacraments, with regard to their nature and efficacy; they are also one in the lack of clarity about the nature of

justifying faith and in the confused confusion of justification and sanctification. They are also one in the ambiguity about the nature and character of justifying faith and in the confused confusion of justification and sanctification that they preach and write; In both of them there is the same pressing and driving for legal and workmanlike sanctification, which unfortunately is not a fruit of healthy, justifying faith; in both of them the little person, the dear I, has not died out in the cause of the Lord; for they not only want this, regardless of whether and how God does his works through or without it, but they also want to say something in it and to be valid. And therefore it is to be expected that they will come into all kinds of fatal borderline contacts with their dear uninspired brothers.

The Methodists will do as little harm to orthodox and living Lutheran pastors and congregations over there as they do here; rather, the same testimony will be raised against them there, that they are impure in doctrine and fanciful in practice.

Hopefully, on the Lutheran side, they will not



It is also reported over there that their disorderly running and sneaking into the midst of existing churches, which have their properly appointed preacher and pastor, is contrary to God's word and order (1 Cor. 14:40). For even St. Paul, although he had an apostolic calling, did not take it upon himself to preach the gospel where Christ's name was already known, so that he would not build on a foreign foundation (Rom. In, 20.). Spirit drives those who go against the order of the Holy Spirit to preach. The Holy Spirit has already established the ministry of preaching according to God's word and order. The holy preaching ministry has already been established according to God's word and order. May they finally be afraid of the threatening words of the living God, who testifies through St. James that the more the uncalled teachers will receive judgment. (Jam. 3, 1.)

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### **Evangel. luther. Folk song.**

I am not ashamed of the gospel of Christ Rom. 1, 16 - Gal. 1, 8. 9. and consequently also of the epithet lutherjch.

Shall I be ashamed of the name that the host of witnesses bears? Shall I grieve whether friend and foe be moved? Let them be joined together, I will proclaim it joyfully: God's word and Luther's teaching will never perish.

Because of the pure, clean doctrine, I will hold forever, And for my God's honor remain with the faithful crowd. Therefore I will be called Lutheran, not just glittering evangelical; Firmly my foundation of faith exists - Loudly my mouth confesses it too!

Oh, how necessary it is in these times of confusion, that we seriously decide for the **whole** word of God. In these days it is never necessary to say yes **and** no at the same time: yes the yes - and no the no, so it should be with Christians.

So also the congregation of God says through the Holy Spirit, She, the holy, the pure, Who today is called Lutheran: To the word she will bow And the truth completely testify; Be the error still so small It must be eliminated!

With the church I will keep it Geb's auch mitten durch die Schmach Stellen höllische Gewalten Auch dem kleinen Häuflein nach - Be uns Freund und Feind zuwider: Dennoch rühmen unsere Lieder Das lutherische Panier Zion praise es für und für.

What the most faithful servants of God  
In the One Spirit united, What they against all powers joyfully confessed to death; That I will, as they confess, Me, as they call Lutheran, Despite the enemies of many cunning;  
So only I am completely a Christian!

Against the Pope and sectarian doctrine  
I glory in my faith: God's word and Luther's teaching Yes they remain forever.  
Even in the outer defeat  
Will the true church triumph: Ibre "stronghold is God", And hell becomes a mockery.

Fr. Weyermüller. Niederbronn in the Elfaß.

### **Consequence of the use of the Latin language in the ecclesiastical acts.**

Johann Warnefried tells in his writing about the union between the Lutherans and the Romans that he knew a Catholic, whom a sacrilegious Roman priest had once baptized in Latin instead of the triune God. It was not until many years later that the matter came to light, and the man was therefore not really baptized until he was several and thirty years old. How many poor Catholics there may be who think that they have been baptized, communicated, absolved, blessed for marriage, and that the priest is only playing his game with them!

When God is angry and takes away his word, no error is so gross that the devil passes through it. For Mahomet's beginning was also rough enough; but because God's word was not there, nevertheless such a harmful empire came out of it, as we see. If the coiner (the head of the Anabaptists) had also been lucky, and God had been ungracious to us, it would have become a Turkish empire just as Mahomet's has become. And summa: there is no spark so small when God is angry and wants to let the devil blow into it, it can become a fire that turns the world upside down and no man can extinguish.

Luther.

### **Church News.**

On Thursday after Exaudi, June 5, Mr. Gotthelf Reichardt of the Prussian province of Saxony, until then a pupil of Fort Wayner Seminary, having previously received a regular profession from two German

Lutheran congregations in Noble and de Calb Co., Ja. and having passed the prescribed examination, was ordained by me in the midst of his congregation, assisted by Professor Crämer, according to church custom. The Mr.

Give also to this his servant the mouth of wisdom, that he may bring forth much fruit unto life eternal. Amen!

v. W. Sihler, Proc. ' Vice - President.

After the Rev. Ad. Detzer in Williams Co., O. had received a regular call from the Lutheran congregation at Defiance, Henry Co., O., to help serve it, since it still felt too weak to raise up the holy preaching ministry among itself, and after the same had accepted this call, he was solemnly introduced into this new congregation by order of the Vice-President on the seventh Sunday after Trinity by P. I. Trautmann from Adrian, Mich. May God bless him for the sake of Christ.

The German Evangel. Lutheran Synod of Indianapolis will begin this year's sessions on Thursday, Sept. fourth, at the congregation of P. Busse near Manchester, Dearborn Co, Ja. not far from Lawrencebnrg.

Th. Wichmann.

Secretair.

### INVITmrg.

This time, as in previous years, a conference for the discussion of general matters of the Evangelical Lutheran Church will follow the mission festival held in Leipzig on Tuesday, Aug. 26. The undersigned, who, as residents at the place of the conference, are prompted to initiate it, believe that the signs of the times suggest questions about church constitution and church government in connection with the characteristics of the true church, about ministry and decisive points. By calling upon all who are alive to the confessional basis of our church to participate, they ask those who are inclined to make special submissions to send them to the address of the first signatory by the end of July at the latest.

Dr. Kahnis. Dr. Lindner Jr. Schneider.

#### Get

a. to the Synodal Missionary Fund: by Mr. Iobann Ungemach at Zanesville, O. . K3.00. " Mrs. Grabe through Mr. N. Sauport . . . 1.60. " Mr. N. Seidel at Neudettelsau, Union Co., O.

and its community

2-00.

" Mrs. K. in St. Louis ..... 2.00. " Parishioners there ..... 13,80.

6. for the maintenance of the Concord ia - College.' of MrsR. . 1,50.

#### e. for poor students:

from Mrs. K. in St. Louis . 2,00.

#### 6. contributions to the travel expenses of the gentlemen delegates to Germany:

From the congregation of Mr. k. Lochner in Milwaukee, Wis. 30,00.

, of the municipality of Altenburg, Perry Co-, Mo. . 10,10.

Of two municipalities of St. k, GaypeÄW Lvrn^= ville and namely:

" of the municipality of Lamasco at EvanSvfile . . 6,20.

... St. Paul Parish ..... 1,80.

" Mr.?. Jacob Scidkl and scmer, the german -

er. luth. St. Johanne? Gemeinde U. A. C. zu Neudettelsau, Union Co. O. .... 18,00.

" of the St. Louis community subsequently . . 1.00. F. W. B <lr t h e l, Cassirer.

## Paid

the 6th year books (2nd half), Wilhelm Miltrot,?. Trautmann.

7th year Messrs. Jobst H. Almn'er (2nd half), Books, Hermann Decker, Heinrich GökrS, Samuel -roch, Wilhelm Milbrot, Christian W'egner.

"8th year the Herrm?. k. Louis Nylla" and Wahren brock.

## Quitnnn.

FiHgencd funds I have received:

by Mr. F. W. Barthel ..... K30,00.

„?. Lrnst ..... 2,20.

, " v. Sü ler and Prof. Crämer .. . 14,10.

, " k>. Halck37 ,5,1,.

of the New -Ziort community 22,83.

New York, August 1, 1851.

I. H. Bergmann.

## Books and pamphlets

to have in the Erpedition of the Lutheran

around the buried prizes.

Dr. Martin Lutbers kl. Catechismus, unrerär.dort.r Abdruck 10.

The dozen K 1. Hundred pieces K 7.

The B erfa ss ung of the German eräug, luth. synod of Missouri, L' io u. a. St. nebst eineCiueirung und er.äutcrnden Remarks. L.

The dozen 50; 25 pieces H 1.

First synodal report of the German evang. turn. Synod of Migvnnri, Ohio u. a. St. vom Jarrc 18'i710

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SO.

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G esxr ä w" z w ischen; w ei Lutherans on Methodism, (in Pamphlct- torm) 1 piece. 5.

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